The background of the cover is a photograph of a lush, mountainous landscape. In the foreground, there are green, terraced rice fields. In the middle ground, a small village with traditional Chinese-style buildings is nestled in a valley. The background shows misty, forested mountains under a cloudy sky.

# 100 Cases of Reincarnation Among Dong People

Changzhen Li

Translated by  
Juniper Tale Kilian O'Donnell Timothy McKeon

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by

**Changzhen Li**



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**Kilian O'Donnell**

**Timothy McKeon**

2025

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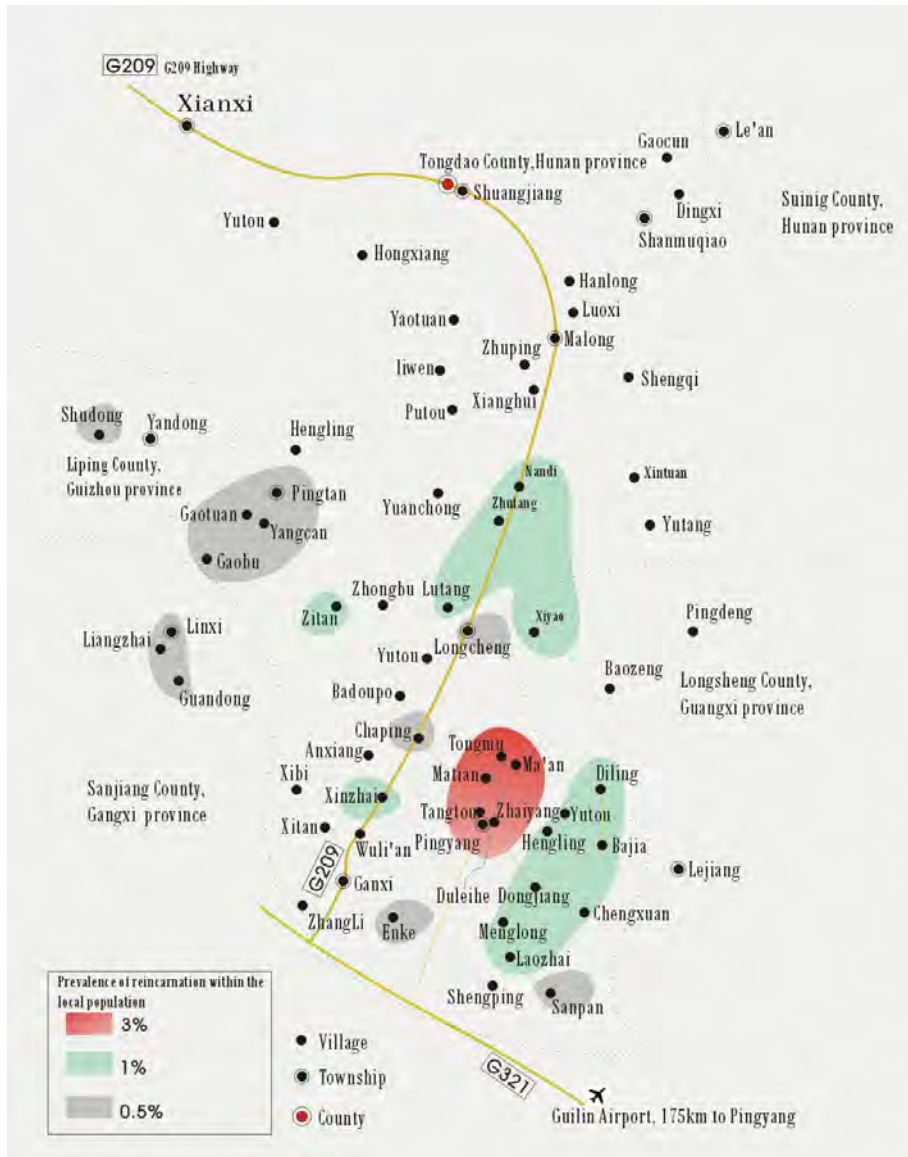
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↑ Pingyang Village (Hunan Province)

To my lovely father Zexian Li, my mother Shouyun Wang, and my sister Changfang Li

## Distribution map



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## FOREWORD



## Introduction

100 Cases of Reincarnation Among Dong People is a book by Mr. Changzhen Li that documents the author's investigative journey deep into the homeland of the Kam people (officially the Dong ethnic group of China), located in the area between the provinces of Hunan and Guangxi in China. The book offers a comprehensive account of Mr. Li's work with 100 "Reincarnators" from the area of Pingyang, as well as dozens of its surrounding rural villages. All case studies are carefully documented to preserve the authenticity of their narratives, with accompanying video interviews available for reference.

While there had been many accounts of reincarnation in the world in which the subjects were able to recall memories from a past life, the cases detailed in this book are unique in that their subjects share a rare ability to recall memories from the intermediary stage between death and rebirth. This unusual trait reveals groundbreaking and thought-provoking details about the activities of spirits beyond the land of the living, and offers an invaluable addition to the field of reincarnation research. As such, Mr. Li's book may be the world's most comprehensive account of this subject at the present time, and uncovers a myriad of unprecedented details concerning the activities of the spirits, including rare cases in which two-spirited individuals reincarnate into two separate beings, an in-depth description of how birthmarks are formed under the influence of a reincarnating spirit, the biophysical characteristics of spirits and their abilities, details on how spirits enter and exit from an incarnation, the flight speed of certain spirits, solid evidence supporting the hypothesis of memories being stored within the soul rather than the brain, and even two underworld enforcers working for Yama! .

A variety of data compilation and visualization have been included to assist researchers of reincarnation science with their investigations. Pingyang, the geographical area surveyed in this undertaking, was a rare community with one of the highest reincarnation densities in the world, and the investigative project itself was conducted with an unprecedented level of theoretical depth and thoroughness.

## **Chapter 1: Reincarnators with Birthmarks and Birth Defects**

Some Reincarnators were born with obvious birthmarks or defects. After the identities of their past lives had been confirmed, these birthmarks and defects were found to correspond to the trauma sustained by the physical bodies or spirits of their previous incarnations. As a result, these cases were supported by physical evidence that could only be explained through reincarnation, and not through medical factors or mere coincidence.

## **1. Yuchun Yang, the Reincarnation of Anlan Wu: pierced to death by tree branch after falling from plum tree, born with birthmarks at entrance and exit wounds**



Yuchun Yang

Yuchun Yang was born on October 15, 1969, in the village of Guandong, located within the Linxi township of Sanjiang county in the province of Guangxi. Her father Jinjie Yang and her mother Yongluan Wu had both passed away. As an adult, Yuchun Yang married into the remote village of Liangzhai, located within the same township, and bore two sons with her husband Yinshu Wu.

In her past life, Yuchun was Anlan Wu, born sometime around 1951 in the remote village of Mengzhai, located 30 miles away in Tongle township. Anlan's parents, now in their eighties, were still alive and well, and her siblings - four sisters and three brothers - all lived in Mengzhai.

One day, a twelve-year-old Anlan was sent by her mother to deliver some breakfast to her father, who had been plowing the fields with his oxen. Anlan made her way out of the village with the bucket of breakfast and found her father. She called out to him, telling him to have his meal while it was still warm, but her father insisted on plowing for a little longer. Setting the meal bucket on the ground, Anlan looked around and found a huge ancient plum tree not too far away. The girl decided to climb up and treat herself to some delicious plums, but the low-hanging fruits had long been harvested, so she continued to make her way up until she could reach the less convenient fruits, more than 13 feet off the ground. She was moving cautiously down a branch as thick as her wrist, popping plums into her mouth along the way, when the old branch suddenly gave way and broke with a snap! Anlan plummeted to the ground, landing hard in the mud underneath. Before she could recover, the thick branch fell down with her towards her face. While the wrist-sized branch itself narrowly missed her, one of its twigs - as thick as her thumb - pierced into Anlan's right nostril

and right through her neck. She was struck by a wave of immense pain, and soon went into convulsion, unable to breath or to move. At this point, her father - who was still plowing nearby - had rushed to her side. Anlan's spirit left her body, and she stood by and watched as her father removed the twig from her neck, cleaning her wounds with water from a nearby creek. The mud behind her right shoulder, however, wasn't completely cleared away, and a patch the size of a thumb remained.

As the village of Mengzhai was a Kam ethnic reserve, its inhabitants shared a cultural background and many cultural practices with the people of Pingyang, located not too far away. Accidental deaths such as this one were considered extremely taboo by the locals, and the bodies were never buried inside a casket. Instead, they were simply wrapped in the barks of fir trees and buried without a gravestone.

Anlan's mother was overcome with grief, and Anlan's spirit watched as she prepared parcels of red glutinous rice, wrapped in bamboo leaves, and placed them inside Anlan's pockets, so that she had something to eat on her way to the underworld.

The family carried Anlan's body into the hills for burial, and her spirit followed closely behind, watching as they lowered her body into the ground. After the burial, she followed her family back to the village, but could not bear the thought of returning home, as she felt that falling down from a tree was a shameful way to die.

Anlan's spirit spent the next few days wandering the village. To her, the sunlight during the day felt very much like the moonlight of the night. Whenever she came across a local villager that she recognized, she would be hit with a wave of shameful feelings. In the end, she decided to leave the village behind and reincarnate somewhere far away. Even as a spirit, however, she was still just a twelve-year-old "girl", and the thought of taking such a long journey all by herself made her feel very anxious and lonely. Suddenly, Anlan remembered that one of her uncles had accidentally hurt his foot while chopping a tree in the village. As far as she knew, he was still recovering at home, so why not get him to accompany her? As it turned out, the wound on her uncle's foot hadn't been particularly severe, and it recovered in just a few days with the help of some ointments. Anlan's uncle was 24 years old and an only child; he was engaged to his fiancée, and they were due to be married quite soon.

Later that evening, Anlan's spirit arrived at midnight underneath her uncle's room, which was located on the second floor (the traditional style of stilt houses found in Kam villages - also known as diaojialou - did not have any courtyards). Anlan cleared her throat and shouted, "Uncle! You can't do anything else while recovering at home anyway. Why don't you come and accompany me on my journey?" To her surprise, her uncle - who had been sound asleep at the time - actually answered her, "Righto! Your wish is my command." And with that, his spirit came out of the house and left with Anlan on her journey. According to Kam wisdom, one must never answer to their own name at night unless they could see the caller's face, lest they be whisked away by spirits.

Now that she had the spirit of a young man by her side, Anlan began her journey to a distant village, where she would be able to reincarnate.

The two of them made their way all the way to the boundary between the townships of Tongle and Linxi, where they came across Anlan's mother-to-be Yongluan. Yongluan had purchased some rice with her sister-in-law in Tongle, and the pair was just making their way home, each carrying a pair of baskets secured to a yoke across their backs. Anlan's spirit took a liking to the young woman and wanted to become her daughter, so she decided to follow Yongluan home. The pair of spirits were quite tired from all the walking, so they jumped into Yongluan's baskets one after another. As for Yongluan's sister-in-law, the spirits left her baskets alone, as she was older and the spirits were afraid that she wouldn't be able to carry them. As the spirits entered her baskets, Yongluan could feel her load suddenly growing heavier, and she called out to her sister-in-law, suggesting that they should take a little break at the fengyuqiao just ahead (a fengyuqiao, literally a wind-and-rain bridge, was a type of traditional Kam architecture, composed of a grand wooden bridge, sheltered by numerous pavilions and towers built directly onto the bridge itself). Hearing this, Anlan and her uncle felt bad for weighing down her baskets and jumped out. For the remainder of the journey, the pair of spirits walked on their own, taking only momentary breaks in the baskets when they grew tired.

When they reached the wind-and-rain bridge, the spirits were about to make their way to a pavilion for a break when they suddenly noticed the local patron of the earth standing there. This greatly frightened the two spirits, who immediately left the bridge and waded across the river

underneath, choosing to wait for Yongluan at the next intersection far, far away.



The local pond with red duckweed. When the two souls were looking to get reincarnated, they came across a similar pond.

When they were descending from a hill, the pair of spirits came across a small pond. Anlan pushed aside the red duckweeds and found that the water underneath was quite dirty. She told her uncle not to drink the water, as it was impure. Her uncle, however, insisted that the water was perfectly fine, and that he wasn't able to see any duckweeds

floating on top. With that, he scooped up the water with his hands and promptly drank it down. (Note: after being reborn, Anlan's reincarnation was able to retain clear memories of her past life; her uncle's reincarnation, however, had completely lost these memories.)

The pair of souls followed Yongluan through the winding mountain paths for another ten miles or so, until they had arrived at her home village of Guandong in Linxi township. As Yongluan entered her sister-in-law's house with her, Anlan and her uncle stayed outside. As they waited, a dog appeared to have taken notice of them and began to bark furiously, drawing the attention of other dogs in the vicinity until they began to surround the spirits. Terrified, Anlan and her uncle quickly shrunk themselves and hid between the cracks in a pile of wood sitting in front of the house. Unable to get into the cracks or find out where the pair had gone, the pack of hounds soon dispersed.

After a little while, Yongluan emerged alone from the house with a pair of baskets, and began to make her way back to her own home. The pair of souls left the stack of wood to follow, and as they approached the entrance to the village, they were once again discovered by the hounds. Being rather timid in nature, Anlan panicked and ran into an outhouse by the fishpond to hide. Her uncle, on the other hand, continued to follow Yongluan into the village, where he came across a suitable household and reincarnated.



Eventually, Anlan's spirit came out of hiding as well and entered the village alone, where she found Yongluan again and reincarnated as her daughter Yuchun Yang. As for Anlan's uncle, he ended up in a household in the same row of houses, but on the opposite end. Their respective reincarnations were born into the same clan, but Anlan's uncle reincarnated into a girl instead, becoming Yuchun's cousin, born a month before her.

The "entrance wound" birthmark, formed from being pierced by a tree branch in a previous lifetime.



The birth "exit wound" birthmark. A small mole can be observed near both the entrance and the exit wound birthmarks.

When Yuchun came into the world, she bore three very obvious birthmarks. The first was a large patch of white waxy substance, located near her right nostril. When the white patch was removed, an angry scar 0.6 inches in length could be found underneath. The second birthmark was also a scar, just under 0.8 inches in length, located behind her neck. This second

birthmark seemed to correspond to the one on her right nostril, as if some rod-like object had once pierced through the two scars. The third birthmark was found behind her right shoulder, resembling a spot of mud. When Yuchun was born, her father Jinjie saw the three birthmarks and lamented to his wife Yongluan, “I wonder who it was that got injured and decided to reincarnate into our household.”



Mud stain birthmark found on the back.

When little Yuchun was three years old, she came across her mother weaving on a loom (note: at the time, many of the women in rural China were still weaving fabrics on simple wooden looms). The little girl said to her mother, “That’s not how my mom does it!” Yongluan was caught off guard by her daughter’s comment, and asked in surprise, “Your mom? I thought I was your mother; what other mothers do you have?” Little Yuchun replied, “I have another mom! She doesn’t weave her fabrics like that, and she lives in Mengzhai.” Yongluan knew that there was indeed a village called Mengzhai in the same county, located in the township of Tongle. This, combined with little Yuchun’s birthmarks, made Yongluan realize that her daughter was in fact the reincarnation of someone from Mengzhai. After having her memory re-awakened by the weaving loom, little Yuchun began to talk about her past life’s family, as well as the circumstances surrounding her own death. The two villages were quite far apart, however, and transportation between them was not well developed. As a result, the two families never managed to contact each other.

In her present lifetime, Yuchun was still an avid tree-climber. When she was six or seven years old, she once again fell onto the ground while

climbing a large tree. Her mother caught her and gave her a good reprimanding, “You already died once climbing trees in your past life, and you still haven’t learned your lesson? What would it take to drive the point home?”

When Yuchun graduated from middle school at sixteen, a traveling merchant came into town from Tongle to peddle his goods. Sensing that this was her one chance to get in touch with her old family, Yuchun quickly ran home and wrote a letter to her past parents, entrusting it to the merchant to bring home to her parents. The letter went something like this:

*Dear mom and dad:*

*Hello!*

*I was Anlan in my past life. If you guys are still in this world, please come find me in the village of Guandong, in Linxi township. I ended up reincarnating here as a girl named Yuchun Yang. Is dad still working as the production team lead?*

*Respectfully yours in longing,*

*Your daughter*

*Anlan Wu*

The letter was entrusted to the merchant in May of 1979. A few days before the Spring Festival (in February), three villagers from Mengzhai came looking for Yuchun. Upon seeing them, Yuchun immediately recognized them as none other than her mother, uncle, and brother-in-law from her past life. Even though time had left its mark on their visage throughout the past 16 years, they were still quite easily recognizable from Yuchun’s perspective. She immediately made her way to them and called out, “Mom!” Even though Yuchun’s past mother was no longer able to recognize her daughter on the outside, she was able to feel a strong instinctual connection, and the pair wept in each other’s embrace. Yuchun showed the members of her old family the three birthmarks on her body, and chatted about some events from her past life. The three, who made the trip from Mengzhai with the intention of finding their lost family, were thoroughly convinced. Yuchun invited her old family to her present home, where they stayed for three days, and then returned to Mengzhai with her past mother to celebrate the Spring Festival.

Upon her arrival in Mengzhai, Yuchun became quite the sensational news. News of her return spread quickly amongst the local villagers, and many of them, including a sizeable group of Yuchun's old elementary school classmates, gathered to witness the unusual occasion for themselves. Despite this being Yuchun's first visit to Mengzhai - a remote village surrounded by imposing mountains more than 30 miles from her own home - she was able to immediately recognize dozens of people and called out to them by name, thanks to the clarity and accuracy of her past memories. On the other hand, none of her old friends and acquaintances were able to recognize her, as her appearance had completely changed after reincarnation.

After making her way up the old wooden house, Yuchun pointed at the walkway and asked, "Hey, weren't there windows on these walkways before? What happened to them?" Upon hearing this, her past grandmother's eyes overflowed with tears as she held Yuchun's hands, proclaiming, "This really is my dear grandchild Anlan!" Afterwards, Yuchun recounted the events of her afterlife in great detail for everyone present, from her death to her reincarnation. The audience was thoroughly captivated by her account, some of them laughing and cheering, and others lamenting. One particular pair of elders, however, seemed to grow ever more furious as the stories unfolded. As it turned out, they were none other than the parents of the uncle whose spirit had been whisked away by Yuchun in her past life. The two of them



Yuchun Yang's home in Mengzhai

had always been perplexed as to how their son - young and healthy by all accounts - could succumb to a mere foot injury in his sleep all those years ago. Now, they finally realized the truth, and immediately blamed Yuchun for her actions in front of everyone present. Faced with the accusation, Yuchun felt greatly ashamed, and explained, "I never knew that the consequences would be so grave. I was really afraid to journey all on my own, so I just wanted uncle by my side for a some courage."

Ever since then, Yuchun had

maintained regular contact with her old family in Mengzhai on a yearly basis. After her present parents had passed away, Yuchun began to spend every Spring Festival with her aging past parents. A few years ago, her past mother took her hand and told her, “Out of all eight of my children, you had always been my favorite.” Her past mother also tried to give her five hundred dollars in secret, but Yuchun never accepted.

As for the uncle who died in his prime to become the chaperone in her “journey”, Yuchun remained deeply regretful for the unfortunate incident. She once took his reincarnation - now Yuchun’s older cousin - with her on a trip to Mengzhai, but her cousin failed to remember anything about her past parents. The uncle’s parents, however, saw a certain level of physical resemblance between their deceased son and Yuchun’s older cousin.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Yuchun Yang; 3. Location: Yuchun’s home; 4. Interview Date: 17-Mar-2016;5. Interviewer/Cameraman: Changzhen Li

## **2. Junhao Wu, the Reincarnation of Another Villager from the Wu Family: birthmark on forearm created in past life from a mixture of pot dust and tung oil**

Junhao Wu was born on June 15, 1976 in the fourth district of Hengxi village, located within the township of Pingyang in Tongdao county. His mother was Guangming Yang, and his father was Shengbiao Wu.

In his past life, Junhao was another local villager from the Wu clan, who lived in the first district of Hengxi village. His past life Wu was born in the 1910s, and passed away in her sixties, leaving behind her husband Qianjun You and their three sons and two daughters.

When Junhao was born, his mother immediately noticed a large black birthmark on his left forearm and asked him, “I wonder where you came from, little one, to bear such a mark?”

When little Junhao turned two years old, he began to talk about his past life in bits and pieces. During the festive seasons, he would demand to deliver gifts to his old home, saying, “I have to get these ‘home’!”

When he was three years old, Junhao’s mother carried him on her back and brought him to find his old home for the very first time. On the way there, little Junhao began to talk about his “son”, who was a teacher in the first district, as well as various gossips about the locals there. When they arrived in the first district, little Junhao was surprisingly able to lead his mother directly to the doors of his old home. (Note: the first district of Hengxi village was several miles from the fourth district; each “district” was actually the equivalence of a small village.)

After making his way into his old home, little Junhao was indeed able to recognize his past son and daughter-in-law, as well as the rest of his old family.

Before Wu passed away in Junhao’s past life, she was a dedicated woman who worked tirelessly for her family. When she was unexpectedly taken away from them, her second daughter-in-law Laifu Li was reluctant to say goodbye, so she decided to create a marking on Wu’s forearm from a mixture of pot dust and tung oil. To do so, she first dipped her index finger into the dust found on the bottom of a blackened pot, then into some sticky tung oil. Finally, she applied the mixture on her index finger to the inside of her deceased mother-in-law’s forearm, pressing hard into the arm to create a black mark.

When this mark re-appeared on Junhao in the form of a birthmark, it was found on the outside his left forearm instead, while its dimensions



Junhao

remained consistent with those of Laifu’s index finger. (Note: tung oil is a type of oil extracted from the pressing of nuts from a tung tree; it is used to prevent the rotting of wood. During the time of these events, tung oils were often not appropriately stored, resulting in a thick, yellow mixture after being left to

sit for some time.) This birthmark found on Junhao's left forearm preserved the physical characteristics of his past life's mark with almost 100% accuracy. Upon closer inspection, one would notice that the birthmark was far from a simple accumulation of melanin. The mark was raised a millimeter above the skin, and preserved the coloration and patterns of the dust-and-oil mixture from Junhao's past life. An examination of its edge revealed a gradient of color going from black to brown - the color of expired tung oil. This "edge gradient" was the unmistakable result of tung oil leaking from the mixture at the center. By dipping one's finger first in dust, and then in oil, the oil would end up on the outside; when thus pressed into the skin, the oil would then be forced out from the center of the site of application. Stunningly, an even more meticulous look at one particular side of the birthmark would further reveal two smaller mini-birthmarks resembling tung oil stains. These may very well be the result of oil droplets dripping from Laifu's finger immediately prior to the application of the mark. In terms of tactile characteristics, the birthmark was hard and slippery, similar to the texture of hardened tung oil. If Wu's spirit had left its body right after death, she may have been able to notice the marking itself, but would she have been able to discern its finer details? Why is it that similar birthmarks found on some other subjects - also a result of markings created from tung oil and dust - manifested themselves in the form of simple melanin concentration, so unlike the raised and finely patterned birthmark found here in this case? My hypothesis is that the spiritual essence of the marking itself had been attached to Wu's spirit as it disengaged from its physical host. The spirit brought along an extra piece of "small object", so to speak, as it incarnated into its new body, and such a "small object" may sometimes become displaced for a number of reasons after the incarnation had taken place. In the case of Junhao's past life Wu, for instance, the marking that begun on the inside of the forearm ended up on the outside after reincarnation.

According to Junhao, this very noticeable birthmark had certainly brought him trouble. When he was looking for work in Shenzhen, for example, all the factories refused to hire him, because the recruiters often mistook the prominent mark as a tattoo, and suspected Junhao of having criminal backgrounds. Junhao repeatedly tried to explain that the birthmark was a marking inherited from his past life, made by his past daughter-in-law from tung oil and pot dust, but most recruiters dismissed his explanation as a

mere joke. On the other hand, this very same birthmark had also earned him a significant level of influence within his past family, especially with Laifu - the daughter-in-law who made the original mark all those years ago. Laifu was 67 years old by now - a good 27 years older than Junhao. Ever since Junhao was reunited with his old family, Laifu had always addressed him with utmost respect as “mother”, and always made sure to invite him whenever the family was celebrating festivities or butchering livestock.

Amongst his old family members, Junhao maintained his esteemed status as the “family elder”, despite being younger than his past life’s many descendants and their respective spouses. When disagreements arose between his past sons, Junhao would sometimes take a proactive role as their “mother” and seek to mediate the conflict. A year ago, for example, several of his past sons began bickering about the territorial boundaries in the family forest. As it turned out, the family forest had been partitioned by Wu before she passed away and assigned to her various descendants with well-defined boundaries, precisely to prevent any potential conflicts that may arise. The flora of the tropical south, however, were quick to flourish, and the established boundaries were overgrown with vegetation within a few decades, completely obscuring the original markings. Junhao made his way to the site of the dispute and gestured with his marked left arm, declaring, “There is no need for brothers to bicker over such trivial matter. I’ve already planned for such an eventuality in my past life! When I made the markings, I thought that you might have trouble finding them in the future, so I had buried some coal right underneath the boundaries!” He inspected the area for a bit, and quickly located some key burial sites for these coal. Junhao gave the command for his sons to dig, and they indeed found the coal that had been buried all those years ago. The inheritance battle between the sons from his past life was thus resolved.

According to Junhao, his past life Wu and her husband Quanjun lived a hard and arduous life. The number of children they had was only a secondary cause; the main culprit behind their toil was their physical location. Wu and her family lived in the first district of Hengxi, occupying the highest point in the region, almost at the very top of the mountains. The path leading down the mountains, where all their farms were located, was made of stone tiles and only a foot and a half in width. This configuration resulted in long trips to and from the fields. Worse, everything from harvests

to wood to fertilizers had to be transported up and down the mountain manually with a yoke, which was exceedingly inconvenient and very trying.

Junhao also recalled that his past life Wu began her journey to be reincarnated immediately after her funeral had ended. She found herself facing a three-way fork in the road - one leading up towards the summit of the mountain, a second into the middle of the mountain, and a third down towards the foot of the mountain. The one leading downwards led to the fourth district of Hengxi, which was the area with the least arduous life - it even had access to a public road that made getting in and out of the village a breeze. Without hesitation, Wu's spirit chose this last path and made her way towards the foot of the mountain.

In the evening, Wu's spirit came across a living person on her way down. The person was none other than Shengyong Wu, the man who would become Junhao's fourth eldest uncle in this lifetime. Shengyong was unable to see Wu's spirit, but he was acutely aware of being followed by something supernatural, and later recalled that he had felt hair-raising terror.

When Wu's spirit arrived at the home of her reincarnation, she settled in behind the doors and continued to eat, sleep, and relieve herself just like a regular human being, with the only difference being that her actions were undetectable by the living. She noticed that Shengyong had six brothers. After some detailed examination and careful deliberation, Wu took a liking to Shengbiao Wu, whose wife happened to have a baby due to arrive soon.

A month later, Junhao was born.

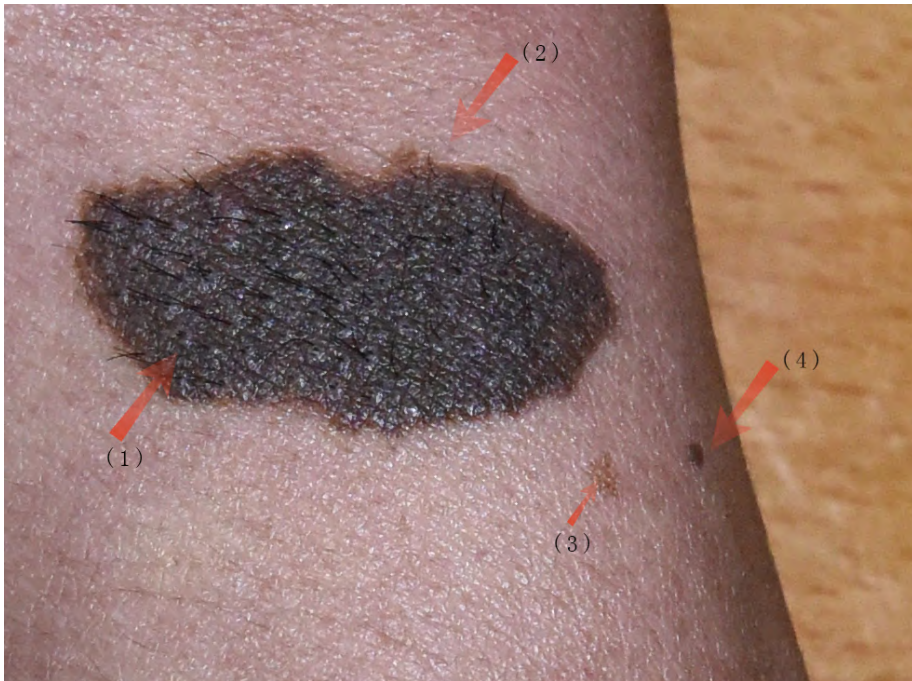
According to Junhao, he was able to call upon a certain supernatural ability in his present lifetime. Namely, he was able to foretell the death of local villagers several days in advance. For the past thirty years, he was able to predict the death of more than a dozen villagers, although he never dared to spread the news, despite having this knowledge, as he was afraid of offending others. His knowledge generally arrived in the morning, right after a night's rest.

Junhao also recalled that his temperament had been less than ideal before

Junhao Wu's dedication to the readers of this book, written with his left hand: "I wish you the best of health."

he turned 25, much like that of his past life Wu. After turning 25, however, he had mellowed out and became more similar to his current parents.

In addition, Junhao mentioned that his past life's husband Quanjun had passed away a few years after Wu. Quanjun's spirit also reincarnated in Hengxi, as a young male several years his junior. Quanjun's current incarnation was also from the house of Wu, and worked in the county capital, but the author did not get a chance to verify this particular case.



(1) The main body of the birthmark

(2) A very prominent “leakage” effect from the tung oil can be observed on the edges

(3) Small birthmark formed from unintentional oil dripping

(4) Small birthmark formed from the unintentional dripping of the dust-and-oil mixture.

This rare form of birthmark preserved the physical characteristics of the original material used to make the corresponding mark in the subject's past life. The pattern found in the center, created from a mixture of pot-dust and viscous tung oil, was clearly a result of applying strong pressure with one's index finger after it had been dipped first in the pot-dust, and then the tung oil. The birthmark was raised from the skin by about a millimeter, and had a smooth and hard texture when touched, which was consistent with the physical characteristics of the original material used in the subject's past life.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Junhao Wu/Junhao's mother - Guangming Yang 3. Location: Junhao's home; 4. Interview Date: 06-Mar-2016/24-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **3. Zhengbo Yao: past life died in infancy at 42 days, lips split by enforcer's scale hook in the afterlife**

Zhengbo Yao was born on February 27, 1979, in the village of Pingyang, Tongdao county. His father was Fengshan Yao, and his mother was Liying Yang. Zhengbo had an older brother, Zhengyi Yao, and an older sister, Yichun Yao.



A photo of Zhengbo Yao in his childhood, prior to corrective surgery. The appearance of the cleft lip and palate corresponded precisely to the explanation he had given as an infant.

Zhengbo was born with some obvious defects - two instances of severe cleft palates, as well as cleft lips in two corresponding locations. Modern medicine has yet to provide a definitive answer for the causes behind a birth defect like cleft palates and lips, but Zhengbo himself provided an incredible account when he was two years old.

Due to his condition, little Zhengbo had always suffered from a speech impediment. As a result, it was extremely difficult for strangers to understand the little boy. It wasn't until he was two or three years old that he managed to communicate with his closest family members, and gave an account that explained

the origins of his birth defects. The tale, reorganized into normal speech suitable for the average adult, went as follows:

“I was named Beiniao in my past life. My father was Yongxiang Wu, and my mother was Xiying Yao. Because I only managed to live for 42 days as a baby girl, I never got an official name; but I could remember being called ‘Beiniao’ by everyone. (Note: Beiniao was a generic name used for female newborns during that time period.) I was struck by an illness, although I did not know exactly what it was; I became ill in the morning, and died later in that afternoon. It was customary for the Kam people to wrap a ribbon around the waist of the deceased, so that it would be easier for the afterlife enforcers to weigh them once they had arrived at Yama’s court. Maybe I was just too small to matter, but my past mother never tied this ‘weighing ribbon’ to my little body when I died.

“When I arrived at Yama’s court, the enforcers there were weighing the passing souls with a hooked scale. To do so, they secured the souls to the scale by hanging each of them onto the sharp metal hooks by their ribbons. When it was my turn, the enforcers couldn’t find an appropriate place to secure the hook, so they simply hung me by the lips. Before they could get a reading from the scale, however, the palate and upper lip on the right side of my mouth were ripped right open by the scale hook. My pain did not seem to concern the underworld enforcers as they switched over to the left side of my mouth and tried again. They finally got their reading the second time, but not before the left side was ripped open as well.”

Due to his severe birth defect, little Zhengbo suffered a great deal of humiliation and inconvenience throughout his childhood. His speech impediment prevented him from communicating clearly, and he was often bullied by other children in elementary school. After growing up, Zhengbo had once complained to his past mother, demanding to know how she could have forgotten to give him his “weighing ribbon”, thereby condemning him to a life of suffering in his current incarnation.

Despite his birth defects, Zhengbo was still very much loved by his two sets of parents, both past and present. When he was two years old, Zhengbo used to run a good thirty yards to his old family’s house first thing in the morning, yelling out in his heavily accented Kam, “Come get the door for me, mom and dad!” His past parents would then open the doors and welcome little Zhengbo with open arms. During the Spring Festival of last year, Zhengbo prepared a hundred-yuan “red envelope” (a Chinese New

Year tradition, in which money is gifted to others in a red envelope) for each of his past parents, to express his respect and filial love.

As Zhengbo's past mother Xiyang Yao recalled, she placed baby Beiniaoyao onto a bed one morning in the November of 1976, and noticed that there was something wrong with her complexion. Xiyang immediately called for the village doctor, but by the time she came back, Beiniaoyao had already stopped breathing. Xiyang dressed the baby girl's body in new clothes, but forgot to tie a ribbon around her waist, as was mandated by local tradition.

Zhengbo remembered that Beiniaoyao's spirit was in great pain after her mouth had been ripped open by the hooks. She bled profusely as well, but no other spirits or entities seemed to care. She walked back to the village all by herself and returned to her old home, settling in behind the door. At the time, she had two older brothers; one was six years old, and the other three. She lived at home for a total of three years, eating and drinking each day with her family.

During her third year there, her mother was cleaning the house one day when she began sweeping behind the doors. In the process, she struck Beiniaoyao's leg. This caused great pain to the spirit, and she was forced to jump out the door - literally being "swept away" from the household.

As she loitered on the street, Beiniaoyao noticed Liying - the woman that would become her mother - and took a liking to her, so she followed Liying home. Once there, she saw that there was already a boy and girl living there, and they got to have white rice everyday. Beiniaoyao decided that this home was a suitable one, and settled herself in, eventually reincarnating into the boy Zhengbo Yao.

Due to the relentless bullying at school, Zhengbo terminated his education once he had finished elementary school. His father Fengshan was plagued by poor physical health, and could not handle heavy labor, so Zhengbo officially took over the agricultural work for his family.

Today, Zhengbo is still living in poverty with his aged and desolate parents. His older brother Zhengyi settled in the province of Guangdong after getting married, and rarely came home to visit. His older sister Yichun poisoned herself and committed suicide when she was thirteen after disagreements with her father, and was reborn as Shihang Wu. Zhengbo brought home his girlfriend during the Spring Festival of 2014. However, his girlfriend broke up with him soon after, perhaps due to her inability to deal with Zhengbo's poverty and family situation. Zhengbo is currently 37

years old, and his parents are very anxious about his marriage prospects. As Zhengbo’s misfortunes in life had been a result of the mistakes committed by the spirits of the afterlife, we hope that these same divinities can lend a hand and provide some “divine assistance” to this man, who had already suffered through so much.



Zhengbo Yao, with his current father Fengshan Yao and current mother Liying Yang



Zhengbo Yao, with his past father Yongxiang Wu and past mother Xiying Yao



Zhengbo Yao demonstrating the type of scale used by the underworld enforcers when they ripped his lip twice as a spirit after he had died in his previous life. Corrective surgery had since been performed at the sites of injury.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewees: Zhengbo Yao; Zhengbo’s past parents; Zhengbo’s current parents; 3. Location: Zhengbo’s home; 4. Interview Date: 24-Mar-2016/26-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

#### **4. Yongguang Lei, the Reincarnation of Songhai Lu from the Neighboring Village: born with birthmarks on forearm from Chinese character markings made in a past life**

Yongguang Lei was born on January 16, 1946, in the village of Pingyang, Tongdao county. His mother was Lanying Wu, and his father was Changwa Lei, who had passed away at the relatively young age of 32, before Yongguang was born.

When he was two years old, Yongguang began to talk in great length about the events of past life, complete with the finest details. Unfortunately, no one was able to record these accounts at the time. Yongguang's mother learned from her son's accounts that he used to be the only child of a family from the neighboring village of Ma'an in his past life. As Yongguang bore a series of distinctive birthmarks on his forearm in the shape of Chinese characters, his mother grew anxious about the possibility of her son being reunited with his old family and taken away. In response, she decided to feed Yongguang red carp gruel, forbade him from talking about his past life, and took measures to hide his birthmarks. A few years later, perhaps thanks to the red carp gruel, Yongguang had forgotten most of the details regarding his past life.



“ I used to remember many things about my past life when I was little, but now I can only recall little bits and pieces.” Said Yongguang Lei in an interview at his home.

In the spring of 2016, an old woman from Pingyang village named Sheng Wu was shocked when she happened to notice the birthmarks on Yongguang's forearm. As it turned out, Sheng was originally from the village of Ma'an, marrying later into the village of Pingyang. She had information about Yongguang's past life, and decided to pass on what she knew to Yongguang, who had entirely forgotten about his past life at this point.

In his past life, Yongguang was in fact a boy named Songhai Lu. He was born in the year 1927, in the village of Ma'an, and was the only son of his family. When he passed away at 18 years of age, his grief-stricken parents had his aunt write a line of ink calligraphy on his body, located on the outside of his right forearm. The birthmarks found on Yongguang's body today closely resembled blurred versions of Chinese characters. Each "unit" was approximately 0.8 inches on each side, which suggested that the calligraphy, approximately five characters in length, was large in size and written with great clarity by the calligrapher. The site of the calligraphy seemed carefully chosen as well, as these markings on the right forearm were easily noticeable. In addition, the choice to use actual writing as opposed to simple markings provided much stronger evidence for identification, indicating a very strong desire to find the bearer of the mark



The village of Pingyang, where Yongguang Lei currently lives in his next incarnation.



The prominent birthmark on Yongguang Lei's right forearm. According to the accounts of him and the villagers of Ma'an, this birthmark corresponded to a line of calligraphy left on the body of his past life Songhai Lu, written by Songhai's aunt as he passed away. The calligraphy may have been in the form of five Chinese characters that indicated the name and place of origin of his past life: "Songhai Lu of Ma'an". Another instance of a birthmark in the form of Chinese characters can be found elsewhere in this book, in the case of Liansheng Long (#6) and his reincarnation.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Yongguang Lei; Sheng Wu 3. Location: Yongguang's home; 4. Interview Date: 31-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## **5. Xiangyun Wu, the Reincarnation of Grandfather Qingzhong Shi: died of stomach cancer, liked being carried**

Xiangyun Wu, currently 16 years of age, was born on September 30, 2000, in the village of Pingyang. His father was Shege Wu, and his mother was Yanqun Shi. He also had a younger sister named Yunfeng Wu.

In his past life, Xiangyun was his late maternal grandfather Qingzhong Shi. Qingzhong lived in the neighboring town of Longcheng, and spent his life working as a farmer. He died in 1999 from stomach cancer, at the age of 69. Eight months later, his spirit reincarnated as the newborn son of his newly-married youngest daughter Yanqun Shi.



Xiangyun's past life Qingzhong Shi (first on the right), with his wife (first on the left) and grandchildren.

During his lifetime, Qingzhong really enjoyed his homemade rice wine. When there were guests around, he was able to drink more than a kilogram of wine all by himself. Occasionally, he would have a bowl of wine first thing in the morning, before he had even eaten breakfast, then make his way to the fields for a few hours of work. Qingzhong would follow the same routine each day - up into hills for firewood, down into the fields for farm

work, drink some rice wine. Since he was illiterate, Qingzhong never received any education. During the year in which he passed away, he began to suffer from severe stomach pains. He was accompanied to the hospital by his eldest son and one of his buddies, where they received news that he was in fact suffering from late-stage stomach cancer. Qingzhong insisted on returning home, where he would live out his days, as he knew that the cancer was incurable, and, given the poverty of his household, he thought that there was no reason to waste money.

At the time, Qingzhong's youngest daughter Yanqun had been married for just one month to Shege Wu - a young man from the village of Pingyang. They were working in the province of Guangdong when they received news of Qingzhong's cancer, and returned home to Longcheng to care for him. Qingzhong remained bedridden during the last month of his life. His eldest son, unable to handle the stench, was unwilling to get close the bed, so the task of caring for the old man fell mostly upon his younger son Gen and his son-in-law Shege.

In the final couple of days, Qingzhong was unable to consume any food or water, throwing up whatever he tried to get down, and the severe pain in his stomach left him rolling in bed. On the day of his death, Qingzhong had already gone without food or water for several days. In the morning, his feet began to grow cold, and by the afternoon, the chill had gone all the way to his head. His youngest son felt his temperature, and lamented, "He's gone all cold; this is it." At this point, Qingzhong was still conscious, although he was unable to say anything due to the pain in his throat. It did not take long after that for Qingzhong to draw his final breath. His spirit, however, had not yet left his body, and he felt someone grabbing on to his hand as they wept. After some time, Qingzhong, who had been lying down until now, began to notice "himself" standing up straight, and eventually floated behind the doors. After his spirit had left his body, Qingzhong felt a great sense of relief, as his stomach was no longer in pain. His spirit watched as his family cleaned up his body and clothed him in burial attires. Someone then took a bundle of lit incense sticks and passed them on top of the newly clothed body, then offered the incense to the altar in the living room, dedicated to "Heaven, Earth, King, Family, and Master". As this was taking place, Qingzhong's spirit, who had been watching from behind the doors, noticed that his own clothes had also changed to burial attires found on his deceased body.

Qingzhong's wife Yuehua wept inconsolably after her husband had passed away. During the funeral days, Qingzhong's spirit stayed home and watched as his family busied themselves with making arrangements and shed tears of grief. Many family and friends were invited, but there were also two "strangers", who seemed to have arrived uninvited. These two "strangers" told the spirit of Qingzhong, "Go to Pingyang, where you can reincarnate through your youngest daughter." Qingzhong was already feeling a bit worried about his youngest daughter, so he agreed without question.

The day of the funeral had finally arrived. As Yuehua watched her husband's body being placed into the casket, she was overcome with grief and fainted. Eight villagers lifted the casket, and began their ascend into the burial hills, followed by a group of Qingzhong's descendants paying their respect, as well as friends and family, here to bid their final farewell. Qingzhong's spirit was sitting on top of the casket and made his way up into the hills with the rest of the procession. When they arrived at the grave, which had been dug beforehand, Qingzhong watched as a channeler took hold of a large rooster's legs and began chanting a lengthy burial ritual. Once that was done, the rooster was slaughtered and buried, followed by a round of firecrackers set off inside the grave. Qingzhong's spirit jumped down from the casket right before it was lowered into the ground, as he did not wish to be buried. After the burial ceremony had concluded, Qingzhong's spirit followed the procession as they returned home.

On the seventh day after Qingzhong's passing, his family prepared an array of his favorite dishes, along with the rice wine that he could not live without during his lifetime. Qingzhong, however, seemed to have lost his appetite.

After the seven days of mourning, Qingzhong's daughter Yanqun left Longcheng by bus and headed back to her in-law's home in Pingyang, with Qingzhong's spirit following behind. He watched Yanqun enter the bus, but he himself hopped onto the roof instead. And so, Qingzhong returned to Pingyang along with his youngest daughter.

A month after Qingzhong had passed away, he visited Yanqun in a dream vision, saying, "I can't stop fretting about you, so I'm going to come live with you!" In her dream, Yanqun saw her father coming over to Pingyang from Longcheng with a goose in tow. Curiously, her aunt in

Longcheng also had a dream on the same day, in which Qingzhong had left with a goose to visit Pingyang.



During his interview, Xiangyun told us, “When I was a spirit, I tried to pass one of my hands through the palm of the other. I didn’t feel any pain at all.” The spirit of his past life may have been of a formless variety.

As Qingzhong’s reincarnation Xiangyun recalled, he had lived behind the doors in his present home in the afterlife prior to reincarnation. He would float there each day, suspended in midair and staying awake throughout the night. From his perspective, his own body appeared almost completely transparent. Once, he tried to stick a finger into the palm of his other hand, and was surprised to discover that he did not feel any pain at all. After eight months, he was reborn as Xiangyun.

Upon his birth, Xiangyun sported a scar-like birthmark on his left thumb, near the wrist. After carefully examining the birthmark, his maternal grandmother declared that he may very well be the reincarnation of Qingzhong. As it turned out, Qingzhong used to love bamboo-weaving, and prepared the bamboos with a knife. He had once cut his hands by

accident and bled profusely; the shape and location of the scar from that incident was entirely identical to the birthmark found on little Xiangyun.

When Xiangyun was two, his mother spanked him one day for behaving badly. Xiangyun cried and said to his mother, “You are hitting your father, you know! I was so good to you back then, and now you pay me back by spanking me?” His mother, not believing a word he said, continued to punish him, and the little boy began to spout out a series of names from the maternal side of his family. He also mentioned that he had two names - Qingzhong Shi and Andou Shi - and was able to produce his maternal grandmother’s name. The boy’s mother was thoroughly shocked, as a boy that age could not have known the names of all these family members, with whom he had never had contact. And so, she brought little Xiangyun home to Longcheng, to consult her own mother Yuehua. Once there, her mother confirmed that Qingzhong indeed had two names; “Andou Shi” was his

“milk name” (a name only used during a child’s infancy), and there were few, if any, people who could have known it. Yuehua said to her daughter, “I knew he was your dad’s reincarnation!”

Xiangyun’s mother had once taken the boy to visit his grandmother by bus. After they got off the bus, the little boy stood rooted to the ground and refused to move. He told his mother, “Go get Yuehua and tell her to carry me home!” Xiangyun’s mother grew furious and reprimanded the boy, “Don’t be rude! You can’t call your grandmother by name. If you do that again, I am going to spank you. Now, if you have to be carried, I can carry you.” The little boy, however, insisted on having his past wife carry him. Unable to placate him, Yanqun called for her mother, who came out to carry the boy home, having quite an animated conversation with each other along the way.

Xiangyun’s sons from his past life, as well as many others, still refused to believe that he was Qingzhong’s reincarnation. This made little Xiangyun very angry, and he told them, “If you still don’t believe me, let me go and show you ‘my’ grave!” And so, Qingzhong’s sons and a group of others followed as the boy led them up the burial hills. The uphill path was a relatively easy one, and the group passed by many gravesites on the way. Some members of the group tried to mislead the boy, asking him, “Look there, is that your gravesite?” But Xiangyun never fell for it. After almost half an hour of walking, the boy suddenly rushed towards one particular gravesite, declaring, “This here is my grave!” The group was stunned, as this was indeed Qingzhong’s gravesite, which Xiangyun had never before visited. After this, they were convinced that Xiangyun was indeed Qingzhong’s reincarnation.



The bamboo basket and chicken cage that Qingzhong Shi had weaved once upon a time. Xiangyun is holding the hoe that he had used in his past life, while his grandmother (past wife) sits to his right. The machete he is holding in his right hand was used for cutting bamboos, and he accidentally cut his own thumb in his past life, resulting in a birthmark in the corresponding location in his current lifetime.

When Xiangyun was a couple of years old, he once had a dream in which his past cousin spoke to him, saying, "Come see me off in Longcheng! Don't be afraid; I am not going to hurt you." Xiangyun startled awake to discover himself covered in sweat, as the phone rang, delivering news that Qingzhong's cousin had just passed away. The cousin's family sent a vehicle over to take Xiangyun and his parents to Longcheng, where they could attend the funeral. During the funeral procession, the adults did not want Xiangyun going into the burial hills, so they tricked him into staying in a room. After a little while, the boy found out that the procession had already left and discovered their ploy, so he ran up the burial hills all by himself in a great hurry. The grownups were very surprised to see him, and even Xiangyun himself had no idea how he had managed to find that particular gravesite (which was located in a different location from that of his own past life).

Today, Xiangyun was 16 years old, and was still able to recall many amusing tales from his past life.

According to him, his past life was quite mischievous and had a strong penchant for pulling pranks. When he was in his teens, Qingzhong once went up the mountains to chop bamboos with a boy named Buge. As noon approached, Qingzhong complained to his partner, "I'm so thirsty! Need some water." Buge replied, "No problem; I will go get some." With the beautiful, unspoiled nature of the region, the streams and springs found throughout the hills provided delicious water that could be drunk directly. After a little while, Buge returned with his bamboo bucket filled with water. Qingzhong was sweaty and thirsty, so he received the bucket from him and began to drink in large gulps. Halfway through the bucket, Qingzhong suddenly noticed that there was a peculiar taste to the water. He suppressed his desire to act out, and silently handed the bucket back to Buge. Turning his back, he picked some snot out of his nose and rolled it into a ball, then pretended that he was eating a snack. This was during the famine years, and children were generally starving. When Buge discovered that Qingzhong was eating, he asked, "What have you got there?" Qingzhong replied casually, "It's an 'elixir ball' - want to try some?" Buge took the black and yellow ball from Qingzhong's hand and swallowed it. Qingzhong watched Buge eat his "elixir" and began to laugh at him, "You just ate my snot!" Buge realized that he had been tricked, and retorted, "Well, you just drank my pee!" And so the pair laughed at each other's prank.

Qingzhong seemed to really enjoy the feeling of being carried by women. He once went into the hills for firewood with a boy and a girl. When they had finished gathering the firewood, he didn't want to carry them back down the hills, so he came up with a clever plan. He found a vine and hid in a quiet corner, wrapping it around his ankle to make an angry red mark. He then threw the vine into the grass and screamed, "Oh no! I was bitten by a snake!" His buddies heard the cry and rushed to his side as Qingzhong moaned in the grass. They saw the angry red swell on his ankle and began to panic. Qingzhong said that he was no longer able to walk after being bitten by the snake, so the other boy had no choice but to carry the firewood for all three of them, while the girl carried Qingzhong home.

On another occasion, the town of Longcheng fell victim to bandit attacks, and all the local families escaped into the hills for hiding with their valuables. Qingzhong was dating Yuehua at the time, and her girlfriend also had two large baskets of valuables, but she wasn't able to carry them all by herself. Qingzhong was a young man at this point, about sixteen or seventeen years of age. He volunteered to help with the baskets and began carrying them up the hills with the others. Once they were in the hills, Qingzhong put down the baskets and hid himself, pretending to suffer from diarrhea. He instructed Yuehua's girlfriend to make balls of straw for cleaning up. After a little while, he told her, "The bandits must have left by now. My stomach still hurts a lot, so I can't carry the baskets or walk right now. Please carry me back down; your stuff will be safe here in the hills." And so Yuehua's girlfriend carried him back down.

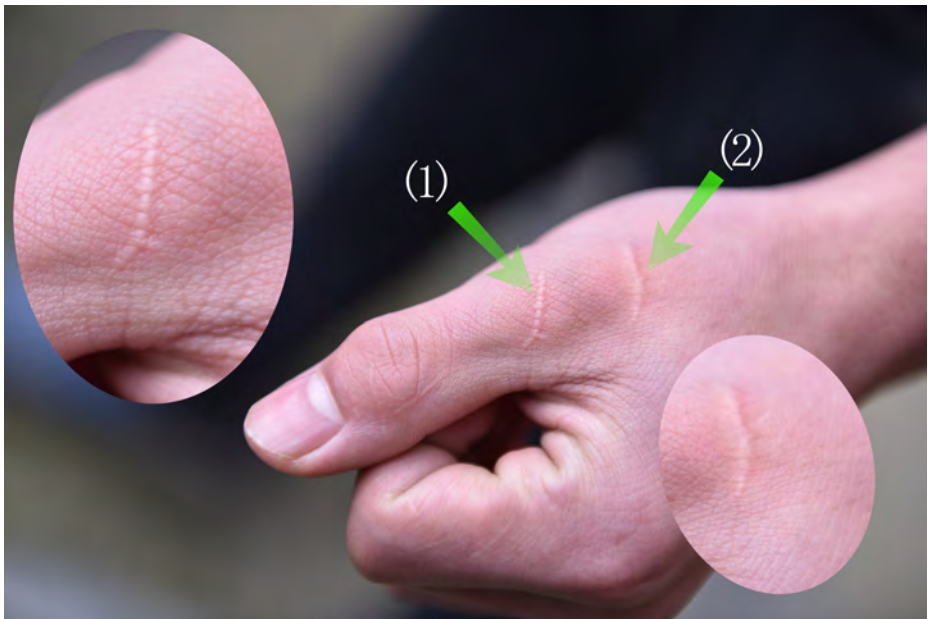
In his current lifetime, Xiangyun had two traits that were very similar to his past life - a love of alcoholic drinks, and being of short stature. Xiangyun had been drinking ever since he was three years old, and had never gotten drunk. When he was working at a restaurant in Shenzhen earlier this year, he drank some very strong white wine with a few adults from his hometown, and remained completely lucid while many of his drinking buddies lost the competition and passed out. Xiangyun stood at 5'3'' in height - the same as his past life Qingzhong - and his father Shege was around 5'7''.

Xiangyun's parents and Xiangyun himself both concurred that the boy's personality, talents, hobbies and physical stature were all very similar to those of his past life Qingzhong.

Xiangyun also spoke frankly of the increased complexity in modern society, which he found to be much more taxing than the simplicity of days gone by, making it difficult for him to adjust and fit in. Xiangyun lamented, “There’s so much pressure in this lifetime - you need money for everything! Not like the life I had last time; I only had to worry about three things: chop some firewood, work the field, drink some wine.”

Historically, the Wu family had always served as the spiritual “channelers” for the village. Xiangyun and his father, however, were not willing to carry on the family art, so his grandfather Zhukun passed it on to their neighbor Zhengliang Wu when he was 90 years old.

Xiangyun had recently returned home from Shenzhen after quitting his job at the restaurant, complaining about inadequate quality of staff meals. He intended to become his father’s tiling apprentice.



Xiangyun Wu's hand has a faint "scar like birthmark" in the same position as his previous life. The scar on the front of his hand is from a cut from a stone when he was in junior high school. (1) The scar from his current life (2) the wound from his past life that became a scar in his current life.



Xiangyun Wu reunited with his past life family: Xiangyun Wu (left), his wife from his past life (second from the left) and her younger sister (middle), his youngest son from his past life (right) and his wife (second from the right).

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Xiangyun Wu; Xiangyun's parents and his family in past life 3. Location: Xiangyun's home; 4. Interview Date: 13-Mar-2016/18-Mar-2016/25-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## **6. Wensong Wu, the Reincarnation of Liansheng Long: died in infancy at 2 years old, bore the personal seal of his father Zhanggui behind his ear upon birth**

Wensong Wu (alias) was born on September 30, 1965, in the remote hamlet of Gaocun, located within Xiaoshui village, Muqiao township, Tongdao county. His father was Fengdao Wu (alias).

In his past life, Wensong was Liansheng Long, born 1963 in the remote hamlet of Dingxi, Shamuqiao village. His father Zhanggui and his mother raised ten children in total. In February of 1965, Liansheng grew feverish and passed away soon after. He was only two years old.

As his father Zhanggui recalled, Liansheng - the third son - was adorable and very clever, able to speak fluently by the age of two. He grew feverish in the morning, and had left by the evening. Liansheng was also adored by his paternal grandmother, and his death broke her heart. She took her son's personal seal and stamped it on the buttocks of the little boy's deceased body. As Liansheng's younger brother Kaiming recalled, he had once seen his father's personal seal, and remembered it as a rectangle containing the three Chinese characters representing his name.

When he was little, Wensong recalled that the spirit of his past incarnation had gone on the journey towards reincarnation with a traveling companion - the spirit of a little girl. They parted ways at the crossroad near the hamlet of Dingxi, where Liansheng's spirit went south towards Gaocun, and his companion went north to the neighboring township of Le'an, in Suining county.



Fengdao Wu (middle) - the father of Wensong Wu - in conversation with the author, explaining the details of the seal birthmark as it appeared just after Wensong's birth. Pictured to the left is the style of the personal seal, as described by Fengdao.

When Wensong was born, the midwife discovered a very unusual birthmark behind the newborn's ear - a square seal with Chinese characters. Even more miraculously, the characters were clearly legible, and gave the name "Zhanggui Long"! The midwife informed the baby's parents of this detail. As Fengdao recalled, the birthmark he saw that day was square in shape, as opposed to rectangular, and contained clearly discernible characters. However, Fengdao was unable to read it, as he was illiterate. According to Kaiming, the characters found behind Wensong's ear remained clearly legible for just three days, and grew less defined thereafter.

News of the unusual circumstances surrounding the baby with the birthmark “seal” sent a shockwave throughout the local population. At the time, the political landscape was a sensitive one, and superstitious beliefs were much frowned upon. As a result, the news became whispered rumors that no one dared to discuss openly. The Long family and the Wu family were quite far from each other, and the mountainous paths between them were long and treacherous. They had no mutual relatives, and generally did not have any previous dealings with each other (note: Wensong’s mother had frequented the river in Dingxi during her pregnancy to catch prawns). However, the hamlets of Dingxi and Gaocun did belong to the same “commune” at the time, so it wasn’t long before someone from Gaocun found out that a child had passed away in Dingxi during the year that Wensong was born, and the father of the deceased child was none other than Zhanggui Long. News of this discovery spread throughout the region, and soon reached the ears of both families.

Around the year 1973, there was a 16-year-old high school student named Shiyong Guo. After she had graduated, she was sent to Xiaoshui village, to teach elementary school in the hamlet of Gaocun. Shiyong was originally from the village of Shamuqiao, and was a classmate to Liansheng’s older sister. During that time period, both staff and facilities were in short supply. As a result, there was only one teacher and one classroom available for all students from the first to the fourth grade. Shiyong, the newcomer, was the only teacher assigned to the village elementary school this year.

The hamlet of Gaocun was an isolated Kam ethnic reserve. Transportation in and out of the hamlet was undeveloped, and most of the locals did not speak Chinese. When Shiyong arrived as a teacher, there were a total of eight students enrolled in first grade. On the first day of school, one of the students - a little boy named Wensong - suddenly asked Shiyong in Chinese, “Teacher, are you from Shamuqiao by any chance? You are speaking that dialect.” In reply, Shiyong asked the little boy, “How come you can speak Chinese?” Wensong answered, “Because I used to live in the hamlet of Dingxi in Shamuqiao; I reincarnated here after I died.” Shiyong was shocked by the boy’s answer, and began to investigate Wensong’s family, as well as the family of his past life (the only Han-ethnic population

was a handful of people near Shamuqiao). The results of her investigation confirmed that Wensong was indeed telling the truth.

The language of the Kam people was extremely different from Han Chinese in both phonology and grammar. Wensong, having lived in a remote and completely isolated Kam ethnic reserve from birth to seven years of age, never had the opportunity to come into contact with Han Chinese. His ability to speak fluent Chinese despite these circumstances was another key piece of evidence towards his past identity as a Han Chinese.

According to Fengdao, Wensong had been saying that he was a child from the family of Zhanggui Long in Dingxi ever since he was about two years old.

When Wensong was seven years old, Liansheng's older sister came to seek him on behalf of the Long family. Little Wensong was able to immediately recognize her and addressed her as "sister". After some verification, both families no longer had any doubts about Wensong being the reincarnation of Liansheng. Upon Wensong and his past sister's request, his parents agreed to let them return to his old family together for a "family visit". In the past, Wensong had already expressed his strong desire to visit his past parents and family.

"Today, I feel like I have two families, and the memories of my past life feel like a dream," Wensong said, "And now our two families relate to each other as blood relatives."

When Wensong's past father Zhanggui Long passed away, Wensong fulfilled his filial duties and attended the funeral as his respectful and mourning son. Wensong had five brothers remaining from his past life; after their father had passed away, he was treated as one of his sons, and the inheritance was divided evenly amongst the six brothers.

Reflection: The inheritance of one's father's personal seal through reincarnation was truly a rare and fascinating tale. The American Professor Ian Stevenson had also done field work with reincarnators from Myanmar who bore symbolic birthmarks. Some examples included pan dust applied to the elbow and oil applied to the bottom of the feet; the characteristics of these birthmarks after reincarnation were consistent with those of the "symbols" placed upon the deceased bodies of their respective past lives. According to Professor Stevenson, this type of birthmark was a result of the "mental image" acquired by one's past life, either through sensory feelings prior to death, or through "seeing" the symbol as a spirit after death.

This “mental image” was then represented at the corresponding location on the new body after reincarnation. Perhaps Liansheng’s spirit had been watching when his grandmother had applied the seal. Personally, I would like to propose the explanation that the reincarnating spirit had incarnated into its new body while bearing the spiritual essence of the marking on its buttocks. After the spirit had incarnated into the fetus, a corresponding birthmark rapidly developed on the fetus’s skin at the appropriate location. The seal in question had four distinct “components” - the three Chinese characters for “Long”, “Zhang”, and “Gui”, as well as a “square frame”. The spiritual essence of each of these four “components” had been attached to Liansheng’s spirit. As incarnation took place, these individual “components” shifted slightly, and reorganized themselves into the new birthmark found behind the ear.



A view of the village of Gao

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: Wensong Wu’s father and brother,and one of his brothers in past life; 3. Location:Wensong’s home; 4. Interview Date: 24-Jan-2016; 5. Interviewer/Cameraman: Changzhen Li

## **7. Lexun He, the Reincarnation of Paternal Grandmother Jiahuan Wu: burn birthmark on back**

Lexun He was born on November 13, 1993, in the village of Pingyang. Her father was Niankang He, and her mother was Kanju Shi.

In her past life, Lexun was her paternal grandmother Jiahuan Wu, who was born in 1928 and passed away in 1980.

Little Lexun recalled that after she had died as Jiahuan in her previous life, someone was cleaning her body with a towel held by heated tongs when they accidentally burned her back. Lexun was also able to produce the name

of the person responsible for cleaning the body. In her current incarnation, Lexun bore a birthmark on her back that corresponded to the shape and location of the burn mark left by the heated tongs on the body of her past life.

Lexun also mentioned an event she encountered in the afterlife, when her spirit had reached the “Naihe Bridge” (the bridge that spanned the realm of the living and the realm of the dead). There were two old men guarding the end of the bridge, each sporting white beards and holding a ruler to take measurements from the “people” passing by. After Lexun had been measured, the old men bade her to return, refusing to grant her passage. And so Lexun turned around

from the Naihe Bridge and returned home, where she stayed for thirteen whole years before reincarnating through her daughter-in-law, when she was finally ready to give birth.

After Lexun’s past life Jiahuan had passed away, she left behind a fermentation pot for vegetables. The pot was constantly in use by Jiahuan during her lifetime, and was one of her favorite possessions. Lexun’s father Niankang had an older sister named Nianshu, who happened to need a container like this one, so she took it home, more than six miles away. However, despite the apparently perfect condition of the pot and the flawless fermentation technique, the resulting vegetables always turned out spoiled and completely inedible for some inexplicable reason. Incredibly, Jiahuan’s reincarnation Lexun mentioned this very incident as well, saying, “Nianshu took my fermentation pot without asking one day, so I got really, really mad! Didn’t she know that I was still using it? So [my spirit] followed her home and spoiled all her vegetables.” When asked how she managed to spoil the vegetables, she said that she just stuck her hand



A young Lexun He with his father.



The vegetable fermentation pot, once used by Jiahuan Wu

into the pot and mixed the contents around. It would appear that even fermented vegetables have their own essence; once that essence had been damaged, the vegetables themselves would soon spoil as well.

When she was only eleven months old, little Lexun began to speak Chinese without any instruction. As it turned out, her past life Jiahuan used to do business with Han Chinese people before she was married, acquiring fluent Chinese in the process. During that era, most young women spoke only the Kam language and not a word of Chinese.

One night, when Lexun was a year and seven months old, she awoke three times in the same night. On all three occasions, she noted, "I saw four people coming to steal our television!" Her mother never spotted any thieves throughout the night, however, and the television remained safe when morning came. Strangely enough, however, the old grandma next door also awoke three times that night, and heard some footsteps downstairs. After this incident, little Lexun began insisting on returning home before nighttime whenever she visited her grandmother, in case their home was being burglarized again.

Before she turned even two years old, little Lexun would insist on doing the dishes with her mother. If her mother refused, she would fume and tell her, "I'm a grown-up, too! Why can't I do it?"

When little Lexun was two years old, she once came across her father's uncle when playing downstairs. The appropriate way for Lexun to address him would have been "grandpa", but not only did Lexun not address him as such, she actually demanded him to address her, saying, "You have to call me sister-in-law!" Her father's uncle was taken by surprise and inquired, "And who might you be?" To which little Lexun replied, "I am Niankang's mom!"

The two-year-old Lexun also appeared to have a supernatural ability to see spirits. Once, the night had just fallen at five o'clock, and Lexun's mother told her to close the doors. Lexun said that she could see an old man outside, but when her mother went to investigate with a flashlight, there was no one there. Incidents such as this was a frequent occurrence during that time period.

On another occasion, Lexun was playing downstairs when she saw a little girl crying, and she remarked, "You are such crybaby, like my daughter!" Indeed, Lexun did have a daughter that cried a lot in her past life. Unfortunately, the daughter never survived her infancy.

When she was two or three years old, Lexun's family harvested some gingers from the field. Lexun saw the harvest and said to her mother, "My 'eldest son' really loves preserved ginger! But my 'younger son' only likes the fancy stuff." Afterwards, she told her mother to make some extra preserved ginger for her "eldest son". (Note: the "eldest son" mentioned here was Lexun's father in her current incarnation, and her "younger son" would be Lexun's uncle.)

When Lexun was four years old, she was playing in the streets one day when she came across her father Niankang and her uncle Nianli, both of whom had just returned from working far away from home. Little Lexun glanced at them but did not give them any greeting. Instead, she turned to her mother and said, "My boys are back!"

Just before Jiahuan passed away, there was a period of time where she was unable to care for herself. As she was unable to get herself to the bathroom in a timely manner, the room had begun to stink. When Lexun was little, she told her mother, "I like my eldest son." When asked why, she replied, "Because he never covered his nose when delivering my food. He addressed me as 'mother' and politely invited me to my meals. My younger son, on the other hand, always covered his nose whenever he came to deliver my food. Never called me 'mom' either - just placed the food down and left without a word."

When Lexun was six years old, her family was drying some unhusked rice one day when her father began to complain about the lack of space. Little Lexun said, "My little sister took two trailers of wooden planks and about a hundred pounds of ginger. Get her to return those planks, and we can use them to dry our grains!" The "sister" that Lexun mentioned was in fact someone from the family of Zhou - a half-sister from the village of Xinzhai, from a different father. Lexun's mother went to investigate, and discovered that the incident described by Lexun had indeed happened. As it turned out, the second year after Jiahuan had passed away (1981), the Zhou family needed wood for house construction and took the planks. At this time, Jiahuan had already been dead for a year, so it must have been her spirit - who had been living at home at the time - who saw the event take place. Later, when sister Zhou's husband fell ill, Lexun's family made to visit them, only to be adamantly stopped by little Lexun, who told them that her "sister's" family were not good people, so there was no need to visit.

Little Lexun had also once said to a grandma next door, “We got sick at the same time all those years ago. You’re still around, but I’ve had to leave and come back!” When meeting adults, Lexun never greeted them appropriately, probably because she thought of them as beneath her in seniority.

After turning twelve, Lexun rarely spoke about her past life anymore.

Lexun was presently 23 years old, and worked as an accountant at a shop in Shanghai.



The basket and fish hamper that Jiahuan Wu used during his lifetime.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Lexun He’s parents; 3. Location: Lexun’s home; 4. Interview Date: 04-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## 8. Ningle Shi, the Reincarnation of Great-Grandfather Yuyan Shi: bore birthmark from a cigarette burn in the past life



Yuyan Shi

Ningle Shi was born on September 21, 2009, in the village of Xinzhai, Pingyang township. His mother was Chunxia Yang, and his father was Runli Shi. Runli was the eldest male descendant of the Shi family, and was much favored by his grandfather Yuyan Shi.

In his past life, Ningle Shi was his own great-grandfather Yuyan Shi. Yuyan was a locally famous Kam opera writer, and the plays he had written were still widely performed in the region to this very day. He was also highly involved in community building efforts, often donating money towards bridge-building and road construction, making him very well-loved by the locals.

Little Ningle generally did not like to talk about his past life, but the adults around him noticed a few things by chance, which served to prove the identity of his past life as his great-grandfather Yuyan.



Ningle Shi and his mother  
Chunxia Yang

When Ningle was four years old, he was playing in bed with his older sister Ningman one day when his sister suddenly noticed a birthmark beneath his left buttock. She exclaimed in surprise, “Brother! You have a birthmark on your butt!” And Ningle casually replied, “Yeah, it was a burn mark left there by Junliang Wu!” As it turned out, Juliang was the second husband of Yuyan’s daughter-in-law, who had married him into the family after Yuyan’s second eldest son Chengliang had passed away at 27 years old. When the 81-year-old Yuyan was bedridden from sickness and incapable of speech, Juliang was the one to provide him with care. One day, Juliang was feeling a little tipsy from having one too many rice wine, and forgot about the lit cigarette he was holding while assisting Yuyan from the bed towards his bath. As a result, he accidentally burned the old man in the shoulder, leaving a pair of blisters, one big and one small.

On another occasion, Ningle went shopping with his parents, and they noticed that they had forgotten to buy something after returning home. Little Ningle chastised them, “Why don’t you make a list?” As it turned out, Ningle was a public servant in his past life as Yuyan, and had served as the county deputy of Pingyang. When he used to live with his wife, he would always make a list before going out to the markets. (Note: making shopping lists was not customary in the isolated communities in this region, and was very rarely practiced by the locals.)

During the Spring Festival one year, Ningle’s father Runli hung a blessing on the wall the wrong side up (according to Chinese tradition, it was considered good fortune to hang the character for “Fu” upside down during Chinese New Year). When Ningle saw his father’s mistake, he chastised him in the tone of an elder, saying, “No, that is all wrong! Who taught you to hang it like that? The ‘Fu’ has to be upside down!” As it turned out, Yuyan was a cultured man during his days, and always paid attention to hang his “Fu” characters upside down for good fortune, since



The two birthmarks found on the thigh of Ningle Shi. They were related to the “hot blisters” on the shoulder of his past life Yuyan Shi, which had been a result of an accidental cigarette burn caused by Juliang Wu. Their locations had shifted throughout the lifetimes.

the expression for “an upside down ‘Fu’” was homophonous with “the arrival of blessings”.

While little Ningle addressed his own father with the appropriate title, he never paid such attention to other elders, such as his grandfather and great-aunt. In this respect, he was very similar to other Reincarnators.

Six years after Yuyan had passed away, his eldest son Chenghe Shi gathered the family to erect a gravestone for his father. He spoke some words of respect, declaring, “Father, we will be presenting the gift of a new door for you today!” At the time, a little boy was crouching on the ground nearby, and, seemingly embarrassed, he replied under his breath, “Okay!” As it turned out, this little boy was none other than Ningle, who had been five years old at the time.

When little Ningle was five, his father went away to work. His mother wanted to work away from home as well, and planned to leave Ningle to the in-laws. Little Ningle, however, was very unwilling to let her go, saying, “Mom, you don’t have to go work. I have some money; you can use it. You don’t have to pay me back. But dad has to pay me back if he uses it.” His mother asked him, “Where is this money of yours?” And Ningle replied, “In my chequing account!” At this age, children generally did not know what a “chequing account” was.

According to Ningle’s family, the boy’s temperament and habits were extremely similar to those of his past life. For example, he had a habit of placing a lot of food into his own bowl from the communal plates and consuming them at his leisure. (Translator’s note: The structure of a typical Chinese meal involves a bowl of rice for each person, and food placed on “communal plates”; it is up to the individual to obtain food from these communal plates at their own pace.)

Ningle’s great-aunt Hezhi also mentioned that the boy had sported several white hairs in his eyebrows from birth to three years old, just like his previous incarnation.



Ningle Shi (boy in yellow); Ningle's great-grandmother (also past wife, second to left in the front row); Ningle's grandfather (the eldest son of his past life, third from the left in the front row); Juliang Wu, the person who caused the birthmark (first on the left, front row); Ningle's father (the eldest grandson of his past life, first on the right, third row)

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Ningle Shi; his mother, his son and daughter in past life 3. Location: Ningle's home; 4. Interview Date: 14-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## **9. Xingting Yang, the Reincarnation of Xiuling Meng: was her own grandfather's uncle, born with birthmark**

Xingting Yang was born on February 22, 2008, in the village of Xiyao, located within Longsheng county in the province of Guangxi. Her father was Yongbo Yang, and her mother was Jumei Meng.

In her past life, Xingting was Xiuling Meng - the uncle of her own grandfather Yan Yang. Her past life Xiuling was born in the year 1931, and

passed away in November of 2007. Three months after his death, he was reincarnated as Xingting.

The previous incarnation Xiuling was quite enchanted by the atmosphere surrounding Yan's family. Yan was a retired school teacher; he loved to contribute to community projects and played the erhu (a traditional Chinese string instrument) in his spare time. About half a year before he passed away, Xiuling was having dinner at Yan's house when he declared in front of everyone, "If possible, I'd like to reincarnate here after I die; I like it here!"

After Xiuling had passed away, his wife was reluctant to let him go. She decided to create a marking on the just-deceased body of her husband. Dipping her fingers in some ink, she imprinted her fingerprint onto her husband's left arm, then sealed it with a layer of tung oil (likely to protect against moisture). When her husband was reborn as Xingting, however, the birthmark had migrated to her right arm.

When Xiuling's wife - Yan's aunt - heard about the birthmark found on the newborn girl in Yan's family, she made haste to investigate, as she was well aware of her late husband's wishes when it came to reincarnation. She lifted Xingting's left sleeve, but could not find the mark that she was looking for. She then tried the right sleeve, and found a birthmark underneath that bore a very strong resemblance to the marking she had made in both shape and color. The birthmark remained clearly discernible to this day, but Yan noted that it had already faded greatly compared to what it used to be when the girl was newly born. Xiuling's reincarnation wishes, combined with the girl's birthmark, allowed her relatives to quickly ascertain her identity as the reincarnation of Xiuling.

The girl Xingting herself, however, seemed to have only very vague memories of her past life. From the time she learned to speak, Xingting had only mentioned her own past life several times. On one occasion, a two-year-old Xingting was walking on the street when she suddenly came across the house she used to live in in her past life. She pointed to the house and declared, "That's my house!" On another occasion, she was visiting her relatives at her old home when she pointed at the room she used to live in and declared, "That's my room!"

The girl's past life Xiuling used to visit Yan often, and the two were very good friends. In her current lifetime, they still shared a strong bond as grandfather and granddaughter.

According to Yan, the girl's personality was extremely similar to that of Xiuling. They were both very kind, for instance, and quite sociable.



Xingting Yang, attending first grade at the time, taking a picture at home with her grandfather Yan Yang. Xingting's past life was Xiuling Meng, the uncle and close friend of her grandfather during his lifetime. He had once expressed an interest in reincarnating into Yan's family after his death. The birthmark indicated here corresponds to the mark left by the wife of her past life Xiuling after he had passed away. It was made with a mixture of ink and tung oil, and the mark had translocated to the right arm in her present lifetime.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xingting Yang and her grandpa 3. Location: Xingting's home; 4. Interview Date: 09-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## 10. Yao Su, the Reincarnation of Maternal Great-Grandmother Yanfang Wu: retained memories of past lives through six consecutive cycles of reincarnation



Little Yao playing with Pixian Su, the father of her maternal grandpa (also her past husband).

Yao Su was born on September 2, 2014, in the village of Diling, Longsheng county. Her mother was Zhouling Su, and her father was Dian Meng.

In her past life, Yao was Yanfang Wu, the mother of Yao's maternal grandfather Zhiyong Su. Yanfang was born in 1927, and passed away in 2009 at 82 years of age, survived by her husband Pixian Su.

In her lifetime, Yanfang was able to recall the identity of her own past life as a local villager from the family of Shi. Shi, in turn, was able to remember the three lifetimes preceding his

own, all of whom had died in infancy at two or three years of age. In addition, Shi was able to list the families for all three of them. She also

recalled that the parents of her past life was unable to let her go, so they made a marking with tung oil on their deceased daughter's body. This marking was inherited by Shi as a large red birthmark on her back.

After Shi had passed away, she was reincarnated as Yanfang. The birthmark that used to be on her back migrated, and ended up on Yanfang's face, materializing as a raised red patch that covered a third of her face. As a result, Yanfang had been quite camera-shy for her entire life. After Yanfang was reincarnated again as her own son's granddaughter Yao, she retained this fear of having her pictures taken. Whenever someone tried to take her picture, Yao would grow extremely anxious and try to get away or hide.

When Yao went upstairs and came across a picture of her past life

one day, she muttered to herself, "I used to be so hideous, with that red face and all. But now I am much prettier and not so scary anymore."

It took five years after Yanfang had passed away before she was reincarnated as the granddaughter of her own son Zhiyong Su. During this time, she frequently invoked dream visions in her son and three daughters. When Zhouling was three months pregnant, Yanfang's spirit invoked a dream vision in her daughter Huichun, in which she told her, "I'm just going to stay home and not leave for anywhere else. I'm going to continue being a



The large patch of red birthmark on her face resulted from the translocation of a birthmark on the back of Shi, her past life. Yanfang had been very camera-shy during her lifetime - a trait that had been passed on to Yao.

girl, not a boy. The birthmark on my face was way too hideous; that's not going to get passed on to my next life. But I will have a marking on my ankle; that's how you will know it's me."



A red-ring birthmark found on the ankle of Yao Su. Yanfang Wu had visited her daughter in a dream vision and told her that she would have a birthmark in this location for identification.



"Hole-like" birthmarks found on the earlobes of Yao Su, formed as a result of having worn earrings in her past life.

When Yao was born, there was indeed a bright red ring around her ankle. As she grew up, the ring began to fade, and left behind only a mild red mark. When the girl was just a year old, before she could even speak, she would point at the birthmark on her ankle and motion to her grandfather Zhiyong, as if there was something she wanted to say to him. In addition, Yao's past life Yanfang wore earrings, with two piercings on each ear. In the corresponding locations on Yao's ears, there were also very prominent "hole-like" birthmarks.

Besides conveying information about the circumstances of her rebirth, Yanfang's spirit also used dream visions

to guide her son towards wealth. During the Qingming festival of 2013, her son Zhiyong went to pay his respect at his mother's grave, and offered a thick stack of spiritual money, almost four inches in total. Not long afterwards, he received a dream vision from his late mother, who told him, "I got a whole bunch of money. I'm not sure exactly how much, but I can't possibly spend it all, so I'm sending some back your way. You still have your house to build, your children's education to pay for, and your father to take care of. I know you are busy, and can't afford to leave home and take jobs elsewhere."

After a few days, Zhiyong met his mother again in his dream, and they sat together on the road, just outside Zhiyong's home. His mother, as lovingly as she was in life, said to him, "Go to the capital of Sanjiang county the day after tomorrow, child. Sell some tea leaves there; you will get a good price for it." Zhiyong was quite skeptical about this "business opportunity" that his late mother had given him in a dream vision. While these dream visions had often proven true in the past, this was the first time he had ever received one relating to matters of wealth.

Nevertheless, Zhiyong followed the instructions he had received. He prepared 20 kilograms of spring tea leaves by hand, and left for the tea market in the capital city of Sanjiang. Once there, however, he discovered that his tea leaves did not sell well at all, as most of the competitor's tea leaves were machine-prepared, granting them a superior appearance in comparison to his own artisanal leaves. The best tea leaves at the market were selling for just 110 yuan per kilogram, so Zhiyong was afraid that he wouldn't be able to sell his own tea leaves at even 100 yuan per kilogram. Before long, however, a buyer from Anhui arrived out of nowhere and bought out all of his tea leaves at a whopping 160 yuan per kilogram. To this day, Zhiyong was still puzzled as to how his mother's spirit had managed to foresee this event two days in advance, giving him the instruction to make the long trek to Sanjiang and allowing him to get such an amazing price on those tea leaves.

Ever since Yao was born, these dream visions stopped, and Zhiyong,



Yao Su likes to examine pictures of herself in her past life and exclaim, "My face isn't red anymore, and I'm prettier now!"

as well as his three sisters, never received visions from their late mother Yanfang again.

Little Yao was a mild-mannered girl. According to Zhiyong, she was almost a carbon copy of his late mother in terms of their temperaments.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Yao Su, her grandparents and her great grandpa; 3. Location: Yao Su's home; 4. Interview Date: 15-Apr-2016/19-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **11. Runxue Yao, the Reincarnation of Neighbor Xianhua Long: fell to her death while harvesting herbs in the mountains, spirit manifested for one minute, born with multiple birthmarks**

Runxue Yao, now five years old, was born on February 8, 2011, in the village of Pingyang, Tongdao county. Her name - “the nourishing snow” - was given for the snow that fell on the day she was born. Runxue's father was Gechuan Yao, and her mother was Sanchun Yang.

In her past life, Runxue was Xianhua Long. On June 23, 2010, Xianhua went to harvest herbs for Chinese medicine, and ventured into the perilous mountain ranges near Yangdongtan with a local villager named Tianhe Shi. A little after 10 in the morning, Xianhua lost her footing and fell down the cliffs. Her face was covered in blood, and her back was wounded in nine places. Xianhua was severely injured, but did not die on the scene. She passed away later that day, on her way to the county hospital.

After Xianhua had passed away, her hearse was parked beside the drum tower in the village of Pingyang. Gechuan Yao was on his way home that day at five in the evening, when he passed by Xianhua's hearse and caught a glance of the body within. Later that night, Gechuan suddenly awoke at midnight. He turned to his bedside and was greatly startled to see someone standing there, smiling at him with a deathly pale complexion from some half a dozen feet away. Upon closer inspection, he discovered that she was

none other than the body he saw earlier that day - that of Xianhua. The bedrooms in Kam architecture were very dark at night, but Xianhua's manifestation was extraordinarily bright and well-defined. Gechuan was very unsettled, but he felt rooted to the spot, unable to move an inch. After a minute, Xianhua's manifestation disappeared, and Gechuan regained control of his body. He turned back to check on his wife, who had been five months pregnant at this point, and found her still sound asleep.

When Runxue was born, she sported red birthmarks on her jaw and her neck. In addition, her back was covered by as many as nine blue birthmarks, prompting her parents to speculate that she had died of a terrible accident in her past life. When she was a year old, Runxue often made sounds with her mouth, looking like she was recounting some story, but her faculty of speech was not yet well-developed, so no one could tell what she was trying to say. After turning a year and a half, Runxue's ability to speak began to improve. When her grandmother was giving her a bath one day, Runxue saw the water and identified herself for the very first time, saying, "I am Xianhua Long. I was originally from the village of Enke, and my husband is Qingshan Wu." After that, she began to accurately produce bits and pieces of additional information, such as the names of her past life's children, the circumstances surrounding her death, and the location of her grave.



A white strip of birthmark can be found in the middle of Runxue Yao's lower lip, while her chin is marked by red birthmarks. Both are consistent with the injuries sustained in her past life when she fell from a cliff.

Soon, news of Runxue's identity traveled to her past husband Qingshan. When Runxue was two years old, Qingshan paid the family of Yao a visit to confirm her identity. When they first saw each other, Runxue appeared quite shy, and the two looked at each other without a word. The many neighbors who gathered to watch encouraged Qingshan, "Runxue was your wife - go and reunite with her!" Qingshan, however, seemed skeptical, and said, "My wife fell down a cliff and died of her severe injuries. She had nine wounds on her back - her reincarnation should be carrying the corresponding birthmarks as well." Hearing this, Runxue's father immediately lifted the shirt from her back and said, "Not sure exactly how many, but there are definitely quite a few birthmarks back here!" Qingshan and the gathered



There are nine blue birthmarks on the back of Runxue Yao, which are related to the injuries sustained in her past life.

crowd counted the birthmarks, and there were indeed nine clearly discernible bruise-like birthmarks! Qingshan immediately declared, “She is indeed the reincarnation of my wife!”

Runxue often missed her old home when she was two years old. Since her old home was only some hundred yards away, little Runxue would often insist on dragging her grandmother there, and showed a very strong desire to visit her old home in general. Sometimes, she would even go there all by herself. The doors to Runxue’s old home was preceded by a dozen stairs, and the little girl would often have to climb up

on all four. Once inside, she would help herself to any food lying around, or go directly into her old room without a care, as if she was in her own home.

Whenever Runxue met with her past son, he would hold her in his arms and address her as “mother”. Runxue never answered, but she could never hide the happiness she felt. Runxue’s mother also mentioned that the girl once called out for “Qingshan” one day when she was about a year old, as if she was looking for someone she knew very well. At the time, Runxue’s mother did not know who “Qingshan” was, because she was married into the village from elsewhere. After consulting with her husband, Runxue’s mother realized that this “Qingshan” was none other than Runxue’s past husband.

When Runxue was two, she was walking hand-in-hand with her father Gechuan in the streets one day when she suddenly said, “Dad, I’m going to show you something!” They made their way beyond the village and over several hills, where the land was wild and covered in tall grass, with not a path in sight. Leading her father to a small mound, Runxue told him, “This is my grave!” According to Kam traditions, those who died from accidents

should not have gravestones, and were generally buried without fanfare somewhere in the “wild” burial hills with no clan affiliation. Without memories of her past life, a two-year-old child could not have possibly found the unmarked gravesite of her past life amongst these untamed lands.

Runxue’s father noted that the girl was very much like Xianhua in every aspect of her life. During her lifetime, Xianhua often ate pickled turnips, which also happened to be Runxue’s favorite. Even more interesting was the fact that Xianhua used to have exposed upper teeth; while Runxue no longer had that in her current lifetime, she would still expose her upper teeth whenever she fell asleep, just like her past life. On the other hand, Runxue seemed to have grown more thoughtful and introspective in this lifetime, and often remained completely silent when meeting new people. However, she would open up and talk nonstop with her grandmother, who used to be her best friend in her past life.

### Gravesite Visit



Runxue makes everyone come to her past life grave and states, “I am sad.”

In the morning of January 22, 2016, a five-year-old Runxue led our team into the hills to show us the gravesite of her past life, maintaining a grave expression on the whole way there. When we were about ten feet away from the grave, she pointed to it without a word, lowering her head and refusing to go any closer. When we mentioned that we’d like to visit her

old home, however, she immediately broke into a joyous smile, as if a stormcloud had suddenly lifted. On our way back down, she danced and hopped around the little farmland paths like a little bird. When we asked if she missed her past children and husband, she nodded without hesitation.

We asked her parents, “Little Runxue is so young, but her heart is filled with so much memory from her past life. Does this affect how you feel towards her?” Her parents were eager to give their confident answer, “No matter who she used to be in her past life, she is still our daughter in this lifetime. The love we feel for our daughter would not be diminished by even the tiniest amount, despite her status as a reincarnator.”



Xianhua Long took this photo together with her husband Qingshan Wu in the 1990's. You can see that her teeth were naturally exposed, and in this life Runxue Yao's teeth are also exposed in the same way when she sleeps.

### **An Interview with the Husband, Qingshan Wu**

Qingshan was the husband of Runxue's previous incarnation. He was born in 1947, now 59 years old.

When accident befell Xianhua, Qingshan was working away from home. After receiving news about his wife, he traveled throughout the night and rushed home as quickly as he could, but his wife had already passed away by the time he got back. Qingshan moved his late wife's body into the living room on the second floor of their home at one in the morning, and placed it into the casket at two. The next morning,

however, he discovered that there was still blood leaking from several wounds on the body in rather copious amounts, and some was even leaking out of the casket. When he tried to clean up the wounds, he found nine prominent bleeding wounds on his wife's back, as well as some on her jaw, lower lip, and arm (upon closer inspection, Runxue did in fact have scar-like birthmarks in the middle of her lower lip as well).

As Qingshan recalled, his wife was a very kind woman in her lifetime. She never received any education, but had a love for singing the ethnic songs of the Kam people.

According to Qingshan, he

received a dream vision from his wife not long after she had passed away,



Runxue and her past life husband Qingshan Wu on the balcony of her past life home in 2017. (Shot by Bin He)



Changzhen Li talking with Runxue. Her mother is on the left.

telling him that she was going to reincarnate into the family across the street, bidding him not to worry.

Addendum: Xianhua used to serve as a “barefoot doctor” (a peasant trained in medical techniques and well-versed in traditional medicine) in the

village of Enke prior to getting married. This may have been the reason why she had such enthusiasm for harvesting mountain herbs during her lifetime.



Runxue and her grandmother, who was also her favorite neighbor in her previous life.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Runxue Yao; her parents, her grandma and her husband in last life 3. Location: Runxue's home; 4. Interview Date: 22-Jan-2016/25-Feb-2016/07-Mar-2016/08-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li & Pengbin Ding

## **Chapter 2: People whose souls could still leave their bodies and travel after being reincarnated**

This chapter introduces five reincarnated individuals whose souls could freely leave their bodies during childhood and fly to their past life homes whenever they went to sleep. With age, however, their souls all lost this ability to freely separate from the body. Shicai Wu and Shihang Wu lost their ability at the age of eight, Yuyuan Wu at age two and Haitan Yao not until the age of thirteen.

**12/13. Shicai Wu & Shihang Wu, previously Nianxu Shi & Yichun Yao: died together in their past life, born as twins in this lifetime**



Reincarnated twins Shicai Wu (right) and Shihang Wu (left)

Nianxu Shi was born in the village of Pingyang in 1970. Her mother is Nongshu Wu, and her father, Jinming Shi, is a famous carpenter in the village and has overseen the construction of several bridges. She has three older brothers and two older sisters.

Being energetic and restless by nature, Nianxu Shi did not enjoy studying and eventually decided to drop out of school. She was always a tomboy and liked wearing her brothers' clothes. Sometimes she also wore her hair short like a boy, and strangers would often mistake her for one.

Yichun Yao was born in the village of Pingyang in 1974. Her family consisted of her father Fengshan Yao, her mother Liying Yang, her older brother Zhengyi Yao and her younger brother Zhengbo Yao, whose story of reincarnation is also featured in this book.

Yichun Yao's parents were both ordinary, poor farmers, and their financial situation was not as good as in Nianxu Shi's family. Yichun Yao attended school until the third grade but was forced to quit because of her family's financial problems.



Shicai Wu in her past life as Nianxu Shi (right). The others are her parents (back row) and her two older sisters.

Ten-year-old Yichun Yao and fourteen-year-old tomboy Nianxu Shi became the absolute best of friends. Together they used to bring the cows up the mountain to graze, pick wild fruits and cut wild vegetables for the pigs and grass for the carp. They would talk about everything under the sun and were utterly inseparable.

When Yichun Yao was 13 years old, just two days before Tomb Sweeping Day, she went up the mountain, spent the whole day gathering wild greens for the pigs and got her clothes very dirty. At that time there was no running water, so she had to fetch water from the river. Afterwards, she took off her dirty clothes and put them in a wooden bucket to soak. On this Tomb Sweeping Day (April 5, 1987), her father Fengshan Yao went to use the bucket as well, but he was surprised to find his daughter's unwashed clothes soaking in it. It made him furious. He called his daughter over and screamed at her. This did not relieve his anger, though, and in a fit of rage he picked up the bucket, walked to the road and dumped his daughter's clothes into one of the village's foul-smelling sewer ditches. Yichun Yao, just a young adolescent girl, couldn't bear the humiliation, and ran crying to her best friend Nianxu Shi to comfort her. (N.B.: According to Liying Yang, Fengshan Yao had been in bad health and could not do any heavy labor himself, and when he saw that the house was in disorder, he would lose his temper. That day, when he saw that Yichun had left her clothes unwashed in the bucket, he got very angry. When he went to pick the bucket up, it broke,

and this made him so furious that he smashed it to pieces and threw his daughter's dirty clothes into the ditch in front of their house.)

Yichun Yao arrived at Nianxu Shi's house in very little time. After telling her how she had been wronged, she said that she no longer wanted to live. Nianxu Shi, who was very loyal, declared to Yichun Yao: "If you want to die, I will die with you." Nianxu Shi also asked Yichun Yao, "How are you planning on dying?" Yichun Yao replied, "Maybe by drinking pesticides. I don't have any money though." Right away Nianxu Shi said, "I have some money. We can go to the Supply and Marketing Cooperatives and buy some pesticides there!"

Pingyang  
Supply and  
Marketing  
Cooperatives was  
on Pingyang  
Street, and a few  
minutes later the  
two were standing  
in front of it. The  
coop sales clerk  
was a little  
suspicious when  
he saw two little  
girls buying the  
insecticide DDVP.



The original location of the state-run Pinyang County Cooperative that sold the girls DDVP. It has now been converted into a private store.

One of them told him, "We use it at home on our farm. My dad sent us to buy it."

After Nianxu Shi paid, the two girls, each carrying a bottle, climbed up the hill behind Nianxu Shi's house until they came to a camellia forest.

Nianxu Shi said: "Ok, let's do it." Yichun Yao said, "Nianxu, I'm scared." But Nianxu Shi responded: "Don't be scared, Yichun. I'll go first!" Nianxu Shi opened up the bottle of DDVP, leaned her head back and gulped down the pesticide, powering through until the last drop was gone. She then threw the bottle down and whispered, "It's really bitter!" and fell to the ground dead.



Nianxu Shi's older sister Shuangren Shi indicating the place where Nianxu Shi and Yichun Yao committed suicide.

Yichun Yao, seeing Nianxu Shi on the ground, started to panic, overcome with grief. She took off her jacket and covered up her friend's body, opened the other bottle and started to drink the poison. The taste was too bitter, though, and Yichun Yao could only drink half of it before dropping the bottle. The toxicity took effect quickly, and she collapsed and died together with

Nianxu Shi, holding her in her arms.

These two young girls, blooming with youth, killed themselves in the season when the camellia trees shed their blossoms. Some of the village boys went up the mountain to gather these blossoms for food, and they discovered a "couple" that had died together. They were scared sick and ran down the mountain and told some of the old village women to come see what had happened. The old women initially thought that this "couple" may have come from the neighboring province of Guangxi to kill themselves.

Eventually some more villagers went up and realized the true identities



In April of 1987, Nianxu Shi and Yichun Yao traveled together with a ghost who had hung himself to Xinzhai to reincarnate. Beneath the tree indicated in the photo is where they parted ways.

of the two girls. The villagers dragged their bodies to the other side of the mountain, lit a fire to cremate them and then buried them in the ground. It is said that villagers burn the corpses of those who commit suicide because, first of all, they abhor

the act of suicide and secondly, it prevents them from becoming evil spirits in the afterlife.

After Nianxu Shi and Yichun Yao died, their two souls went together to Xinzhai, about 15 kilometers away, to reincarnate. When they set out on their way, a male spirit went along with them. This male ghost had been Yiqiu Yao's paternal grandfather from Pingyang. He had hung himself a few decades earlier in the same place where the two girls' bodies were burned. These three spirits walked together to a spot at the foot of an ancient tree by the entrance to Xinzhai Village, and the two girls said to their male spirit companion: "We're girls, and you're an old man. Don't follow us anymore—go into the village by yourself." The two of them had walked the whole way and whenever they encountered a bridge, they did not dare cross it. Instead they would wade across the water, because bridges are generally guarded by a *Tudigong*, or a local god. At the village entrance, they chose a family that they felt was a good target for reincarnation, but their decision was based entirely on intuition. They were not clear on how exactly they knew it was the right choice.



Couplet on a Dong temple to the local god: "Grandfather is fair and just, grandmother has a heart of gold". Nianxu Shi and Yichun Yao's souls came together to reincarnate in Xinzhai and were invited by the local village god to stay at this kind of temple.

There is a temple to the local god at the village entrance, and the god inside arranged for them to stay there. We can assume that the presence of the local god had something to do with them suddenly finding unborn twin babies to reincarnate into when they came from Pingyang to Xinzhai. Such a coincidence seems to be divine intervention.

At midnight on May 8, 1987, a month after they had died, twin sisters Shicai Wu (#12) and Shihang Wu (#13) were born. Their father was Ju'ai Wu, and their mother was Xi anhua

Yang. On that same day, the male spirit that had come with them to Xinzhai also reincarnated there, as Baoyou Yang. He did not, however, remember his past life.

Shicai Wu and Shihang Wu, these two reincarnated twins, had one very unique feature. Up until the age of eight, whenever they would fall asleep, day or night, both of their souls would leave their bodies and fly together back to the village from their previous life. They would visit their former homes and look around the house, inside and out. Their souls would travel at high speed, flying about two meters above the ground.

When they were young, Shicai Wu and Shihang Wu had a phobia of medicine and refused to take any. Once Shihang Wu's past life mother, Liying Yang, killed a black chicken at home, cooked it and brought it to Xinzhai when she went to visit the two little sisters. She was surprised when the two sisters looked at the black chicken meat and would not eat any of it, saying, "Why is this chicken black? Who filled it with poison? Is she trying to kill my mom?"

Shicai Wu and Shihang Wu are 29 years old this year. Although they are absolutely certain of their loyal friendship in their past life, there are differences in what the two recall in terms of the tragedy 29 years ago. Shihang Wu, the reincarnation of Yichun Yao, sends the following message to the readers of this book: "I hope that the reader treasures his or her life and lives every day happily!" Nianxu Shi, who was four years older than Yichun Yao in their previous life, is also the older sister in this lifetime. Reincarnated as Shicai Wu, she also has a message for the readers: "I hope that the readers are kind and loving to one another because family harmony brings prosperity."

Supplement: Shicai Wu and Shihang Wu's mother Xianhua Yang's written memoirs from the girls' early years.

## **The Soul's Choice: my daughters' past and present incarnations**

In the beginning of May 1987, I was pregnant and about to give birth to my two daughters, so I made arrangements with the village midwife. Once

during this time, I fell asleep and had a dream. In my dream, I saw two young girls standing next to a cattle pen. I went over to them and asked, “What are you doing?” They replied, “We’re waiting for you!” When I heard this, I got scared and quickly ran away. I ran a few steps, suddenly turned my head to look back and realized they were following me. I stopped and carefully looked at the two of them up and down. I realized that one of them was carrying a basket and the other a school bag. Upon closer inspection, I saw that the younger one had long hair and the older one had short hair. They were both wearing canvas shoes. When I saw the two of them coming closer, I called out to the midwife, who was beside me in the dream, to quickly get rid of them. But as we walked faster, so did they. I kept going a bit further, looked back again and saw that they were maintaining a distance of about two meters from us. For a while we kept on going and stopping like this. When we arrived at the middle of the bridge by the village entrance, I whipped my head around to look again and saw that they had stopped following us. I was secretly relieved that we had lost the two of them. As soon as I had crossed the bridge, I looked back again and realized that for some reason the two had not walked onto the bridge but were instead wading across the river and were about to come up onto the river bank. Once again, I was scared and hurried on ahead. After a short distance, when I passed the temple to the local god at the village entrance, I looked back, and again the two girls were nowhere to be seen. At this moment I finally breathed a sigh of relief. The dream was extremely clear and vivid. I believed it was really happening, so when I woke up I immediately went to ask the midwife about it, but she said I had made it all up.

I went into labor not long after this. Actually, before the two girls were born, I had no idea that I was going to have twins. I gave birth to the two babies myself, since the midwife did not make



The Wu's family home

it to my house in time. At that time, the healthcare conditions in the countryside were terrible, and most women gave birth at home. The two babies were both very small. I estimated that they only weighed a little more than one kilo each. My mother was afraid that they might not survive. She took a clean scrap of cloth from an old pair of pants and wrapped them both up. I was lucky, though, that they were small. If they had been bigger, there may have been complications with the birth.

As soon as the midwife came into the house, she took one look and said, “They’re twins!” and she helped me cut the umbilical cords. “Two daughters,” she continued, “one big and one small. Let’s take care of the small one first and then the bigger one!” Once both babies were seen to, they were put by the fireside to keep warm. Neither baby cried or fussed when they were born. They just burped. When I looked closely I saw that the smaller baby had an unsightly black spot on one side of her face. That evening my mother and some elders stayed up talking and laughing all night long.

Three days later, we had a banquet to celebrate their birth. Friends and relatives all came to see the two babies. Everyone was surprised to hear that I had had twins. Everyone saw how tiny they were, like dolls, and were concerned that they might not survive. But nobody said anything. They didn’t want to cause offense, so everyone just said, “Wonderful!” A week later, the black mark on the smaller baby’s face had disappeared, and she was as beautiful as a porcelain doll. I didn’t feel any special pride about the fact that I gave birth to twins. In fact, I felt rather embarrassed, ashamed to leave the house.

The two babies were born underweight, and they started to walk and talk late as well. At the age of two years and seven months, they suddenly started talking. When they first started talking, they said things like “pull a vine down the hill” and “thud, thud”, and they even talked about “buying poison”. At the time, I had no idea what it meant (N.B.: “pull a vine down the hill” refers to their corpses from their past life being dragged down the mountainside using a vine. Local Dong customs are very solemn and reverent regarding the bodies and burial of those who die normal deaths. However, they see suicide and immoral, violent deaths as repulsive and taboo. For this reason, nobody dares to transport such corpses with their own hands. The usual method for disposing of such bodies is to use ropes or vines to drag them to an open area and cremate them the same day. This is

said to prevent the deceased from becoming evil spirits in the afterlife. Shilei Shi, also featured in this book (#93), killed himself while using a high-tension line to steal fish. His corpse was treated similarly.). They would also ask me to bring some sort of wild fruit for them, but I didn't know which fruit they meant. They kept crying and fussing and asking me to go into the big earthenware pot to get it. This completely confused me, since we didn't keep any fruit in that pot. To this day I still have no idea what kind of wild fruit they were asking for. In fact, I often didn't understand what they were talking about. Sometimes the little one would want to say something, but her bigger sister wouldn't let her speak. She would give her a certain look, and then the other one wouldn't dare say a word. This kind of thing happened all the time.

When they started to be able to speak coherently, it seemed like they were talking about things that they had just gone out and experienced. This happened day and night when they woke up from sleeping. And if you didn't listen patiently to the whole story they had just delved into, they would be really disappointed and upset. They wouldn't tell you about their "outside experiences" a second time. So no matter how busy or tired I was, I always tried to listen to them until they were done talking before I would go off and do other things.

On New Year's Day when they were three years old, they slept all day and night. When they woke up, they said that their homes from their past lives had so many good things to eat—fish, tofu, pork, salted fish and more. They said they had just peeked in through the window, but did not go inside to eat. They also mentioned that their past life families put all the leftovers in a big pot. They also described in detail how this food was put on this side, that food was on that side and the salted fish was in the middle.

Other times, though, before their previous families had eaten, their two souls would go eat first. After their souls returned home, they would wake up. I would call them to come eat, but they would say they had already eaten. I'd say, "I didn't see you eat anything. When did you eat?!" They would reply, "At our past life homes. We had chicken legs!" During those few years they went to their old homes a lot. Well, they didn't go, just their souls. If Yichun Yao's family members did anything, no matter how insignificant, they would both know about it without having physically gone there.

When the daughter of Shicai's older brother from her previous life had her first birthday party, the two girls were invited. When it came time to

head over, though, it started pouring rain, and it was too much of an inconvenience to take them to the party. Only their grandfather went. Their grandfather left by foot, and the two girls climbed into bed and went to sleep until just before he returned. Grandpa had not even come in the door when they both woke up. I asked them, “Has Grandpa left the party yet?” They responded, “He’s already on his way. He should be home soon.” They said that two tables had been put together to make one long table and that an old lady sat next to Grandpa. When Grandpa set off firecrackers, they both watched from upstairs. Grandpa’s clothes got wet, and he sat next to the fire to dry off while the two girls played with the little girl that had just turned one year old. When the food was served, all the adults sat down to eat. At first nobody called the two girls in to eat, but then the little one-year-old birthday girl did. (N.B.: Some young children can see ghosts and spirits. There are instances of this in many cases in this book, such as Caiyuan Wu and Leyuan Yao.). A little while later, Grandpa came in the door, and I verified that everything the girls had said was true. After this, the whole family really believed that the twins could actually remember things from their past lives and that their souls truly did travel to their previous homes. Sometimes, after they went to sleep and their souls would travel around, they would disturb their previous families’ lives and even make a mess of their previous families’ things. Everyone became frustrated with their souls’ “unpredictable hauntings”.

When Shihang’s older brother from her previous life was getting married, the invitation had not yet arrived, but the girls already knew about it. They said that someone from their previous family was coming and that I should not go anywhere and just wait at home. As noon approached, as expected, a man from Pingyang came into the house, introduced himself and said he was delivering an invitation. In the end, it really was Shihang’s older brother from her past life, Zhengyi Yao, inviting our whole family to celebrate his wedding on December 7, 1990.

When the wedding day arrived, the two girls insisted on bringing one of the pigs we had raised. According to custom, when an older brother gets married, the younger sister should gift him a pig or something of equal value. But because we were poor, I wasn’t willing to part with a whole pig. At any rate, that pig was still too small—only 50 kilos. But they insisted on giving it as a gift anyway, saying that if I didn’t let them give the pig, they would strangle it to death. In the end, there was nothing I could do, and I had to

agree to their demands and give the pig away. After that, whenever their former families had a wedding or a funeral, we always had to agree to what the girls wanted to take along as a gift. If I refused to part with something they wanted to give, they would reprimand me.

That day my husband and I did as the girls told us and brought the pig along as a gift for Shihang's previous brother's wedding. The two sisters walked ahead of us, happy and excited the whole way. It was their first time going back to Pingyang, the village where they had lived in their previous life. Nearly the entire village came out to look on with curiosity. Walking ahead, the two girls were not shy at all and marched straight into Fengshan Yao's house. Row after row of people—men, women, young and old—crowded around to watch. Even the bride herself came out to see us. The girls were only three years old at that time. The village had only rarely seen so much commotion and excitement in many years. The wedding that day didn't even seem like a joyous occasion. Little Shihang's parents from her past life had tears streaming down their faces. They were so loving to the little girls and kept kissing and hugging them. Many of the onlooking villagers began to cry as well. The twins, however, sat there without uttering a sound, gazing at Shihang's former parents' faces. Little Shihang did not want to make her former mother so sad, so she moved in a little closer and let her hold her for a while. She wouldn't look her former father in the eyes though and had nothing to say to him. Shihang Wu's former father felt such deep guilt and shame about these two little girls, who had been lead to drink poison and kill themselves three years earlier because of his brutal behavior, that he gave a sincere apology on the spot and begged them for their forgiveness. But the girls were still very angry. They were not be moved by his words and refused to forgive him. After lunch, the twins wanted to go back home. Little Shihang's former mother wanted the girls to spend the night there, but they weren't willing to because they didn't want to see Fengshan Yao. Every time they saw him they would get angry again. At that time, they felt nothing but hate for him, because he had been so awful. Little Shihang felt completely differently towards her former mother, who told her to be grateful for the care in this life that was lacking in her past life. And so she is.

One time little Shihang's former mother came and brought along two aunts from her past life to see her. When the twins saw the mother from their past life come in the door, they ran over and said, "Mom!" They

nestled into their “mother” and wouldn’t leave her side. They even ate lunch while she continued to embrace them, and they only wanted her to pour water for them and feed them. If I tried to help, they wouldn’t let me, so they completely exhausted Shihang’s former mother. That day they didn’t even consider us, their current parents, to be related to them. They only acknowledged this woman from their past life and said that I, their biological mother, was not their real mother. When their past life mother wanted to leave, they wouldn’t let her go. They said if she had to go, then she should take them along. My husband and I wouldn’t agree to this, and the girls knelt down on the upstairs crying and asking their past life mother to take them with her. For three days after this, they were both so angry they wouldn’t call me “mom”. The adults around here told them, “That wasn’t your mother. This woman is your mother.” But they responded, “That’s not our mother. The other one was our mother. Don’t trick us! We can recognize our own mother.” They continued on like this for three days, not eating and crying out for their “mother” when they went to sleep or woke up. They even berated my husband and me.

Relatives from their previous life often came to see them, which made parenting even more challenging for us. The twins often asked for one kind of wild fruit or another, but I didn’t know what kind of fruit they were talking about. Only their past life parents knew, so I had to take them up the hill everyday to look for wild fruit. This slowly made them have a change of heart and start to recognize me as their mother.

Not long after, Fengshan Yao, Shihang’s father from her previous life, came to see the twins, but they just ignored him. No matter how much he carried on, they still paid no attention to him, even when he apologized. They acted like they could not even see him. After that, every time he came by, it was the same. There was nothing he could do. But he didn’t let this discourage him. He truly atoned for his past wrongdoings. And even when they still ignored him, he continued to visit them until they finally did forgive him. In the end it took three years for him to win their forgiveness. When Shihang’s former father left, I asked them, “Why did it take you so long to forgive him?” They said, “Who said it was ok for him be so terrible and violent back then?! Why should we care about him!? If he hadn’t been so bad to us, we never would have killed ourselves. And now he’s sorry? It’s too late!” This made Shihang’s former father feel guilty and blame himself for the rest of his life. He hated himself and felt unworthy of being

called a man. For most people it would be difficult to persist for three long years, but he kept waiting patiently. His remorse made him kind hearted and eventually inspired sympathy in the girls. In the end they forgave him and were even willing to call him “dad”.

The twins were afraid of strangers and generally wouldn't speak to anyone they didn't know. Once somebody took out a thousand yuan and offered it to them to talk about why they drank poison in their past life, but they refused to talk. Sometimes when I wanted them to speak, they wouldn't, but other times they would take the initiative and talk all day.

Sometime in September, when the two of them were three years old, the rice was almost ready for harvest. Shihang's family from her past life caught a lot of fish from the rice paddy fields. In the evening, they killed and gutted the fish as an offering to their ancestors. When the mother made the offering, she called out: “Men, women, old and young, come and get it!” So a lot of ghosts went to snatch up the fish parts and eat them, and the twins souls just happened to be there. Later, when they woke up, they said they hadn't eaten any fish, but they did eat some black fish hearts. Not longer after, I went to the market in Pingyang and ran into Shihang's former mother. I asked her if that had really happened, and it turns out that it was true.

The following is an incident that happened during the Dragon Boat Festival when the girls were four years old. In Dong culture, we make zongzi dumplings a day before the holiday. Shihang's mother from her previous life was trying to light the kindling so she could boil the dumplings, but she couldn't get the fire to light. She tried using a bamboo tube to blow air directly into the fire, but it still wouldn't take. Frustrated, she threw down the bamboo tube and ended up accidentally hitting a chicken that were beside her. She never would have thought that the chicken could be a transmogrification of the two girls' souls! The two sisters, after having slept all day, woke up crying and berating Shihang's former mother, saying how mean she was. I was shocked and asked: “You slept for so long! Did you go eat zongzi at your old home?” They said that they didn't eat any zongzi, and that they were beaten with a bamboo tube. What a bad luck. So that year they ate with us at home for the Dragon Boat Festival.

They certainly weren't won over by the fact that they didn't get to eat at their past life homes. That night they went to sleep very late, not until about midnight. I suddenly noticed that the twins, who had gone to sleep in

their bed, were staring with big, wide-open eyes. Their heads had become very big too! I was frightened and screamed out, “Ah!” My husband wasn’t home at the time, but the children’s grandfather heard me scream and came running in. He asked me what was wrong, and I said I had seen a ghost. He asked where, and I pointed to the two little sisters and said, “Look at their big, staring eyes, and their heads have grown bigger. They don’t even look human!” I was so scared that night. The next day, the twins suddenly said to me “Mom, what did you see last night?” I was scared of them and just said that I hadn’t seen anything. Then at the same time they both said, “You saw us turn into phantom ghosts, didn’t you? We don’t mean to do it. It’s that old man that makes us scare you.” The old man they were talking about was Nianlong Shi’s ancestor from Xinzhai, the one who hung himself long ago. His ghost came to pester the girls for eight whole years. He would often come to my house to cause trouble and to disturb the two sisters’ lives. Sometimes he would come by at bed time and make it hard for the girls to settle down for the night. If I was in the room, he would peak in from outside the window and scare the girls. When I left the room, he would come in and cause trouble and provoke them in bed. When they wanted a drink of water before they fell asleep or when they woke up in the middle of the night, they would have to go downstairs because there was no water in their room. I would try to go downstairs to get them some water, but they wouldn’t let me leave, yet they still wanted water, so it put me in a difficult position. When I was about to go downstairs, they said that that ghost was standing in the doorway. And sometimes they said he was standing by the pillar. When this started, it really worried and scared me. With time, though, I gained more courage, since I couldn’t see what the ghost looked like. At that time, our family was so poor that we didn’t even own a flashlight. I had to grope around in the dark every time I went to get them water and got startled at least once every time. I was pushed down the stairs five times by that troublemaking ghost. I was even pregnant at that time. The twins said, “We told you not to go downstairs, but you insisted! You got pushed, didn’t you?”

Not long after that, something happened that scared me half to death! That year the village of Pingyang celebrated the building of the school and the construction of the pavillion together in one three-day event. In an isolated mountain village, entertaining activities that will hold the interest of little children are hard to come by. Because the two girls’ souls left their

bodies almost every day until the age of eight and went to their past life homes Pingyang, their souls definitely would not miss out on this grand affair. There were colorful lights hung up on the stage, twinkling in a row. At that time when they were so young, they didn't know what these lights were and just called them a row of twinkles. There was someone singing traditional opera, and the girls' souls were up on stage watching. They watched every singer's entire performance and sometimes climbed up on the back of their mother from their previous life while they watched the show. When firecrackers were set off, the two girls ran off stage to get away, laughing the whole time. In their past life they often used to play on the stage. At that time, they also mentioned the name of a playmate of theirs from their previous life, but can't remember it now.

Their souls went to Pingyang to enjoy the celebration for three days and three nights. Meanwhile at home their bodies were sleeping deeply for the same amount of time. They didn't wake up, eat, drink, or even go to the bathroom. I was really worried those few days. I kept checking in on them in their bed, and I even tried to wake them once, but they just barely opened one eye and then went right back to sleep. At the end of three days, they finally woke up and excitedly told us everything they had seen and heard. They also told us that when the opera performance was over and everyone went home, the two of them slept on the pavillion. When everyone was having the "Hundred Families Banquet" (the whole village collectively eating together), the two of them stood off to the side watching all the bustle and excitement. Neither of them wanted to leave, and their souls didn't fly back home to Xinzhai until the very end of the celebration.

The two girls have mentioned many stories involving their souls



A Taoist talisman with incantations written by Taoist monks that most villagers in Pingyang hang on the door to their house. According to Shicai Wu's memory, ghosts fear this talisman. They will not dare enter a door that has this talisman on it, but they can still go around back and enter the house that way. It is said that when a ghost dies, it becomes a *jian*, a word written on the talisman meaning a dead ghost. Ghosts fear *jian*, the way that people fear ghosts.

flying back to their previous homes in Pingyang. They used to follow their former mothers into the house, or if they didn't follow them inside, they would at least look in through the window. Sometimes they would relax on the bridge next to the village government office. I heard that they even scared some passerby once until a dog barked at them and they ran away. Another time, they picked up the little child of one of their former brothers. Shicai took the baby in her arms and then Shihang. They passed the baby back and forth until it started crying uncontrollably, and the two girls burst out laughing. The past life family members were quite upset, but then the mother understood what was happening. She had an intuition that it must be the spirits of the two little sisters coming to joke around and said, "Don't tease him, go away!" Those words really did the trick, and the baby stopped crying right away. The girls' souls went back home, and they woke up and told me that they really wanted to hold a baby. They really liked that baby, and were mad at their past life mother for not letting them hold him. This incident even made them hate their former mother for a short time. Actually, living people cannot handle excessive attention and love from spirits. Living people don't even like to interact with spirits.

When their souls came to our house to reincarnate, a male ghost that had hung himself in Pingyang came along with them to reincarnate in Xinzhai as well. After he left the girls under the big tree by the village entrance, the male ghost continued on and entered the village. He ended up reincarnating as a boy name Baoyou Yang. The miraculous thing is that the three of them were born on the same day. The boy was born in the morning and the two girls in the evening. The boy's family had nothing to be scared about, since he didn't remember his past life. They also said we shouldn't have bothered feeding the girls red carp. After eating it, they could still talk about all the same experiences as before. We might as well have just let them talk.

When they were in the first grade at the village school, Baoyou Yang was in their class and told the other students not to talk to the twins. He even spread rumors that they were ghosts. The girls would not be bullied and said that he was a ghost too—a ghost that had hung himself no less! All their classmates were scared and didn't dare speak to him either. One morning in the first grade, the twins woke up and called out to their past life mother: "Mom, take us back! The people here are mean to us. We can't take it anymore." At nightfall, my husband got really angry and yelled at them; I

don't know why. Their souls were irritated and fought back by transforming their heads into something inhuman. I got really scared, and immediately told my husband not to yell at them anymore. Then I told him everything that had happened to them. When he finally understood, he no longer yelled. We sat down, each holding one daughter, and waited until their souls returned. We breathed a sigh of relief when we saw that their heads had returned back to their normal shape.

During those few years, we often felt that the two girls were standing there next to us but their souls had already flown away somewhere else. Sometimes, even if I was hugging them close, their souls could still fly off to their home from their past life. Sometimes if we spoke too loudly, their souls would leave, so we had to be very careful around them. We couldn't cause any offence or frighten them. This only got a little better after they started school.

In school, their classmates would sometimes ask them about their past life or netherworld experiences, and sometimes they would tell a little bit about it. After they had started at Pingyang Central Elementary School, I heard that they were helping people with health problems. They were also able to know if missing people were dead or alive. If the missing person was dead, they would simply say so. If the person was still alive, they would advise which direction to search in, and several times the person was actually found.

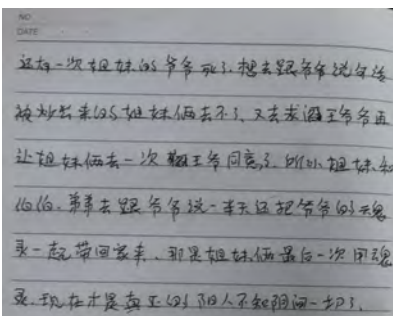
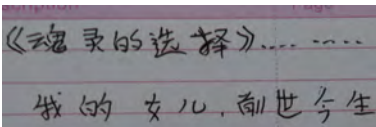
In 1994 I was working in Guangdong. The girls actually knew what specific work I did on which days, how much money I earned on which days and if I worked overtime or not. They would often report the details of my work in Guangdong to their father, so that he would not worry. They reassured him that I was completely fine.

One time they went to one of their school friends' houses to play and saw that there was a very sick woman there on her deathbed. They went home and slept all night, and when they woke up the next day, they told us to hurry up and tell the sick person's family to call a certain doctor. They even said that this doctor would be a little hard to track down. Their classmate's family listened to the girls' instructions and went to look for the doctor. In the end, they actually found him, and he was able to cure the illness. Later on, that woman was able to leave her sick bed and return to the fields to do manual labor. She even made a special trip to come thank the girls and said that they had given her a new lease on life.

Another time, something went missing at the Longcheng cement factory. I suppose it was something very important, because the factory personnel immediately reported it to the police. The police searched unsuccessfully for a week, so they came to seek help from the girls, who had a reputation by then. In the end, following the girls' prompts, they found what they were looking for the very next day. The cement factory even sent someone to present a gift to the girls and thank them for their assistance.



Shicai Wu (right) and Shihang Wu (left) as children with their father (middle) and little brother Shike Wu



Xianhua Yang's manuscript of "The Soul's Choice"

I also heard them tell some secrets about the netherworld once. These things sent shivers down my spine, and I don't dare write them down. The twins also often talked about things that we were not supposed to know about. Once they went outside and exchanged words with the local god. Sometimes they would go talk with Yama, the King of Hell, and would be livid when they came

back. They also said that they were the favorites of Yama and that Yama didn't let them reveal secrets. The two sisters had violated Yama's orders, so they were sent back home.

Before the girls turned eight, their grandfather on their father's side died. They wanted to go say a few more words to their Grandpa, but since they had been banished by Yama, they no longer had the magical ability to separate their souls from their bodies and could not access the netherworld. They went to beg Yama to let them go

one more time and he agreed. So together with their father's older brother, their souls left their bodies and went to the netherworld and talked with their grandfather's spirit for quite a while. When they were finished talking, they brought their grandfather's soul back home. That was the sisters' last time leaving their bodies. Now they are just normal people in the world of the living and no longer know anything of the netherworld.

Disclaimer: The two sisters Shicai Wu and Shihang Wu have now been wives and mothers for a long time. They lost the ability for their souls to travel out of their bodies at the age of eight. Whenever they accept interviews, they repeatedly stress that their special ability to locate lost things and missing people during their childhood years was entirely dependent on the ability of their souls to leave their bodies. Now that they are no longer able to do this, they have completely lost this ability. They kindly ask people not to seek out their assistance in using their "magical abilities" to search for things. They are no longer able to provide this service.



Shicai Wu (back right) with her hands on Nongshu Wu's shoulders, her mother from her previous life, and Shihang Wu (back row left) with her hand on Liying Yang's shoulder, her mother from her previous life.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Shicai Wu, Shihang Wu, Shicai's sister in last life, Shihang's mother in last life; 3. Location: Shicai's home; 4. Interview Date: 12-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## 14. Yuyuan Wu, Formerly Suyan Wu: Died at 30 in a Drunk Driving Accident



Yuyuan Wu in front of Diling Village's wind-rain bridge

Yuyuan Wu was born on December 1, 2011, in Diling Village, Longsheng County, Guangxi. At the time of our interview, she was four years old. Her parents are Wen Deng and Haiyan Chen, and she was born with a turquoise birthmark on her buttock. Ever since she learned to talk, she spoke of her past life. Based on her account, she was quickly confirmed to be the reincarnation of Suyan Wu. Suyan had lived 700 meters from Yuyuan's home, and had died in a motorcycle accident just ten months before her birth.

In an interview, Yuyuan was able to provide a complete and unbroken account of her past life as Suyan Wu, including her spirit's experiences after death, and what she had seen on the occasions when her spirit took flight and left her newborn body.

In 2011, around the time of the Spring Festival and about ten months before Yuyuan was born, Suyan and two men from his village received an invitation to eat with a man from the nearby village of Xiyao. They each rode motorcycles. Supposedly, they planned to discuss leaving the village for work. Most of the young people in this region earn money by going to Guangdong province in search of opportunities, and only return to their villages to celebrate the Chinese New Year.

The trip from Diling to Xiyao is about two hours by motorcycle along a winding mountain road. The road itself is hemmed in on either side by a thick growth of trees, and few vehicles traverse it at night, making it easy to let down your guard.

When Suyan's party reached Xiyao, their host's wife fried up three plates of food. There was fish and meat aplenty, and everyone ate, drank, and talked freely. The four men drank almost 1.5 kilos of homebrewed rice wine, all by themselves! Suyan was thoroughly drunk, to the point of throwing up at the table. It was already late by the time they finished, but Suyan and the other two members of his party paid no mind to how intoxicated they were and, without helmets of any kind, drunkenly climbed back on to their motorcycles and tore off into the dim night. During the Spring Festival in this part of China, it is perhaps not uncommon to see people drunkenly careening down mountain roads.

Their three motorcycles zigzagged along the mountain road heading back to Diling, with Suyan bringing up the rear. At first they rode cautiously, but once they realized there were no other cars on the road, the alcohol fuelled their courage and they started to go faster. It was not long before disaster struck Suyan. He had just whipped around a turn when he collided head-on with a motorcycle coming the other way. Suyan's head split open and he died on the scene. The driver of the other motorcycle escaped with only minor injuries. Suyan's spirit rose from his body and moved to the side of the road, where it proceeded to stand and look on as its former body continued to bleed.

According to little Yuyuan's recollections, Suyan's body actually contained two spirits, both of which exited his body at the same time. Identical to one another in every respect, they stood watch together next to his body after he died. For the sake of clarity, we will here refer to the first spirit, the one that now resides in Yuyuan, as the primary spirit, while the other will be referred to as the secondary spirit.

The primary spirit soon spotted an old man with a white beard, accompanied by three errand-ghosts, ghosts whose mission is to arrest spirits by order of Yama in the human realm. The three errand-ghosts were all extremely ugly. They forced the two souls to cross three bridges and made them both drink a bowl of bitter soup. The primary soul, the one inside Yuyuan, remembers drinking four mouthfuls of the soup. Afterwards, the two souls were taken through the nether realms, although due to Yuyuan's young age, she was unable to describe this part. The errand-ghosts then took the two souls back to Diling, deposited them at the wind-rain bridge leading into the village, and disappeared.



A wood carving of  
local god in Diling Bridge

Standing in front of the bridge, the two souls saw yet another old man with a white beard, different from the one before, sitting at the end of the bridge, smoking and staring at them with great interest. The souls decided to go home, where they found everyone busy preparing for Suyan's funeral. Many of his former family members were crying. When the hour of the funeral procession arrived, the two souls accompanied Suyan's coffin to the burial site. When the coffin was lowered into the ground, they joined it, interring themselves alongside their former body.

Not long after the burial, Suyan's body started to decompose, and insects began to run wild. Four months after the two souls interred themselves alongside their former body, the primary spirit turned to the secondary one and said, "This is just too horrible, I'm going to go, you stay here and watch over him." It then dug its way out of the grave and left. It has yet to return. According to Little Yuyuan, "it was too gross, I don't want to go back." She also

said that when she lived inside Suyan's tomb, passerby would frequently spit on it, provoking her and causing her to spit back (the locals in this town

have a very negative view of those who die from unnatural causes, to the point where residents will frequently spit on the graves of those who died in accidents. Further information on this phenomenon can be found in the story of Yuzhou Wu).

After escaping its foul-smelling and maggot-ridden coffin, the soul sought another body to be born into. Not long after, it saw Yuyan's paternal grandmother walking past. Deciding to hitch a ride, it hopped on her back and let her carry it home.

Upon reaching the house, the spirit took up residence behind the door. Three generations lived together in the home. In addition to Yuyuan's mother, Haiyan Wu, there also lived her paternal grandparents and great-grandparents. At the time, her future father, Dengwen, was working in another province. The spirit ate three meals a day with the family. If it felt hungry, it didn't bother to use chopsticks, it would just stick its hand into whatever dish it wanted. If it felt thirsty for soup or water, it would simply lean its head over another person's bowl or dish and drink straight out of it. Sometimes, when no one was home, it would turn on the TV. When the family returned it would rush to turn the TV off and resume its position lying behind the door. It could even open unlocked doors silently.

One day when Little Yuyuan was two, she was standing by her family's second floor window when she spotted Suyan's former home. She suddenly asked, "What happened to the tree that used to be there?" Suyan's house had been built near an ancient maple tree, but the tree had been washed away in a torrential downpour the summer after he died.

That same year, Yuyuan overheard the adults in the room discussing pigs and suddenly interjected, "My family has four pigs, two big ones and two small ones." Her grandfather chided her gently, saying, "We don't even have a single pig." Little Yuyuan pointed towards Suyan's old house and said, "I mean that family of mine." A few days later, her grandfather confirmed her story with a member of Suyan's family; they did indeed have two large and two small pigs. This story proves that her spirit could leave her body at will.

According to Yuyuan, although her family does not allow her to visit Suyan's former home, at night her spirit will often fly over there and look around.

When asked how to describe how her spirit undertook these flights, she stretched her arms out and flapped them like a bird. She says that her spirit often watches as its former wife holds their daughter, Wu Liwei, in her arms. Suyan never had the chance to hold his daughter or rub her head, and his spirit can only stand and watch.



During our interview, Yuyuan showed us how her soul would fly out of this window to visit Suyan's family. The arrow on the right shows the location of the Suyan's former home.

Usually Suyan's spirit will stay for two hours, and it never spends the night. Occasionally it will

join them for a meal, even though Suyan's family cannot perceive its presence. When it sees its former wife in distress, it also feels distraught. The spirit doesn't go there every night, just when it misses its former family. After his death, Suyan's wife got remarried twice, but both times found her new partner unsuitable, and quickly returned home.

Yuyuan continues to feel a strong connection to Suyan's parents, wife, and daughter. Ask her if she loves her current family and she says she does. Ask her about her former family and her answer is no less resolute.

One day, when she was a little over two years old, she announced to her current family that Suyan's older sister had given birth to a daughter, and told them to present the new mother with the gift of a chicken. Once her family had confirmed the news, Yuyuan's great-grandmother indeed gifted the new mother with a chicken and drank some wine in celebration.

Another time, when she was around the same age, Yuyuan argued with her grandmother about whether or not she should be allowed to visit Suyan's former home. In an attempt to convince the little girl, the grandmother came up with a lie to try and scare her, saying, "Your former family has a pet cat, and cats like to bite children."

The next day, her grandmother slung her across her back and took her out for a walk, where they ran into Suyan's mother. When little Yuyuan saw her, she asked, "Mama, do we have a cat?" Not knowing of the

grandmother's lie, the woman answered truthfully, "No, we don't have a cat." When Little Yuyuan heard this she started angrily swinging on her grandmother's back, screaming, "Nana you lied to me! Nana you lied to me!" This year, during the Spring Festival, Suyan's family tried to have Yuyuan over to their home as a guest, but the girl's family politely declined the invitation.

One day, when Yuyuan was three years old, her grandmother carried her across the wind-rain bridge at the entrance to the village. Yuyuan suddenly demanded to be let down and walk, leaving her grandmother puzzled. In reality, the girl had spotted her "mother" from atop her grandmother's back. Once her feet were on the ground, she suddenly shot off, running towards Suyan's old house. Her grandmother, suddenly realizing what was happening, chased after her and was able to drag her back.

Another time, as her grandmother was carrying her across the bridge, Yuyuan once again caught sight of her "mother". Seemingly up to her old tricks, she said, "Let me down, I want to walk." This time, however, she didn't run. She simply took her "mother" by the hand and brought the woman home with her. Her "mother" sat for a while before saying she had to take care of something at home and needed to go. Yuyuan asked her grandfather to peel a pomelo and give it to her "mother". After the woman had finished eating and as she was preparing to leave, Yuyuan appeared, clutching another large pomelo, which she gave to her "mother" to take home.

Whenever Yuyuan saw her "mother," she would always call her "mama." The first time this happened, the woman broke down in tears. She doesn't call her former father "papa," however, perhaps because she is a little afraid of him.

When Suyan was young he began leaving the village in search of work, often returning home after only a month or two. Not only did he not bring any money home with him, he typically didn't even have enough to pay for his ride home. Instead he would burst through the doors of his home and ask his mother for money to pay the driver. One day, when Yuyuan was three, her grandmother, Suyan's aunt, and a number of neighbors were gathered in one of the village's pavilions, chatting idly. When her "aunt" started talking about this less than illustrious side of Suyan, all the people listening started laughing at the little girl. Enraged, Yuyuan broke free of her grandmother's

embrace, strode over to her former aunt, and slapped her right in the face, before spitting the words, “You’re horrible! I don’t want you saying these things!”

I imagine Suyan’s father scolded him frequently for his behavior, and now, even with his spirit housed in Yuyuan’s body, it is still cautious around him. Yet she loves him all the same. Once, she

saw him on the street and tried to lead him back to her current home, saying, “Come to my home and have a meal with us!” Her “father” consented to being led to her home by the little child, though he excused himself before the meal could be prepared, saying he was busy. Still, every year he always gives her a red envelope with some money inside.

Yuyuan’s current family has some concerns and fears about her tendency to discuss her past life. Truthfully, her family is afraid to ask her about her past. She used to bring it up constantly, but this year she has discussed it markedly less. As for the birthmark on her buttock, some of the people around her believe it corresponds to the head wound Suyan suffered, just transferred to a different place. She still doesn’t know what happened to the other soul that shared Suyan’s body with her, perhaps it is still guarding his tomb, or perhaps it left to be reborn somewhere else.

**Additional Information:** Yuyuan has a deathly fear of motorcycles. She’s not just scared to ride them herself, she will also try to stop her friends from riding them as well. One day, she saw one of her playmates, a little girl about her age, riding on a motorcycle, and suddenly began panicking and shouting, “Somebody grab her! Don’t you know that you can fall from a motorcycle and die?”

When she first started talking about her past life, her grandfather didn’t really believe her. Then one day she mysteriously leaned into his ear and whispered, “Let’s go to Xiyao and get some money!” Her grandfather was bewildered, “What money is there in Xiyao?” “There’s a lot of it, s till



Yuyuan Wu once ridiculed her past life aunt at this pavilion in Diling Village.

30,000 yuan!” she responded. Later, her grandfather learned that the driver who had collided with Suyan was from Xiyao, and that he had agreed to pay Suyan’s family 50,000 yuan in compensation. Suyan’s family had received the first 20,000, but he still owed them 30,000 yuan. This was the first time the grandfather had heard of any of this, but Yuyuan was perfectly clear on the details. Perhaps it was something her soul had learned on one of its nocturnal flights? From that time, her grandfather began to believe wholeheartedly in what she said.

In the interview, Yuyuan described what it was like being taken to visit Yama, the King of Hell: “I was taken by an old man with a white beard and two spirits into a large house. There were many people inside. One of them sat in a large chair and asked me...”



The right picture of yama is an illustration by Zhongyuan Lu in Song dynasty, as he judges new spirits brought to him by errand-ghost.



Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Yuyuan Wu and her grandparents; 3. Location: Yuyuan’s home; 4. Interview Date: 16-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **15/16. Liuqing Yao and Jiangfan Yao Spent Their Past Lives in the Same Village...Buried on Either Side of the Same River...Their Spirits Became Friends and Traveled Together to Pingyang to be Reborn.**

Liuqing Yao (a pseudonym) was born on January 15, 1994, in Pingyang Village. She was born missing four fingers on her left hand. In her previous life, she had been surnamed Yang and lived in the village of Hongxiang, along the banks of the Pingtan river. Before she was born, her grandfather had a dream in which he saw a young man, missing four fingers on their left hand, enter their house.

About 10 days after Liuqing was born, a male child was born in the same village. This was Jiangfan Yao, who in his past life had been a young man from Hongxiang village named Xiangmin Yin.

Both children started to recount their past lives from when they were two years old, although Jiangfan proved more willing to speak on the subject than was Liuqing. Each of them had kept shocking secrets in their past life. Yang had been buried on the eastern bank of the Pingtan river, while Yin had been buried on the western side. Their two spirits were of an age and, as they looked at each other from across the river, they became spirit friends. Together they played in the river's waters and complained to each other about the misfortunes they had encountered in life. It was during this period that Xiangmin's spirit mockingly started to call Yang "Without Stinkiness," in reference to the way Yang's former body never seemed to rot or smell.

When he was alive, the young Yang had a habit of stealing things. Occasionally he would steal entire stocks of grain that had just been harvested by other villagers and sell them off. Unwilling to change his ways, he was hated by the rest of the village, and unwelcome even among his own family. When he was just 18 years old, his parents and brothers hatched a plot and beat him to death. That very night they buried his body in the sands along the Pingtan River. This occurred in roughly period between summer and fall in 1992. In May of 1993, a flash flood hit the area, unearthing body parts, leading local villagers to call the police. As the police were digging up the body, they carelessly sliced off four fingers from Yang's left hand. Most

amazingly, despite having been buried for eight months, Yang's body showed no signs of decomposition. The details of the case soon became clear, and Yang's parents and older brother were sentenced to eight years in prison for his murder. Yang's brother died in prison, while his parents served their sentences and were released.

Jiangfan's previous self, Xiangmin, lived in Hongxiang Village of Shuangjiang Township, about 35 kilometers from Jiangfan's home in Pingyang Village. In the late 80s, Xiangmin's parents set him up with a woman named Ping Yi from the nearby village of Lanyang, and even offered a gift of 1,000 yuan. Xiangmin was unwilling to marry Ping Yi, and eventually started secretly seeing another girl, this one from Ganzi Village. His parents severely reprimanded him on multiple occasions on account of his conduct. He became sullen and moody, and killed himself by drinking pesticide. The year was roughly 1992, and he was only 19 years old.

According to local Dong custom, those who die of unnatural causes are not interred in the family burial plot, nor are they given a gravestone. Instead, they are buried in an unmarked grave or along a river. Thus the bodies of the two unfortunate young men from Hongxiang came to be buried on either side of the Pingtan River. Jiangfan's father is engaged in the pig trade, and was long acquainted with Xiangmin's father, Changgui Yin. One day in 1993, Jiangfan's future father visited Hongxiang Village (the village where Jiangfan and Liuqing had grown up, and very close to where their bodies were buried) to sell pigs. On his way back it began to rain. The two spirits took shelter under his umbrella and together they made their way to Pingyang Village, where they would be reincarnated. In their past lives, they were both males, but while Xiangmin Yin was reborn as a boy, Yang was reincarnated as a girl. The two knew each other when they were young, and Jiangfan would even call Liuqing by her nickname from when they were both spirits, "Without Stinkiness."

Jiangfan was largely raised by his maternal grandparents. According to his maternal grandmother, he was a year and eight months old when he first revealed that his past self had been from Shuangjiang (Hongxiang Village is part of Shuangjiang Township). It happened when she was giving him a bath. Suddenly he shocked his grandmother by speaking several sentences in the Shuangjiang dialect, which is different from that of Pingyang. "Where are you from?" asked the grandmother, and little Jiangfan

replied by saying, “I’m from Hongxiang!” This was the first time in this life he had ever described his past existence.

When Jiangfan was three, every time he saw his grandmother preparing food he would remind her to go easy on the oil, saying that his “Hongxiang family” didn’t have oil. Every time she heard this, his grandmother felt perplexed.

Once, his grandfather wanted to buy a young pig, but was unable to find one for sale. He went three times to the Pingyang market day without any luck. Jiangfan said, “Go to my home in Hongxiang to get one! My house there has a big black sow that just gave birth to twelve white piglets!” Thinking of all the things Jiangfan had said about his past life in Hongxiang, his family members wanted to visit Hongxiang and see for themselves what it was like. They couldn’t have foreseen that the young boy, who at three years old had never been far from his home, knew how to get to his “Hongxiang home” over 35 kilometers away. Due to his age, he wasn’t allowed to go, but when his father and maternal grandfather arrived at the Yin home in Hongxiang Village, sure enough there was one big black sow and twelve little white piglets—not a single one was missing! It was exactly as Jiangfan had said. The two families were amazed.

While at the Yin family home, Jiangfan’s father and grandfather explained the reason for their trip, and went into detail about all the things the boy had said about his past life. After the two sides verified the information, they came to the conclusion that little Jiangfan was none other than Xiangmin’s reincarnation.

That year, just after Spring Festival, six members of Xiangmin’s family, including his father, aunt, and siblings, all went to see Jiangfan in Pingyang. The boy was able to identify all of them, and called them by the same names Xiangmin used to use. As they ate, Jiangfan specifically warned his grandmother, “Don’t cook my younger brother’s salt pork, he prefers to eat it raw.” A lifetime later, and he was somehow still able to remember his younger brother Yin Minyue’s eating habits.

A note on the piglet incident. Due to the fact that he was only three years old, and too young to go on such a journey, Jiangfan was not allowed to travel to his Hongxiang to see the piglets. But while Jiangfan wasn’t able to go, his soul still went! As soon as the adults were out the door, Jiangfan went straight to bed.

The ability Jiangfan has to know what is happening far away in the home of her past life is a “power” shared by several of the reincarnated individuals profiled in this book. According to Liuqing’s father, the two children will sometimes fall into a very deep sleep, one from which it is impossible to wake them. The next day, they will tell the adults that the previous night their spirits went together to the riverside where they used to play before being reincarnated. The river is 35 kilometers away, 70 round trip; if the two spirits are walking there and back, would they be able to make it in just a night?

Do to the length of the trip, the adults stayed only a night in Hongxiang, and returned the next day. But Jiangfan suddenly awoke from his sleep in the middle of the night on the day his father and grandfather had left. As soon as his grandmother saw him, she noticed he was drenched in sweat, as though he had been running through the streets. Jiangfan told his grandmother, “I’ve just returned from my home!” His grandmother understood that he was referring to Xiangmin’s home in Hongxiang, and asked him how he’d traveled. The boy mimed flying (Note: according to the gestures he made at the time, it can be estimated that his spirit was flying at an altitude of only 40 centimeters, which would qualify it as a low-altitude, low-speed flight). Jiangfan detailed what his father and grandfather had done while in Hongxiang, down to what room they were staying in. He even noted that his grandfather hadn’t turned the light off before going to sleep. The next day when his father and grandfather returned, they confirmed the truth of his story.

Before his death, Xiangmin worked at the county cement factory, where he used a steel rod to drill holes in limestone and set explosives. In this life, Jiangfan greatly enjoyed showing everyone the work he did in his past life. Using a wooden stick in place of his old steel drilling rod, he takes a rock and places it underneath the stick, before striking the stick with a rod.

Before he turned 13, Jiangfan’s spirit frequently flew out of his body at night. Once it returned from its travels, his body would suddenly start to sweat. After he turned 13, his spirit was unable to leave his body, and he became unwilling to discuss his past life. Nowadays he is already an adult. Once, his grandmother asked him, “Do you still remember anything about your past life, little one?” “Grandma, I’m all grown up, I don’t want to talk about that stuff anymore. What’s the point of always talking about it, it was nothing more than a dream.”

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Liuqing Yao's father / Jiangfan Yao's grandpa; 3. Location: Liuqing's home; 4. Interview Date: 23-Jan-2016/29-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 3 Reincarnations of Individuals Who Had Two Souls in Their Past Life**

According to Wu Huifeng, more than half the spirits her own spirit saw in the Diling grave mound were members of identical pairs. Based on this estimate, more than half of Diling's residents should have two spirits. In practice, of the 16 reincarnations interviewed in Diling, 5 of them were confirmed to have been a part of a spirit pair in their past life, a ratio notably higher than that found in either Pingyang or Matian.

According to local custom, after death a person's primary spirit will leave to be reincarnated, while their secondary spirit stays and guards the grave. This is supported by the actions of Jun Shi's two spirits after his death. The mechanics of how two spirits come to inhabit one body requires further research, however.

In addition to those profiled in this chapter, Wu Yuyuan was also reincarnated out of someone inhabited by a spirit pair.

## **17/18. Jun Shi, After Death Two Spirits Emerged From His Body...One was reincarnated as Little Jun Shi...The other as Xiaolyu Lu**

Jun Shi, a native of Chengxuan Village in the Pingyang township, was born on September 29, 1936. He died of illness at Hongjiang hospital on August 5, 1972, in the city of Huaihua. He was only 36 years old. His wife, Guoyan Wu, made special note of the fact that her husband was born in the year of the rat, and died in the year of the rat. He was survived by his wife (born 1945), their four year old son Jingsong Shi (born 1968), their one year old daughter Meili Shi (born 1971), and his mother. Guoyan Wu was married at 20 and widowed at 27, a status she has maintained for 44 years.



Jun Shi and his wife Guoyan Wu just after their wedding in 1965. At the time Jun Shi was 29, his wife 20.

As a young man Jun Shi served in the army reserves, before being transferred to the engineers. After leaving the army he became a cinema projectionist in Tongdao County. As part of his job, he and his coworkers would tour the county's various villages and show movies. The job let him join the ranks of state employees. He had a coworker named Shisheng Shi, from Nandi Village in Longcheng Township. Shortly after Dragon Boat Festival the two coworkers visited Nandi to show a film and spend a few days in Shisheng Shi's hometown. It was there that Jun Shi unexpectedly began to feel ill. During the festival, Jun Shi had returned home to Chengxuan Village to spend some time with his family and eat the

traditional zongzi. While there, he mentioned to his wife that he was not feeling well.

After the onset of Jun Shi's illness, his coworker Shisheng Shi took him to the Longcheng hospital to see a doctor. Due to a rapid downturn in his condition, he was quickly transferred to the county hospital for treatment. Unable to stem the tide of his illness, the county hospital then sent him to a specialist hospital in Huaihua, where he underwent seven days of treatment



The elder Jun Shi holding his son  
“Jianzhong”

before dying. Two days before his death, Guoyan Wu was rushed to the critically ill Jun Shi's bedside so he could make his final arrangements. Guoyan Wu stayed with her husband for the final two days of his life. The day before he passed, aware that the end was near, he pulled 90 yuan and 90 jin (a unit of measurement equivalent to 500g) of food ration cards from under his pillow and gave them to his wife, saying, “I’m almost finished. Take care of our two children and watch over the home. Don’t remarry, if you do our son will suffer for it.”

The day after their conversation Jun Shi breathed his last. The hospital was concerned at how quickly someone his age had grown ill and died, and asked Guoyan Wu if they could perform an autopsy. She rejected the idea out of hand. “He’s dead, what use is poking around in his belly with a knife?”

Jun Shi's work unit paid for his coffin. It was summer, so the coffin was packed with lime and charcoal to slow the body's decomposition. Guoyan Wu used a towel to wipe her husband's face before packing it in the corpse's mouth to keep it from getting jolted on the ride back and maybe spitting something up. The pair said their final goodbyes and the coffin was sealed.

After Jun Shi's body was returned to Tongdao County, rather than being taken back to his hometown and buried there, it was buried in a place called Tuyan.

After her husband's death, Guoyan Wu returned to her deceased husband's family in Chengxuan and, in accordance with her husband's final wishes, has spent the last 44 years as a widow. She was just 27 years old at the time, still in her prime. Chengxuan is located on the side of a tall mountain. It's an exceptionally poor village, without a single mu of flat land. There was no modern transportation network in the area, and everything had to be carried on your back. Guoyan Wu had two young children to raise, and still needed to participate in the village's production team to earn work-points to support her family. There was no man of the house anymore, meaning the burden of supporting the family rested entirely on Guoyan Wu's shoulders.

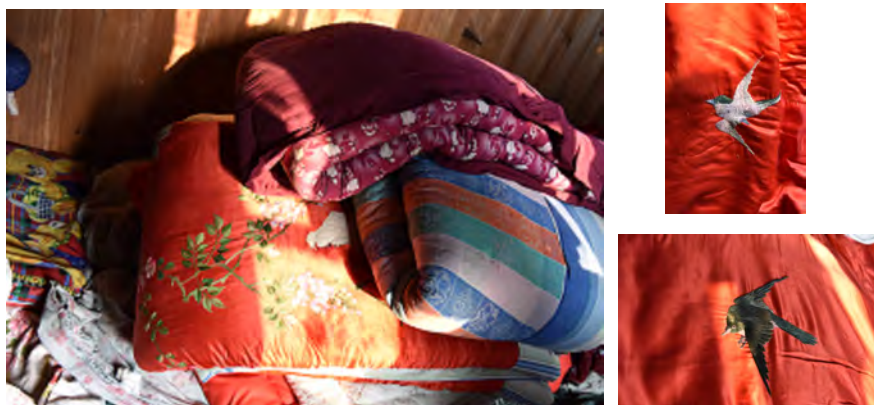
Three months after Jun Shi died, the wife of his coworker, Shisheng Shi, who had cared for him when he was ill and had helped make his funeral arrangements, gave birth to a baby boy. They later named this boy "Jun Shi" (this name was perhaps chosen in consideration of the fact that this boy was the reincarnation of the older Jun Shi, and would refer to himself as "Little Jun Shi(#17).") His parents chose to give him a name with the same pronunciation as the deceased, although a different character and tone).

When Little Jun Shi, as we will call him for the purposes of clarity, was young, he would say, "I always go to Chengxuan to see my family there, but as soon as I arrive my kids start to cry. I don't know why." Guoyan Wu remembers this time clearly. When she went out to try make some money, she would sometimes leave her two children at home. The two would suddenly start crying for no reason.

After Guoyan Wu learned her husband's spirit had been reincarnated in Longcheng as the son of Shisheng Shi, she travelled there to visit him on multiple occasions.

The first time she went, Little Jun Shi was only 3 years old. She took their daughter Meili Shi (who went by the pet name Jianshu) with her. Meili Shi was only a year older than Little Jun Shi himself. When Little Jun Shi saw his "wife," he was clearly overcome with emotion. He didn't say anything, he just started to cry. As Guoyan Wu sat and chatted with Shisheng Shi's wife, Little Jun Shi went outside. There he saw Jianshu, who was a year older than him (and also his daughter in his previous life). He immediately went back in and asked his mother, "why doesn't Jianshu come inside?"

When Little Jun Shi was five, a fire swept through Nandi village, where his family lived, and burned down a number of houses, including their own. When Guoyan Wu heard the news, she brought a blanket and some other items over and gave them to Little Jun Shi. When the young boy saw them, he exclaimed, “why did you bring Jianzhong’s blankets here?” ‘Jianzhong’ was the pet name the elder Jun Shi and Guoyan Wu had given their son, something almost no one outside their family knew. While the stuffing inside the blanket belonged to the elder Jun Shi, Guoyan Wu had put it inside a different covering, so Little Jun Shi didn’t recognize it as “his” old blanket.



The elder Jun Shi and Guoyan Wu’s wedding bedding. The embroidery on top is of two swallows in flight, a metaphor for how a husband and wife should be as two birds in flight.

Someone once asked Little Jun Shi how he got into “his” old home. The child answered, “I slip in through the crack between the door and the frame.” Although his spirit has made the journey to its old home many times, Little Jun Shi himself has never once been back to Chengxuan to visit his “wife,” “daughter,” and “mother.”

After the elder Jun Shi passed away, every year on Tomb Sweeping Day Guoyan Wu would make the trip to clean her husband’s grave and leave sacrificial offerings. In 1988, Tomb Sweeping Day fell on the fourth of April according to the lunar calendar. Just like in previous years, Guoyan Wu visited Jun Shi’s tomb, but this time, her cleaning brought Jun Shi’s

secondary spirit, the one that had spent the previous 15 years guarding his tomb, up from its resting place. The spirit walked with Guoyan Wu for a time. The elder Jun Shi's body had originally contained two spirits, the primary one, which had been reborn three months after his death as Little Jun Shi, and a secondary one, which had spent 15 years guarding his grave.

Xiaolyu Lu(18#) was born on May 28, 1988 in the village of Dongjiang, not far from Chengxuan. His mother was Xiangxiao Wu, his father was Youdong Lu.

As soon as Xiaolyu Lu was two years old and was able to speak, he began to talk of his past life as the elder Jun Shi. After the elder Jun Shi had been buried, his secondary spirit had spent 15 years guarding his grave. On the fifteenth Tomb Sweeping Day after Jun Shi's death, his spirit saw the man's wife had come again to sweep the tomb and emerged, resolving not to continue protecting the grave. The spirit wanted to follow Jun Shi's wife back its old home in Chengxuan, and stayed with her as she rode the bus from the county seat back to Pingyang, whereupon it continued to follow her on foot. After walking approximately seven kilometers they reached Dongjiang Village. The spirit was watching Guoyan Wu as she entered a shop in the village to buy some cassia seeds when it suddenly noticed the presence of a woman who was seven months pregnant. This woman was Youdong Lu's wife, Xiangxiao Wu. Perhaps thinking of following her and being reborn, the spirit entered the room and settled in. It no longer followed Guoyan Wu as she returned to Chengxuan. After Guoyan Wu bought her cassia seeds, she walked the remaining five kilometers back to her home. Xiaolyu Lu, inhabited by the secondary spirit who had spent so long guarding the elder Jun Shi's tomb, seems to have stronger feelings of attachment and warmth towards Jun Shi's wife and children than does the Little Jun Shi.

When Xiaolyu Lu was four years old he demanded his family take him to visit his "home" in Chengxuan, calling himself "Jianzhong's father." He also recounted the elder Jun Shi's life in great detail.

One day that year, he made his first trip to Chengxuan, accompanied by his grandmother. Upon entering the village, he announced he was there to find his "son," Jianzhong. Guoyan Wu emerged to greet them, he abruptly ceased to move. Instead, he insisted on making his "wife" carry him "home." This story matches perfectly with that of Xiangyun Wu's tale of his first trip to Longcheng to see his former wife. After going inside and speaking at

great length, Xiaolyu Lu found some of the elder Jun Shi's old things, and demanded he be able to take them with him. The items included a fountain pen, a few books, and a Mao badge. He also identified "his" cotton quilt and other items that had belonged to the elder Jun Shi. As he was getting to leave, he asked for Jun Shi's insignia, from when he was a soldier, but Guoyan Wu claimed she hadn't seen it. Xiaolyu Lu promptly walked into Jianzhong's room and pulled two insignia out of a drawer in the room. Xiaolyu told his former "wife" that he now had two names: "Jianzhong's Father" and Xiaolyu. Xiaolyu also told his wife, "Your clothes are really ugly these days. Last time I saw you they were much better." Of course, this was the first time Xiao Lyu had ever met Guoyan Wu, so it is unknown exactly what time he was referring to. Not long after, Xiaolyu returned to Chengxuan. The purpose of this second trip was to rectify a mistake, the two



The elder Jun Shi's Mao badge. Jun Shi's insignia from his time in the engineering corps.

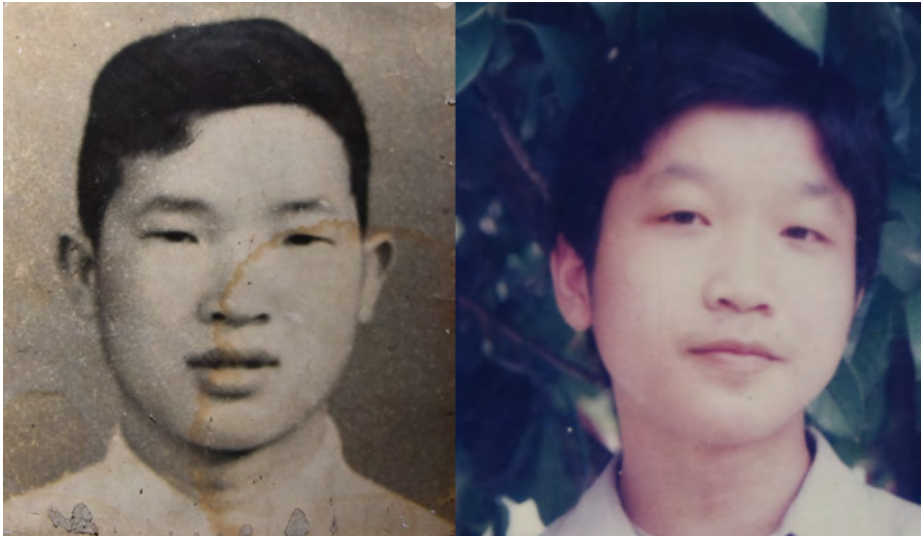
insignia he had taken the previous time didn't match, and he wanted to switch them out., as Jun Shi had kept two pairs at home Later Xiaolyu returned again, this time mainly to see "his" aged mother. Once Xiaolyu was older, the visits stopped. According to Guoyan Wu, "he already has a wife and a kid, so it's even less likely he'll ever come again."

The elder Jun Shi's son vented his frustrations at the situation. "My father died and was reborn as two people. When they were younger they both admitted this. Now not only do neither of them come to visit, it seems like they're not too willing to acknowledge our relationship."

When Guoyan Wu heard her husband had been reborn into two bodies, she once again became filled with hope, hope that they, remembering the good times husband and wife had shared, as well as her devotion, would be motivated to visit or maybe even help her. Sadly, this dream was shattered.

What follows is a brief biography of Xiaolyu Lu. It perhaps differs in parts from the version told by Guoyan Wu.

**Xiaolyu Lu: In his previous life, his spirit was also inside the elder Jun Shi.**



Jun Shi

A picture of Xiaolyu Lu

The elder Jun Shi was born in 1936 and died in 1972. After his death, two spirits emerged from his body. The primary spirit was reborn three months later, and also named Jun Shi (although the characters used are different). The secondary spirit guarded the elder Jun Shi's grave for 15 years before being reborn as Xiaolyu Lu. He looks very little like his parents, but there is a striking resemblance with the elder Jun Shi.

After spending 15 years guarding Jun Shi's grave, on May 28, 1988, the spirit was reborn as Xiaolyu Lu in the village of Dongjiang, in Pingyang township, to parents Youdong Lu and Xiangxiao Wu.

Even though Xiangxiao Wu was due to give birth any day, she continued to work in the fields, all the way up until the day itself. The Youdong Lu's family home was located outside of Dongjiang Village, on a small road leading to Chengxuan Village.

In 1988, tomb Sweeping Day fell on April 4. That day, the elder Jun Shi's wife, Guoyan Wu, went to the county seat in the morning to look after her deceased husband's tomb. In the afternoon she took a bus back to Pingyang, before walking the rest of the way back to Chengxuan, an approximately 10 kilometer hike. The road took her right past Youdong Lu's home. From Pingyang to Dongjiang it is about seven kilometers. When Xiaolyu was little, he once said the elder Jun Shi's secondary spirit had seen Guoyan Wu sweeping her husband's tomb, and decided to go home to Chengxuan with her. When the spirit saw Guoyan Wu board a bus, it climbed in through the window. When she got off in Pingyang, the spirit continued to follow behind her, walking as far as Dongjiang before growing weary and not wanting to continue. It was then that it moved into Youdong Lu's home. The story Xiaolyu told when he was young matches the Guoyan Wu's account of her journey that day.

As soon as Xiaolyu learned to speak, he said he had a son named Jianzhong and a daughter named "Little Pisser, and used his hands to indicate how tall they were. Based on the heights he gave, it was apparent that his memories of his "children" remained unchanged from the day he died. The elder Jun Shi died on June 26, 1972, when his son was four and his daughter was one. His secondary spirit spent the next 15 years in a grave, and by the time it was reborn and the reincarnation could speak, its children were already almost full-grown adults, but Xiaolyu described them as if they were still children. This shows how seriously the secondary spirit took its mission to guard the tomb, never once returning to its old home to see its family.

Xiaolyu was correct when referred to his "son" as Jianzhong. When the elder Jun Shi died, the other villagers had all referred to the man as "Jianzhong's father." However, the name he gave his "daughter" was not quite accurate. "Little Pisser" is a name given by the Dong minority to all little girls who have not yet been given a pet name. Jun Shi's daughter's pet name was actually Jianshu. However, at the time, in Dong tradition, even if a one-year-old girl had a given pet name, it was not uncommon for them to still be called "Little Pisser." When Xiaolyu was little, he never once indicated that his spirit had been to Chengxuan. Three months after the elder Jun Shi died, his primary soul went to Longcheng to be reborn into the family of the elder Jun Shi's coworker, Shisheng Shi. As soon as the Little Jun Shi could speak, he started referring to himself as Jianzhong's father.

However, unlike Xiaolyu, he used his daughter's pet name, Jianshu, instead of "Little Pisser." Although Guoyan Wu went to Longcheng on numerous occasions to see the Little Jun Shi, and whenever he saw her he would be overcome with emotion and start to cry, it seems as though the Little Jun Shi never asked to be taken to Chengxuan to see his old "family." This is in contrast to Xiaolyu, who, when he was younger, was very vocal about his desire to see his "family," and who visited Chengxuan three times. Longcheng is 20 kilometers from Chengxuan, but the elder Jun Shi's primary spirit, the one that would be reincarnated into the Little Jun Shi, could make the trip easily and without feeling tired. Meanwhile, the secondary spirit, the one that was reborn into Xiaolyu Lu, could not walk 7 kilometers without feeling exhausted. These two stories reveal the different physical and emotional natures of the two spirits that inhabited the elder Jun Shi's body. When Xiaolyu was younger, even before he ever visited his family in Chengxuan, he once said, "Jianzhong's big father is in the south, I'm Jianzhong's little father." From this we can see, Xiaolyu was not only aware that Jun Shi's body had two spirits, he also knew where the other spirit had been reborn. It is unclear whether the "big" and "small" in his story referred to how long it had been since the two spirits had been reborn, or if it was in reference to the roles the spirits played in the elder Jun Shi's body, with the "big" spirit as the primary driver, and the "little" spirit acting in support.

When Xiaolyu was two or three years old, he was very insistent about his desire to go to Chengxuan. His mother was opposed, however, as she did not believe his story, and was frightened by it. Eventually Xiaolyu's grandmother, unable to talk the child out of it, consented to bring him to the elder Jun Shi's old home. Some neighbors accompanied them on their journey, but Xiaolyu's mother, Xiangxiao Wu, did not. Xiaolyu's grandmother carried him five kilometers on foot to Chengxuan Village, where they quickly learned the location of the elder Jun Shi's old house. By the time they had arrived, however, Guoyan Wu and her children had moved to a nearby home. Xiaolyu seemed to recognize Jun Shi's old house, but obviously did not know where his wife and children had gone. Xiaolyu squatted in front of Jun Shi's old home and refused to budge. It turned out he was watching an old hen keeping its chicks warm. It is said the elder Jun Shi had also been fond of this activity.

Soon, Guoyan Wu arrived to welcome the reincarnation of her husband's secondary spirit! She had kept her promise to her husband, and stayed a widow for eighteen years. She was by then 45 years old. A hard life of farming had left her thin and haggard, and her clothes were in tatters. The group of people Xiaolyu had brought with him clustered around, and even more spectators joined in as the news spread, surrounding Guoyan Wu and Xiaolyu. Almost every village in the region has seen reincarnations. Jun Shi's particular condition, however, whereby he had two souls, both of which came to be reincarnated, was unheard of.

Xiaolyu sized up Guoyan Wu, his former "wife," and suddenly started talking about her clothes in front of everyone. "Today there are so many people, how could you dress so ugly? Your undershirt is even worse, go and change!" To be criticized like this during the first interaction she had ever had with her reincarnated husband, Guoyan Wu did not know whether to

laugh or cry. Instead, she told his travel party to "please come and sit in my new home!" Xiaolyu's grandmother went to pick him up and carry him, but Xiaolyu was now unwilling to be carried by her. He insisted Guoyan Wu be allowed to carry him instead, and she picked him up and carried him home. Xiaolyu and his grandmother stayed the night at Guoyan Wu's home. The next morning, Xiaolyu accompanied Guoyan Wu as she let out the cows. He was still unwilling to let his grandmother carry him, it had to be Guoyan Wu. He quietly told her, "If you run into anyone on the street, put me down, but when



Xiaolyu Lu in second grade (first from the right)

there's no one around, keep carrying me."

In 1992, when Xiaolyu was four years old, he and his mother Xiangxiao Wu went together to Chengxuan. This time Xiangxiao Wu wanted to talk to Guoyan Wu about getting some bamboo poles to fence off their watermelons. The two of them stayed in Chengxuan for one night. Xiaolyu was able to see his "son," Jianzhong, but his daughter Little Pisser was not at home. He told Jianzhong to find Little Pisser and bring her back. After eating a reunion dinner, Xiaolyu chose to sleep in the same room as his current mother, Xiangxiao Wu. The next day he told Guoyan Wu that he wanted the elder Jun Shi's fountain pen and army insignia. Guoyan Wu found the pen for him, but said she hadn't seen the insignia in years, and didn't know where they were. Xiaolyu went directly to Jianzhong's room, opened a drawer, and pulled out two insignia. Guoyan Wu, perhaps trying to test Xiaolyu, went to each of the various rooms in the house, took out five blankets, and piled them up. She then asked Xiaolyu, "Take a look and tell me which one is yours." Xiaolyu looked for a minute before saying, "you gave my blanket away."

Xiaolyu never explained how he knew Guoyan Wu gave his blanket to the Little Jun Shi back in 1977. Could this sentence indicate that the secondary spirit in charge of guarding the elder Jun Shi's tomb had visited the primary spirit's reincarnation in Longcheng?

Guoyan Wu came from Dongjiang Village. In 1993, when Xiaolyu was five years old, her older brother's son got married and held a reception in Dongjiang. Guoyan Wu, her son Jingsong Shi (Jianzhong's given name), and her daughter Meili Shi (Jianshu's given name), were all in attendance. Her daughter went to Xiaolyu's home in the village to invite him to attend the banquet, but when Xiaolyu saw his "daughter" approaching, he hid behind a stack of firewood. Twenty-two years old and already a mother herself, Meili Shi stood in front of the firewood and called for Xiaolyu to come out and attend the party. Furious, Xiaolyu replied, "you don't call me father, and you don't call me your son's grandfather. I'm not going!" Of course, he ended up deciding to go.

Xiaolyu also made a third trip to Chengxuan, this time to visit his "mother."

It was said the old woman had long ago cried herself blind. According to his mother and neighbors, Xiaolyu Lu was kind and gentle, and an average student.

Xiaolyu Lu showed a natural talent for driving, and picked it up after a short time studying with his uncle in their village. He managed to pass his driver's test without ever attending a single class. It's unclear whether this has anything to do with his past life as a member of the engineering corps, during which time he spent years driving military tractors.

After he grew up, he studied computer molding and manufacturing in the provincial capital of Changsha, and now works at a factory in the coastal city of Wenzhou.



Guoyan Wu, a widow of 44 years, and her 48 year old son Jingsong Shi, and his son. Three days after their son's birth, Jingsong Shi's wife ran away from home. Guoyan Wu had no choice but to raise their son herself. The religious hanging behind them used to be written on red paper, but with the years the color has faded to white. The couplet reads, "To glorify the forebears and enrich the future generation requires production/To honor the ancestors and bring glory to the clan requires toil." The horizontal line reads, "Bless my descendants."

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: elder Jun Shi's wife and Xiaolyu Lu's mother; 3. Location: Jun Shi's home; 4. Interview Date: 06-Apr-2016/03-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**19/20/21. Yong'er Wu, Formerly Fengqin Wu:  
Executed Together with his Wife During the Cultural  
Revolution. A Pair of Spirits, In This Life They Each  
Identified Their Killer.**

Yong'er Wu(#19) was born on June 8, 1973, in Sanpan Village, Pingyang township, Tongdao County. Her father, Wu Xiangde, and his mother is Changying Huang. Yong'er Wu emerged from the womb with a large scar-shaped birthmark on her right shoulder, and two other birthmarks, marking the entrance and exit wound of the bullet.

One day, when Yong'er Wu was two, she heard her mother grumbling about the lack of duck eggs in the house. Sanpan Village is situated halfway up a mountainside, and suffers from both a lack of water



One of the current incarnations,  
Yong'er Wu

and a lack of fishponds suitable for raising ducks. Her mother's frustration sparked something in Yong'er Wu, a memory from her past life. She turned to her mother and said, "if there are no duck eggs here, why don't we go to my home in Diling? They have plenty of duck eggs there!" Shortly thereafter, little Yong'er started to remember most of her past life.

At a little over two years old, Yong'er Wu was not only able to describe her past existence, she also retained the majority of the academic and technical knowledge learned over the course of her previous life. In spite of her young age, she was able to recite the Three-Character Classic and other famous Chinese texts from memory, and knew many songs. Raised in a household of illiterates, there was no one to teach her, her knowledge was innate. And this knowledge was not limited to the theoretical. Still only two years old, she could treat wounds. Once, while working on the mountain, her mother carelessly sliced her hand. As her mother's blood flowed out, little Yong'er calmly plucked the leaves off a nearby shanyuepao (a local plant) and chewed on them for a time before spitting them out. She then used them to dress her mother's wound. Naturally, she had no problems treating fevers using herbs that grew wild on the mountain. Her mother could only surmise that Yong'er Wu had been a doctor in her past life.

When she was still only two, Yong'er Wu demanded that her mother take her to visit her home in Diling, Guangxi. Her mother, unable to win the argument, acquiesced. Sanpan Village lies on the Hunan side of the Hunan-Guangxi border, and is about 10km from Diling via a mountain road. Built by the Dong people into a large village of over 500 households, Diling was a *zhai*, a term used to describe many of the small once-fortified minority villages scattered around southwestern China. Dong minority. After arriving in the village, Yong'er Wu quickly located the place she had lived in for 66 years during her past life. The neighborhood had hardly changed, but not a trace remained of her old house. Confused, she asked, "My old house was right here, what could have happened to it?" A crowd soon formed around the girl and her mother, and the girl recognized a number of the older men who had come to look on. Calling them by their names, she explained her situation to them. These old men told Yong'er Wu and her mother that her son had moved to another side of the village, and showed them the way to his house. But Yong'er Wu was suddenly struck by an inexplicable fever, and by the time she reached her son's house she had been rendered unconscious.

Although Yong'er Wu was too ill to speak to her "son", he was deeply moved when he saw that his father had come back from the dead to visit him. Later that night, he tearfully told little Yong'er's mother of the misfortune

that had befallen his parents in 1967, in the early days of the Cultural Revolution.

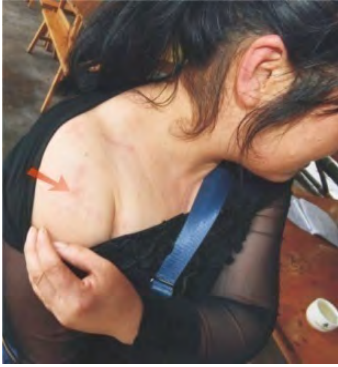
In her past life, Yong'er Wu had been known as Fengqin Wu (Although both Yong'er Wu and Fengqin Wu shared surnames pronounced "Wu," the Chinese characters used are actually different). Born in 1901, during the Republican era (1912-1949), Fengqin Wu had been the head of Diling, a famous doctor, and a skilled tailor. While not a landlord, he was well off, and a member of the village's middle class. His wife Beihong Liang bore him a son and a daughter. Their son, Yunxiu Wu, taught at a middle school in the county, and their daughter remained by their side. Due to a lack of educated and literate individuals in the village, after the Revolution of 1949 Fengqin Wu was assigned to teach villagers how to read. He threw himself into his work tirelessly. Perhaps because of his success, in 1953 he was selected as one of six county-level representatives to the "Guangxi Provincial Literacy Campaign Activist Meeting." He was well known among the older men of Diling village, who all said that Fengqin Wu had an upright character.



Fengqin Wu (middle of front row), during her 1953 participation in the "Provincial Literacy Activist Conference" of Guangxi province. Also pictured are the other representatives of Longsheng county, including his own son Yunxiu Wu (first on the right, back row).

In 1966, as the Cultural Revolution was beginning to spread, Fengqin Wu grew increasingly concerned. He took the ten or so pieces of silver his family possessed and put them in a small jar, which he then buried in his vegetable garden.

Not long afterwards, a few of the Cultural Revolution activists in the village decided to hold a meeting to publicly denounce him. At the meeting,



In 1967, Wu, an activist in the cultural revolution - overswung when chopping off Fengqin's ear and cut into his shoulder. The wound was mended with herbal medicine, but it left a scar. Fengqin was killed 20 days later, and his current incarnation bears a birthmark in the corresponding location.

a certain activist, also named Wu (although a different Wu from Fengqin Wu), used a sickle to slice off Fengqin Wu's right ear. However, because he used too much force, the sickle wound up buried in Fengqin Wu's right shoulder. This was the origin of Yong'er Wu's curious birthmark. Fengqin Wu didn't dare remain at home, and that night he fled to a small hut beneath the village's wind-rain bridge. His wife snuck out every day to bring him food.

The activists turned the village upside down looking for him, but without success. Frustrated, they seized his wife and began to beat her, telling her she only had a few days to tell them where her husband was hiding. When he heard his wife's story, Fengqin Wu became even more terrified. He fled further into the mountains, before eventually finding a massive old tree to hide in. When his wife returned home, she was quickly re-arrested and beaten. After refusing to tell the activists

where her husband was hiding, she was executed by firing squad. With his wife dead, Fengqin Wu had no one to bring him food, and had no choice but to climb down from the tree and give himself up. When the activists saw how Fengqin Wu had managed to treat his wound using only herbal remedies, they were impressed and believed him to be a true doctor.

Fengqin Wu was bound tightly and dragged off to a field to be shot. Throughout the entire process, his most



The bullet exit wound birthmark found on the back of Yong'er Wu

virulent denouncer had been the aforementioned activist Wu, and it was none other than this Wu who shot him.

According to Yong'er Wu, as he looked down the barrel of the gun that was to kill him, Fengqin Wu felt no pain. His spirit looked on as his daughter clutched her father's body and cried, but it seemed to him she wasn't crying, but laughing. Why he thought this, he couldn't now say. After watching his body be buried, his spirit quickly found that of his wife, who had died for his sake only three days prior. Their two spirits drifted together towards the wind-rain bridge, at the village's entrance, eventually coming to rest at the top of the town's famous "Lotus Tree." His son, who was then a 22-year-old teacher working at the county middle school, knew nothing of what had transpired.

Yong'er Wu could recall her spirit's life atop that hundred-year-old tree. From its branches, the two spirits could observe the whole of Diling, and due to its location astride the main entrance to the town, they could clearly see everyone's comings and goings. The two ghosts, husband and wife, sat atop the tree and discussed what they wanted from their next lives. Fengqin Wu said, "This is a bad place, I don't want to be reborn here, I want to go somewhere far away...Besides, there's too much responsibility involved in being a man, every time something happens you get dragged out and beaten, in my next life I want to be a woman." And his wife, Ms. Beihong Liang, replied, "I don't want to go anywhere, and I want to be



reborn a man. All I

(1) The two spirits had once lived at the top of the “Hemu tree” - a type of tree from the tea family. (2) The refuge beneath the bridge. (3) To the village of Sanpan (4) To the village of Diling

The Fengyuqiao, or wind-and-rain bridge, found at the entrance to the village of Diling. After Fengqin and his wife had been executed by gunshot, their spirits lived at the top of a century-old Hemu tree for three years, watching the entire population of the village, as well as all those who came and left. The woman who would become Fengqin's grandmother came to Diling from the village of Sanpan in the province of Hunan to buy duck eggs. Upon catching sight of her from the treetops, Fengqin's spirit descended from the tree and followed her home to Hunan for reincarnation. In addition, the space underneath the bridge had once been a refuge for Fengqin for 17 days when he was alive.

want from my next life is revenge!” Unexpectedly, their wishes in the matter would come true.

The two of them were killed in 1967, and lived together atop the tree until May 1970. It was then that Fengqin Wu saw a middle-aged woman, carrying a basket on her back, enter the village. She was tall and thin, with a nice figure and a dignified air about her. He turned to his wife's spirit and said, “This person doesn't look so bad, I'll go with her to be reborn.” And so their two souls were separated.

The woman Fengqin Wu had seen was Yong'er Wu's maternal grandmother, Ms. Huang. Her daughter had just given birth to a child, and she had come to Diling to buy some duck eggs for the new mother's post-natal recovery.

Fengqin Wu's spirit descended from the tree and followed its future grandmother as she bought duck eggs. Together they returned to his new home in Sanpan village. Throughout their journey, whenever they had to climb uphill, Fengqin Wu would jump into his grandmother's basket, and would jump out when there was a dip in the road. Yong'er Wu remembers feeling too weak to climb the mountains, but not knowing why, so her spirit would climb into her grandmother's basket. When she returned with her duck eggs to Sanpan Village, Ms. Huang told her daughter, “It's very strange! Whenever I walked uphill, the basket suddenly seemed to get much heavier, but I'm sure its contents never changed.”

When Fengqin Wu's spirit arrived at its new home, it took up residence behind the living room door. But his future mother failed to respect the Dong tradition: “When there is a pregnant woman at home, don't

clean behind the door.” So nearly every day Fengqin Wu was whacked by the woman’s bamboo broom, and his legs and feet hurt horribly. He said to himself, “If I’m just going to suffer here, I may as well come out and be reborn.” So he emerged from behind the door and was reborn as the woman’s fourth, and youngest, child.

Little Yong’er was one of those reincarnations whose memory suffered no damage. From when she was two until she was four, she could recount all kinds of details from her past life. This caused her mother no small amount of concern, especially after Yong’er Wu came down with a high fever while visiting her old home. After they returned home to Sanpan, she strictly forbade her daughter from discussing her past life, but it was useless to try and reason with Yong’er Wu. So she began searching the village for a red carp, with which she could make a soup that would cause her daughter to forget the horrors of her past.

When Yong’er Wu was three, she was playing in the street when she recognized a man ferrying lumber from Sanpan to Diling. This man was no old friend; he was the very same activist Wu who had killed Fengqin Wu 9 years prior. Overcome with rage, little Yong’er trailed after her enemy, hurling abuse at him. Her words were half curses, half shouts. “I am Fengqin Wu, in my last life you killed me, and now I will beat you to death!” Activist Wu immediately went white with fear. Shortly after returning to Diling he was stricken with mental illness, and a few years later he was dead. Was this karma at work?

Yong’er Wu says that before she was five she could almost entirely remember her previous life. It was as if she had never died, only switched bodies with a child when she was 66 years old. But after she had drunk large amounts of the red carp soup her mother had made her, she began to lose her memories. She was six when they began to fade. When she was seven, her “son” Yunxiu Wu came to Sanpan to pay his respects to his “father”. When he arrived, however, Yong’er Wu’s mother treated him like an unwanted guest, spiriting her daughter to a neighbor’s house to stay for a few days. Yunxiu Wu stayed for two nights without so much as glimpsing his “father” before returning home disappointed.

When Yong’er Wu was nine years old, she went to Pingyang Township to attend elementary school. Yunxiu Wu sent her some paper, books, a pen, and an old crate containing some of Fengqin Wu’s most treasured belongings. This time, Yong’er Wu’s mother allowed the two to meet, on

the condition that Yong'er Wu was not allowed to speak. Her mother worried that if she spoke about her past life to Yunxiu Wu, her soul would be stolen. Finally able to meet his father's reincarnation, the then 9 year-old Yong'er Wu, Yunxiu Wu was moved to tears.

When Yong'er Wu was two or three years old, her mother asked her how she managed to pass through the guimenguan, or gates of the nether realm. Her daughter simply chuckled and said, "Me? When they fastened the belt on my body, the knot was loose. When it came time to be weighed in the nether realm, the knot came undone and I took my chance to escape." She earnestly recommended that her mother do the same, instead of having them fasten the belt tightly, she should have them tie it loosely, so she, too, could escape.

From this we can see that at some point Fengqin Wu's spirit did enter the nether realm, and that the nature of its reincarnation was probably influenced by the Yama, or lords of the underworld. It was not a wholly free reincarnation, but rather, the god in charge of deciding Fengqin Wu's spirit's fate gave serious consideration to the spirit's wishes, and ultimately granted them.

Upon graduating from primary school at the age of 15, Yong'er Wu began taking night classes. Yunxiu Wu often wrote her letters, warning her that if she grew up without acquiring any culture her prospects would be dim, and encouraging her at her studies. In 1990, at the age of 17, her mother permitted Yong'er Wu to accompany two girls from the village to visit her "family" in Diling, provided she promised not to discuss her prior life while there. It had been 15 years since her first and only visit.

When the three girls arrived at the home of Yunxiu Wu, they were welcomed enthusiastically. Still, when Yunxiu Wu referred to Yong'er Wu as "father," she quickly hushed him. "If you keep calling me that, I won't dare come back. My mother only allowed me to come this time after I promised not to discuss my past life with you." She had no objections to Yunxiu Wu's children referring to her as "grandfather", however, a habit that they maintain even now (a female grandfather!).

As Yong'er Wu remembers it, on her second visit to Diling the endless stream of visitors was reminiscent of a bridal shower (a spectacle perhaps explained by Fengqin Wu's fame in the town). Especially numerous were close friends and old acquaintances of Fengqin Wu, who all wanted to ask

the same question: “Hey, we used to have a lot of fun together, do you still remember me?”

Alas, at seventeen Yong'er Wu's memory was not what it used to be, and while their faces felt familiar, she found she couldn't remember their names. There were a few whose names she remembered, but with her mother's orders in mind she didn't dare speak with them. And so, in response to every question of this kind she simply said, “of course, of course, but my mother forbade me from talking about my past life.” Her old friends were greatly pleased, saying, “as long as you recognize me, it's no matter whether we can speak or not.” After sitting for a while, they left happily.

But no sooner had these guests gone that another group entered the room. Diling is a village of over 1000 people, spread out over a great distance, so the news of Yong'er Wu's arrival did not reach the ears of an important family until evening on the second day. This family, of course, was that of Fengqin Wu's wife, who had preceded him into the other world by only three days.

After the two spirits had separated from one another by the Lotus Tree, Fengqin Wu had gone to Sanpan, where he lived for more than two years behind a door before being reborn in 1973 as Yong'er Wu. His wife, on the other hand, had fulfilled her dream two years earlier, being reborn as a boy in Diling by the name of Weizhong Wu (alias) (#21). Weizhong Wu had also not forgotten the vow of revenge he had taken as a spirit, and struck his first blow at the age of two.

Weizhong Wu, like Yong'er Wu, began to speak of his past life when he was two years old. It did not take long for his identity to be confirmed as that of Ms. Liang, who had been the subject of such injustice six years prior. One day, Weizhong Wu was with his mother when chanced by a house with a young man sitting in front, honing a knife. Upon seeing the young man, also surnamed Wu, little Weizhong fixed him with a deathly stare, recognizing him as the very enemy who had hounded and killed him in his past life. Suddenly, Weizhong bounded forward, and, still staring at the young man without a drop of fear in his eyes, shouted, “You're the one who killed me! I'm Ms. Liang Beihong!” Weizhong kept staring at the man and shouting this one sentence over and over when, suddenly realizing who the child was, this young Wu went deathly pale. Unable to form words, he jumped up and tried to leave. But little Weizhong was not one to let his prey escape, and he followed the man, still shouting this one sentence: “You're

the one who killed me! I'm Ms. Liang Beihong! He had not gone far when Wu began to break down and quickly descended into madness. He remained in this state for several decades until he finally reached his tragic end only a few years ago.

A husband and wife who remembered their enemies, even into their next lives, and who hounded them to madness and death with nothing more than their words, is not a story one hears every day.

On her third day in Diling, Yong'er Wu received a particularly excited visitor, who told her that Weizhong Wu planned to visit her that very morning. Not only this, but the visitor also wanted to play matchmaker between the two, in the hopes Yong'er Wu would agree to marry Weizhong Wu. He said they were of an age, and would make an excellent match, continuing the love of their past lives into the future. Such pronouncements had a profound effect on a girl who had grown up in a very traditional, conservative village, and Yong'er Wu found herself flushing red. The three girls quickly ate breakfast before hurriedly saying their farewells to Yunxiu Wu. They ran the whole way out of Diling. Just before leaving, Yong'er Wu's "daughter in law" gave each of the three girls a red envelope with 50 yuan inside. In 1990, to give such an amount of money was a grand gesture, indeed.

When Yong'er Wu was 23, she married a certain man by the name of Yang from Enke Village in Tongdao County. Yunxiu Wu gave her a magnificent trousseau. As Yunxiu Wu grew older, Yong'er Wu visited him in Longsheng County every year. On January 17, 2009, Longsheng experienced its first snow in decades. On the very day Yong'er went to visit her "son". By this time, Yunxiu Wu, already over eighty years old, had been living in the county retirement home for a number of years. As Yunxiu Wu told Yong'er Wu when she arrived, "I'm old and can no longer move, it's best I have someone to take care of me." The retirement home was usually staffed by a single nurse, who had to care for multiple residents. How were these nurses, who themselves were rarely young, supposed to care for several elderly individuals? Just before Yong'er Wu left, Yunxiu Wu clasped the hand of his "father" and said, "My birthday is on the eighth day of the new year, only two weeks from now. You must bring your family to visit!" Who could have guessed that this farewell would be their last? That night Yunxiu Wu passed away. He left behind a son, Guangshan Wu, who also worked in Longsheng.

In July 2010 the current incarnations of the husband and wife who had been executed a mere three days apart in 1967 met for the first time in a restaurant in Longsheng. Yong'er Wu was by this time 37 years old, and was accompanied by her husband and daughter. Weizhong Wu, two years her elder at 39, came with his wife. They chatted about anything and everything, though they said very little about their previous lives. Perhaps this was because the subject was still a source of pain and suffering for them, and they were unwilling to broach it in the context of a family reunion.

Weizhong Wu's wife was an exceptionally humorous woman, one who gave her love of jokes full rein at the table. One crack left the whole table suspended between laughter and tears. "You two made quite a couple in your past lives, and now husband has become wife, wife become husband. What do you think, how about we do a little reshuffling? I'll go home with Yong'er's husband, and you two can stay together." Upon hearing her words, the whole table burst into laughter. Adding to the intrigue, Yong'er Wu's daughter, Qiucan Yang, born in 2003, was also a reincarnation. In her past life she had been a girl from Enke village. The same was true of Weizhong Wu's daughter, though the details of her past life were unclear.

After an interview lasting 90 minutes, Yong'er Wu had to leave for her night job. She was open about the difficulties she was faced with in this life. She still had to repay 100,000 yuan on her mortgage, and with two children in school her expenses were high. Her daughter was a student at the county No. 4 Middle School and ranked in the top twenty out of her grade of four hundred. With these relatively good grades, Yong'er Wu had to consider the future expenses of sending her to university (she wouldn't consider not helping her daughter with this). In the county seat, however, a normal worker couldn't hope to make more than 1,500 yuan a month, and even with two jobs Yong'er Wu was only able to make a bit more than 2,000 a month. At night she worked as a cleaner for a KTV parlor from seven until after one in the morning. During the day she had another job with a different company. Never able to get enough sleep, her life was a full of struggles. Her husband worked in construction, which itself was hardly remunerative.

Conversely, her former wife, Weizhong Wu, had served in the army for a number of years, before eventually transferring to China Mobile, a state owned monopoly. His salary was quite good, and he owned several apartments in the county seat. When I asked Yong'er Wu why she doesn't

ask her former “wife” for help, she quickly rebuked me. “I’m not that kind of person! And anyway, we each have our own families in this life.”

Yong'er Wu says that when Yunxiu Wu was still alive, he would often tell her how much her attitude and character reminded him of his father, and especially her eyebrows, which were exactly the same as his fathers. Yunxiu Wu's strong emotional attachment to Yong'er Wu can be seen from the photos he hung in his living room, including two pictures of a young Yong'er Wu, which he placed in the most prominent position (it must be said that Yong'er Wu was exceptionally beautiful when she was a young girl). But Yunxiu Wu's filial love was not limited to this young girl from Sanpan Village, he had also found another reincarnation of his father's soul in a young boy in Pingtan Township. In point of fact, Fengqin Wu had originally possessed two souls. One of these had been reborn in a young girl in Sanpan Village, while the other had been reborn in a young boy in Pingtan. When she



Yong'er Wu is one of the current incarnations of Fengqin Wu. Fengqin's son Yunxiu Wu placed the picture of Yong'e at the center of the frame (which had since fallen off). The two are well-acquainted with each other and share a close bond.

was younger, Yong'er Wu had mentioned this fact to her mother, “I [Fengqin Wu] have another soul. He went to Gaotuan [in Pingtan Township] to be reborn.” As the story goes, when Yunxiu Wu passed a young boy in Pingtan, the child clutched his arm and said, “Yunxiu! I’m your father Fengqin Wu!” Yunxiu Wu was certainly shocked, as he had already met his father's reincarnation in Yong'er Wu. How did he come to have a second father here? He tested the child thoroughly before realizing he was telling the truth. His father's body had once held two souls, both of which had reincarnated, and both of which could still remember their past life!

The child, a boy of seven or eight (#20), was just as furious at the man who had killed him as Yong'er Wu had been, and demanded his “son” take him back to Diling so he could avenge himself. Yunxiu Wu was frightened, and didn't dare bring the child back with him. Instead, he asked the child

where he lived before leaving. After arriving back in Diling, Yunxiu Wu was worried that bringing his newfound “father” back could cause trouble, and didn’t dare return to Pingtan to speak with the boy. It was 10 or so years later before he returned to Yanglan Village[in Pingtan Township] and spent two days searching for his father’s other soul. He had no luck, however, and was unable to learn where the child had gone.

Alas, Yunxiu Wu passed away in 2009. I learned of this story from his son, Guangshan Wu, and confirmed it with both village elders and Yong’er Wu. While Yong’er Wu had said the reincarnation would be found in Gaotuan and not Pingtan, in actuality Gaotuan, Pingtan, and the village of Yanglan form a sort of rough triangle, and all are within two kilometers of each other. When I first heard the story I was quite excited, and asked old Yao, a local man very familiar with the area, to guide me while I searched for the boy. I looked all day without success. While story’s truth was never in doubt, much time has already passed. If the boy is still alive, he would have been born after 1973, meaning he would be in his forties today.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Yong’er Wu and Fengqin’s grandson 3. Location: Single Rock Park; 4. Interview Date: 13-Apr-2016/23-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **22. Qiucan Yang (Yong’er Wu’s daughter)**

Qiucan Yang was born in 2003 in the village of Enke. Her mother was Yong’er Wu.

When Qiucan was a year and eight months old, she began to talk about her past life as a hunchbacked woman from the same village with the last name Yang, as well details about the lives of Yang’s parents and her three siblings. Yang and Qiucan’s mother Yong’er came from the same district of the same village, and their homes were quite close to each other. Due to the spinal deformity that had afflicted her from birth, Yang stood at just 3’3” in height. During her lifetime, she shared a very close bond with Qiucan’s mother Yong’er, whose husband often travelled for work. Yong’er felt a little intimidated caring for her son at home all alone, so Yang often visited and lived with Yong’er, occasionally for more than ten days at a time.

Yang was born in 1980. She was afflicted with an illness when she was 21, and spent the next half a year confined to her bed until she passed away. During this time, Yong'er visited and took care of her very often.

A year after Yang had passed away, Yong'er became pregnant with child.

Before she gave birth, Yong'er had a dream in which she saw Yang standing hunchbacked in front of her house, in the middle of the cement grounds used for drying harvested grains. She asked, "What are you doing here, Yang?" And Yang replied with a smile, "Just a little longer now, then I will be seeing you at home." After awakening from her dream, Yong'er



Qiucan Yang, a hunchback in her previous life, appeared in the dreams of her friends and neighbors before reincarnating.

began to go into labor, and her daughter was born soon after.

During the festive seasons, Yang's reincarnation Qiucan would get her parents to prepare gifts for her old family, and deliver them herself to the parents from her past life. In return, her parents would also give her a traditional red envelope with their blessings during the Spring Festival.

Qiucan is currently attending the second year of her junior high (eighth grade). She is excelling academically, and has a talent for dancing.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Qiucan Yang's mother; 3. Location: Single Rock Park; 4. Interview Date: 13-Apr-2016/23-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **23. Huifeng Wu, reincarnation of Liu Gu: sudden death at age 36, 6 souls separated from her body, Diling Village's connection to the netherworld**

Huifeng Wu was born on November 22, 1972 in the village of Diling. Her father is Zheng Wu and her mother's surname is also Wu. Huifeng Wu has one older sister and two older brothers, and as a child she was deeply loved by her whole family.

Huifeng Wu is a rare example of someone who has reincarnated and can still describe the lives of the ghosts in the netherworld and the process of reincarnation in meticulous detail. Although she herself says that she has forgotten most of it, compared to other reincarnated people, her descriptions of the short eight month period she spent in the netherworld are still the most vivid and specific out of all one hundred cases in this book.

Huifeng Wu remembers that in her past life, her name was Liu Gu. She was also from the village of Diling and died suddenly in 1972 of an acute illness at the young age of 36. Liu Gu's extreme shortness in stature may be why she was unable to become pregnant after ten years of marriage. It also made farmwork very difficult for her. When fetching water, for instance, the bucket could easily drag on the ground and spill over.

Huifeng Wu, now 44 years old, says that she can now only recall a few details about her past life. When she was little, though, she could ramble on endlessly about the netherworld and her previous life.

On the morning of March 30, 1972, Liu Gu suddenly had inexplicable stomach pain. The Cultural Revolution was happening then, and there were few doctors and very little medicine available in the countryside. The villagers' lives were full of hardship, and if someone fell ill, only fate would decide if they would recover or not. Liu Gu was lying in bed by herself, and by the afternoon the pain had become so severe she thought she was dying. At that moment, she saw an old man with a white beard accompanied by five underworld enforcers approaching her, two male and three female. They were wearing contemporary ethnic Dong clothing and all appeared to be about 30 years old.

Liu Gu's soul lived as a ghost in the netherworld for eight months. She could see other ghosts as vividly and clearly as living people can see other living people. When Liu Gu's soul set out on the road, she was accompanied by netherworld envoys on all four sides. It seemed like they wanted to take her to some specific place, but nobody explained the situation to her. She went along with them the whole way, the old man with the white beard taking the lead. After crossing three stone bridges that she had never seen before, she took a close look around at the surrounding scenery. There was a river down below with trees lining its banks. There were clouds and fog swirling around on all sides, as if they were high up in the mountains, or in heaven for that matter. They crossed another bridge, and an underworld enforcer handed her a jug made from a gourd and asked her to drink the tea from it, though Mengpo from the folk tales was nowhere to be seen (Mengpo is the Lady of Forgetfulness in Chinese culture, who serves a special tea to souls before they reincarnate, causing them to lose all memory of their previous lives). Liu Gu took the little gourd, tilted her head back and drank the whole thing. She found it quite tasty, though perhaps a little bitter. She did not feel anything in particular after drinking the soup, and it definitely had no effect on her memory.

The old man with the white beard and the five underworld enforcers escorted her onward, and more spirits continued to join the group along the way. Altogether they walked for five days and five nights. They had picked up seven spirits at the edge of Diling village and accumulated 30 more along the road—male, female, old and young, though the majority were about 40-60 years old. Some had bleeding gashes in their heads, broken arms or wounded legs. The old man with the white beard picked a medicinal herb that helps wounds heal, tore a piece of cloth from his own clothes and bandaged the bleeding ghost's wound. There were also some elderly people hobbling along on canes. Throughout the journey, in addition to the human ghosts that joined the procession, more than 30 animal spirits also joined—cows, pigs, chickens, ducks and even a snake that had been killed with a shotgun. The snake's soul floated over the whole parade, flying very slowly. Along the way they traversed mountains and traveled through mountain passes, often passing through villages with their mud houses and thatched huts. They also saw the living people, planting corn in the fields or working the land, and farm cattle as well. When everyone was tired from walking, the old man with the beard would let everyone sit and rest. Liu Gu would

look for some water to drink or pick some wild fruit to eat. The underworld enforcers can eat all of the food offerings made in temples along the roadside, such as rice, but those being escorted have nobody tending to their food needs. They take breaks along the way, but they are not allowed to sleep and must keep walking night and day. The ghosts are allowed to talk amongst themselves while they walk, and they usually talk about where they would like to reincarnate and if they want to change genders in their next life. Everyone speaks in the Dong language, since almost all of them are new ghosts local to the region. Liu Gu only recognizes two of the seven spirits from Diling though. At that time she was totally ignorant about what kind of person to seek out for reincarnation. She had never thought about looking for a rich family to reincarnate into because in Diling Village the “wealthy class”, like aristocratic landlords and intellectuals, had all been annihilated by one revolutionary campaign after another until there were practically none left. At that time, everyone was completely destitute. People could hardly clothe or feed themselves. The concept of wealth was non-existent. A few of the younger, new ghosts were weeping and sobbing the whole way. Some were worried that their aged parents would have nobody to look after them. Others worried that their young children would have nobody caring for them. And some were longing for their spouses.

Liu Gu missed her husband terribly. He had never resented her because of her short height or because she could not have any children. He was always very loving towards her. Liu Gu’s husband was overcome with grief from the loss of his partner and wife of over ten years. At every meal, he set a place with chopsticks for her in the spot where she used to sit. He even laid out food for her and a stool for her to sit on. He would then call her name out for her to come back home to eat. Even though Liu Gu’s soul had already walked over a hundred kilometers away, she was still aware that her husband was at home calling her name. This broke her heart but also brought her some joy at the same time. Where this group of spirits ended up going or what they finally ended up doing, Huifeng could not remember.

Huifeng Wu recalls that after taking the last breath of her previous life, she was the first soul to separate and be released from the body. After that, she saw five more souls that looked exactly like her float out of Liu Gu’s recently deceased corpse, one after another. They all said a few words amongst themselves. Four of the souls told her that they would all have to go reincarnate separately. Huifeng Wu was the only one to be lead away by

the old man with the white beard. After parting ways, the other four souls that had lived together in Liu Gu's body did not know where to go. When she later went back, she saw that there was only one of them left, keeping watch over the grave.

Guliu's memory of after she became a spirit began one time when she sensed her husband calling her from afar to come home and eat. She heard her husband calling her name, and then all of a sudden she had flown back to her home in Diling from who knows where. After returning home, she sat across from her husband and ate together with him, though of course she was completely invisible to the living.

After the meal, a large group of people suddenly arrived. Her body had already been laying there for five days, and it was time to have the funeral procession. She saw a crowd of people carrying her coffin up to the burial hills. At this time, she noticed that among the group there was another soul that looked exactly like her. These two who had once lived together in the same body, came and stood before the hole dug for Liu Gu's grave. The two of them watched attentively as the coffin that held Liu Gu's body was lowered into the ground. The soul standing beside her jumped into the grave. She did not, though, since she wanted to reincarnate.

After the burial was complete, the friends and relatives who had lost their loved ones and some children who were watching all the fanfare started to walk back. At this point, Liu Gu noticed a young sixteen-year-old girl named Yunong Wu. She had not attended the funeral, but had come along with the other children to see what was going on. Liu Gu thought this girl looked nice and that she would be pretty lucky to be her little sister! So Liu Gu followed her to what would be her new home in this lifetime.

As soon as she entered the door and looked around, it seemed absolutely perfect. Besides this older sister, there were also two older brothers. She was most pleasantly surprised, though, by the fact that her mother-to-be was already at least two months pregnant. Liu Gu felt really happy and decided to live in the little space behind the door.

Huifeng Wu mentioned eating three meals per day together with the family as well. Whatever she wanted to eat, she just grabbed it with her hands instead of using chopsticks. Her favorite thing to eat was meat, but it seldom appeared on the table. It was only when one of the family's pigs died that the father found someone to slaughter it. They prepared a big platter of pork, and she and the rest of the family had a big feast.

She also commented that when she was living as a ghost behind the door, not only did she have food and drink, but also urinated and had bowel movements as well. As a spirit, these bodily activities were no different than with living people. Spirit faces has the same form and smell, and spirit urine has the same pungent smell. I asked whether a living person's excrement or a ghost's excrement would smell worse to a ghost. She thought it over and said that it was about the same.

Huifeng Wu's detailed description of the food and drink that she had when her ghost was living with her current family is of great research value. It resolved some doubts that had been lingering in my mind for several months since starting the interviews. Huifeng Wu said that before her soul reincarnated, for every piece of meat that she put into her mouth, there would be one less piece on the plate. To the living, however, the amount would not appear to decrease at all. Though of course if a living person takes a piece away, both the living and the spirits will see that there is less meat on the plate. If the spirits eat a plate of meat before the living do, every bite the spirits eat will disappear until there is none left for them. It would not be possible for the spirits to eat the same food again, even though for the living, the plate of meat would appear intact, not missing a single piece.

From this, one can deduce that not only do living beings have souls, but every non-living thing also has a soul. When the mortal body dies, the living soul can separate itself from the body, come out and continue to move around freely and then reincarnate back into the cycle of samsara. But the non-living soul can only passively be separated from the object by something else. It can, for example, be moved by a ghost or be burned in a fire by a living human, etc. Living humans are the form resulting from the yin-yang combination of the corporal body and the soul. Living people can thus manipulate objects made up of the combination of material substance and soul. When a living person eats meat, he is eating both the meat itself and the soul contained therein. This can be understood as the person's mortal body eating the meat's material substance and the soul contained in the person's body eating the meat's corresponding soul. In short, every material object is combined with its soul. For example, when a living person pushes open a door, this means that both the material substance and the soul of the door are being pushed open. Perhaps it is the person's human body that is pushing open the physical aspect of the door and the soul inside the person's body that is pushing open the soul aspect of the door. Only a

minority of reincarnated people, like Huifeng Wu and Yunfeng Wu, respond that they could open doors while they were ghosts, as long as the door lock was not complicated. These souls had rather remarkable abilities though. They were as well-equipped as living people and had the ability to simultaneously act on both the material as well as the soul contained within the material. In short, spirits like this have the abilities of a living person (There is evidence that Huifeng Wu, Yunfeng Wu and Yuyuan Wu could turn on the television while they were in spirit form before being born into their current lives).

According to Huifeng Wu, Tomb Sweeping Day is a day of revelry for the spirits. Both spirits that live at their graves as well as those that live in people's homes while they wait to reincarnate all rush to the cemetery as early as possible. No matter how poor, splurge on foods that they would not be willing to part with the rest of the year: chicken, duck, fish, or pork, fruit and desserts and other delicacies. And on the morning of Tomb Sweeping Day, they place these foods as offerings in front of the graves of their ancestors in order to commemorate their forebears and pay them respects. Regardless of whose grave these offerings are made to, once they are placed, groups of spirits—men, women, young, old—crowd around and reach out their filthy hands, unwashed all year, or even for several decades, and scramble for the offerings. When Huifeng Wu was a spirit, she once saw some other spirits snatch up a pig's head and ecstatically carry it back to their grave. Meanwhile, a few smaller spirits ended up empty-handed, hanging their heads low, dejected and upset. Because of this, Huifeng Wu strongly suggests that people cut up their offerings into small pieces on Tomb Sweeping Day to make it easier for the spirits to share.

Every spirit can also fight over the paper money burned on Tomb Sweeping Day. When the living light a fire and start to burn a stack of the paper, the spirits cannot see the money. When all of it is burned, though, it will then turn into a pile of netherworld money sitting in the ashes. At that point a swarm of spirits will charge and snatch up the netherworld money, which comes in large and small denominations. The banknotes of the living world usually have portraits featured on them, and the bills used in the netherworld are no different. Also, if someone burns a paper silver ingot, it will turn into a netherworld silver coin.

The crowds of spirits that receive money burned by those from our world on Tomb Sweeping Day can use it to purchase things at the

netherworld stores. The netherworld and the world of the living are two separate worlds that occupy the same space.

Huifeng Wu remembers that 44 years ago, the netherworld in the village of Diling had several stores where spirit proprietors and spirit sales clerks worked. These netherworld stores were independent houses, mostly located on vacant land at the edge of town. The stores sold clothing, hats, shoes, socks, rice, noodles, fish, and meat. But the variety was much less than in the stores of the living. Huifeng Wu can still remember that the price for a pair of shoes that year was 20 netherworld yuan, and one chicken was 8 netherworld yuan. There were, however, no live animals for sale. Huifeng Wu recalls that the owners of netherworld stores would ride in living people's buses to go out and replenish their stock of goods, some going as far as Guizhou. She is not clear on the details of this though.

Huifeng Wu also says that when she lived as a spirit after her last life, she could see spirits and living people in equally vivid detail. They both appeared opaque to her. She says that spirits never wash or freshen themselves up. Every one of them is dirty and unkempt with messy hair. If their descendants in the world of the living burn enough money for them, then the deceased souls of their ancestors can go the netherworld stores and buy new clothes. But most are "poor spirits", dressed in rags and almost "inhuman" looking. Huifeng Wu mentioned that an adult male spirit can continue to grow his beard after he dies. Thus when an adult male ghost has been in the netherworld for a long time, his beard is usually very long.

Huifeng Wu also talked about the process of entering the fetus and being born. She said that at noon on the day she was born, she realized that her mother was having contractions, and she knew that she would soon give birth. So Liu Gu's deceased soul stood facing her soon-to-be mother's protruding belly and jumped into the fetus. After entering the uterus, she felt that she was submerged in water, very warm and comfortable. She really wanted to eat something from the world of the living, so she impatiently swallowed a few gulps of the fluid inside the uterus. She could also hear the sound of her own heart beating. As a spirit, you do not have to breathe, so she was really eager to go breathe the air of the living world and see what was happening amongst the people. But even if you open your eyes inside the amniotic fluid, you can't see anything. Everything is black. She then tried very hard to push herself out, and as soon as her little head popped out, she could feel the warm sunlight of the living world for the first time in

eight months! At first she saw her aunt's face and heard her laugh and say in a surprised tone: "How quickly this child has opened her eyes! Only her head is out—she already knows to look for people, and her body hasn't even come out yet!" Huifeng Wu remembers that she didn't exert much effort to push herself out, but her stomach still hurt a bit from being squeezed so tightly.

Huifeng Wu's memories of entering the fetus, being born and after her birth comprise a coherent chain of events, which is unusual. She saw her aunt wipe off her little body, use warm water to bathe her and then wrap her up in clean rags and place her on her mother's bed. Her mother used scissors to cut the umbilical cord herself, and she heard her mother ask someone to go disinfect the scissors in boiling water. She also remembers her mother saying, "It's a girl!"

Huifeng Wu says that, when transforming from a ghost into a person and returning to the world of the living, she was filled with feelings of joy and happiness, because the sunlight is very different in the netherworld from the living world. Huifeng Wu was quickly surrounded by her 16-year-old sister and her 12- and 9-year-old brothers. Everybody took turns holding her, full of love and affection for their newborn baby sister. Her dreams from before reincarnating had come true. Throughout the following childhood years, her older sister and older brothers really took very good care of little Huifeng. When she was little, her mother said to her once: "You really know how to pick a good place to reincarnate. As soon as you were born, you already had a big group of people loving you. And you don't have to lift a finger! Your older brothers and sister do everything for you."

Little Huifeng also started speaking from the age of two and would mention experiences from her past life and from the netherworld. Because her memory was so good, and the things she said were so specific, it actually frightened her mother. In order to make Huifeng forget her past life as quickly as possible, her mother looked all over for red carp feed to her, but it seemed to have no effect. (The local Dong people are generally reluctant to tolerate their children talking about their past lives. Elders usually have children with past life memories eat red carp soup in order to make them forget their past lives as quickly as possible. Local tradition believes that soup made from this kind of fish can quickly erase children's past life memories.)

As soon as her husband from her previous life heard about this, he came to see Huifeng, but her mother did not welcome him in.

Huifeng Wu did not attend school in her past life and could not even write her own name. She could only recognize a few Arabic numerals. In this life, she started speaking at the age of two, and there were a few numbers that she could recognize easily without needing to study them over and over again.

One day when she was a little older than two, she suddenly remembered that she had had a small knife that she often used in her past life to cut vegetables in the vegetable garden. She wanted her mother to carry her over to her previous home to get the knife and bring it back. Her mother did not agree to this, and Huifeng cried all morning. Eventually, when they asked her husband from her previous life about it, he said that the little knife had been lost, and she finally stopped crying.

Huifeng Wu is a rare incarnation whose memory of her past life is fully intact. When she was small her memory of her past life was very clear and coherent, as if she had never died but just switched bodies. She says that her character and temperament in this life are gentler than in her previous life. Perhaps that is because she was really doted on in her childhood in this lifetime. In this life, she is about 4 feet nine inches tall, about 4 inches taller than in her past life. The biggest difference, though, is that in her last life she had no children, but in this lifetime she has one son and one daughter.

After starting elementary school, Huifeng Wu continued to talk about her previous life. In school her classmates would always make fun of her, so she quit school after only making it to the third grade. Nowadays, she cannot read very many Chinese characters, does not read books and even has difficulty reading short text messages.

Huifeng Wu's daughter got good grades and is currently studying at Nanning University of Science and Technology.

Huifeng Wu's family home is on a secluded hillside of a large mountain, with only one neighbor within five kilometers. This mountainous region is lacking in resources, and farming does not produce enough income to pay for tuition. Because of this, her husband spends the whole year working in Guangdong, and only comes home once a year for Chinese New Year.



Huifeng Wu with terraced fields in the background

### **Second interview with Huifeng Wu**

Huifeng Wu says that there are many spirits who live on the cemetery hill, and one of them holds the position of spirit head. There is not much for him to manage though, because almost all spirits want to try to reincarnate and have no interest in living there in the netherworld long-term. Spirit heads usually get their position from having lived in the cemetery for a long time.

Huifeng Wu mentioned that other animals also become ghosts after they die, and once they become ghosts they can immediately speak and understand human language, no matter what kind of animal they were before they died. Furthermore, if a pig dies, the soul released from this pig's body can continue to maintain the appearance of a pig but can also change from a pig's soul to a human soul. Whether they assume an ugly or attractive appearance is their own decision. When Huifeng Wu was a spirit,

she once met a spirit that had been a pig in her past life but had already turned into a human-looking spirit. She bitterly told everyone about how, as a pig in her past life, she ate very poorly and her living conditions were filthy. She only lived for a short while and then was killed by a human for food, so she swore that in her next life, she would reincarnate as a human.

Huifeng Wu says that when she was a spirit, she would sometimes go to live in her coffin. She felt it was quite spacious inside there, because she could make herself very small when getting into the coffin. At that time she had another spirit companion with her inside the grave. Six identical souls had left her body when she passed away in her last life. One stayed to live in the grave, but the other four traveled to other places to reincarnate, and she never saw them again. According to Huifeng Wu, despite the fact that these six souls had shared a body and were identical to each other, they were all very independent with different personalities.

Huifeng Wu says that all the spirits usually wander around the mountains during the day, and at night they often return to their old homes to look around and eat dinner with their living relatives. They must, however, be back at their graves before the rooster crows at dawn. Spirits actually consider both their tombs and their old houses as home. She also says that spirits generally prefer to live at their old homes instead of in their graves.

After her body had been lowered into the grave, Liu Gu's deceased soul followed her soon-to-be sister home, and when her sister walked into the house, Liu Gu had not yet reached the doorway. Looking up ahead at the door from a distance, she saw an old man and old woman standing there, both of them spirits. These two "elderly people" guarding the door looked just like the "Household Guardian God" and the "Household Guardian Goddess", two gods worshipped in almost every ethnic Dong household (also known as "household fairies" or "household gods"). They were not actually gods living on earth though, but rather a pair of ancestor spirits from this house that did not want to reincarnate. They were temporarily there keeping watch of the house and protecting their descendants. Later on if any other souls from the family wish to take over, they can then honorably step down and each separately reincarnate. This "Household Guardian God" and "Household Guardian Goddess" not only know the living relatives in their home but also the other spirits. They stand at the door of the house and do not let in any spirits that do not belong to the family. If you are a stranger

going to visit another person's home, according to Dong customs you should quietly say, "Sorry to disturb you, elders," in order to be polite and show respect to the "door guards". If the "door guards" do not welcome you in, they may play tricks on you or even drive you away somehow, such as by giving you a headache.

Liu Gu's spirit didn't dare enter the front door, so she quietly went around to the back of the house and went in through the back door. Four-year-old Caiyuan Wu from the same village also mentioned her deceased soul entering her future family's home through the window, even though the door to the house was open. For the ensuing six days, she continued to crawl in and out of the window as well.

Huifeng Wu says that after entering the house that time, she spent most of the time hidden behind a door. The reason why most people who reincarnate say they hid behind a door in their future family's home while waiting for a good time to reincarnate is because they were afraid that the "household gods" guarding the door would kick them out.



"Growing and Thriving Earth" and "Auspicious and Joyous Lady" are the names of a pair of ancestral secondary spirits (for example those of one's great grandparents). They are sometimes known as *jiaxian*, or house guardians.

Huifeng Wu also says that the people she saw guarding the door at that time were the souls of her current father Zheng Wu's deceased grandparents on his father's side. One day she also saw the door guards make Zheng Wu's late father return home to eat. Zheng Wu's father had died of illness at the age of 40.

Huifeng Wu recalls that before the age of six, every night when she went to sleep, her soul would leave her body and go out to walk around. She might go wander around a mountain that she used to frequent when she was still a host, for

instance.

Before the age of two, the soul that had lived with her in the grave came to see her almost every night. It would sometimes talk to her or invite her out to play. But she would always return home before midnight, and there she would see her own body laying in bed asleep and would suddenly jump back in. After that she would sometimes wake up and then sweat from head to toe. She would also feel tired and hungry, so she would call her mother to get her some milk or something to eat. After she was born and her soul would come and go from the house, she could proudly and rightfully use the front door because those standing guard knew that she was now officially a member of the family. There was also another soul that came to visit her, but it maintained the same outer appearance as Liu Gu at the time of her death, so this soul still had to come in through the back door.

One night, when Huifeng was two years old, the spirit that guarded the grave came again to invite her to come out and play. The two souls went to the sweet potato field of their parents from their previous life, dug out a lot of potatoes (potato souls) and shared them with their spirit friends at the cemetery.

Huifeng Wu remembers the farthest that her soul ever traveled was when she was two years old and a spirit friend of hers took her to Guangzhou. From Diling it is more than 200 kilometers to Guangzhou. This other spirit friend, who had once traveled to Guangzhou, took her by the hand and soared up into the air, high into the clouds, where they began to fly at a high speed. They truly flew as fast as lightning. Mountain chains flashed by in an instant beneath them, and the sound of the wind in her ears was like thunder. Probably only five seconds later, they landed at Guangzhou Railway Station (from this we can calculate their flying speed at around 50 km/second). The spirit that had brought her along could read and pointed out the three big characters that said "Guangzhou Station" on top of the building. "Look," he said to her, "This really is Guangzhou Station." She remembers that Guangzhou's street lights were really bright and there were people walking around everywhere, wearing different clothes than people wore in Diling. Before midnight they flew back. This trip to Guangzhou had exhausted her, and when she returned home and jumped back into her body, she woke up screaming in a fright. Her mother realized something was wrong and that her complexion looked particularly bad. She found some oil

and spread it on Huifeng's head and all over her hands and feet. After that, it was more difficult for Huifeng's soul to leave her body.

Huifeng Wu says that she saw ghosts made up of pairs of two spirits. The pairs of spirits here looked exactly like each other and had come from the same deceased body. She also happened to see one group of three identical spirits once. Huifeng Wu firmly believes that in her last life, although she may have been under a certain netherworld authority, it was her own decision which family to reincarnate into. It was not arranged by the gods. However, she cannot explain why so many souls still end up reincarnating into animals, even though most souls are not willing to do so. Furthermore, she is missing memories of the five days and five nights spent walking in procession with the other spirits, such as where they went and what they did. The places that such big group of spirits journey to would probably be of great significance.

Huifeng Wu attests that everything mentioned in these two interviews are her own personal experiences.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Huifeng Wu; 3. Location: Huifeng's home; 4. Interview Date: 17-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **24. Caiyuan Wu, the reincarnation of her great-grandmother Yuan Rong, with a secondary soul formed in her own image**

Caiyuan Wu, born in the county hospital on January 23, 2012, was four years old at the time of interview. She lives with her family in the village of Diling in Longsheng County, Guangxi Province. Her father and mother are Jianmin Wu and Aili Su, respectively.

Caiyuan began speaking at the age of two and started mentioning her past life. Based on this as well as the birthmarks on her back and ear, the family quickly determined that she was the reincarnation of her paternal grandmother, Zhengxiang Wu's mother, Yuan Rong.

Yuan Rong died of illness on January 18, 2012, exactly five days before Caiyuan was born. She lived in another village called Tongle several kilometers away and had four sons and two daughters. She lived out her last years at her fourth son's home.

In 2009, Yuan Rong had a fall and injured her left wrist, leaving a dark, peanut-sized scar. It was believed that a birthmark in the same shape as the scar was subsequently transferred onto Caiyuan's back in this life. The color, shape and size of this birthmark exactly match the great-grandmother's corresponding scar. In addition, Caiyuan has a black, sunken birthmark on the upper edge of her right ear much like the dark hole left on Yuan Rong's ears from having them pierced for wearing earrings.



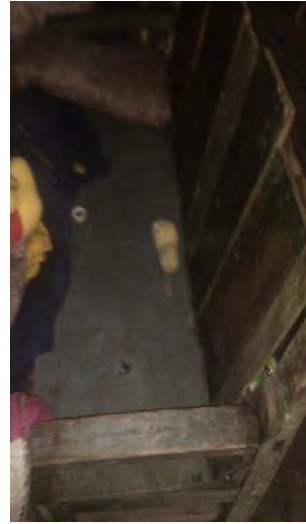
Caiyuan Wu's memory of her past life is still very clear at this stage. She can give detailed descriptions of her soul's activity and experiences from the time of Yuan Rong's death up to her age of a little more than two years old.

Young Caiyuan recalls that when she died in her previous life, her soul jumped out of her body. At that time she could only see herself, a spirit just half as tall as she had been in life. She then noticed some wine and meat on the table. She picked up some meat with her hand and poured herself some wine to drink. After she had eaten the plate clean and had drunk a catty of wine, she set off on the road by herself and walked the five kilometers to her grandson Jianmin Wu's home to reincarnate.

It just so happens that earlier in life Yuan Rong really enjoyed drinking. However, the daughter-in-law that she lived with didn't allow it, so Yuan Rong would take her cane and hobble all the way over to visit her grandson Jianmin Wu and ask for some rice wine to drink. Jianmin Wu thought his grandmother was getting on in age and didn't want to let her drink either, but his wife Aili Su didn't agree. She said, "The old lady's over 80 years old. If she wants to drink, let her drink and enjoy herself—what's the harm?" Aili Su was very good to Yuan Rong, and gave her a catty of wine to drink whenever she came to visit. Needless to say, Yuan Rong was very fond of her grandson's wife and grateful to her as well. According to little Caiyuan, before she passed away she had already decided to seek out Aili Su for reincarnation.

Young Caiyuan says that when her not yet reincarnated soul was walking along the mountain road towards Aili Su's house, the sky was already very dark. The house hadn't been closed up yet, but for some reason she didn't enter through the main door but rather crawled in through the window. At that time her grandson's wife Aili Su

was already pregnant and was due to give birth soon. Already aware of this before passing away, Yuan Rong decided that this was how she would reincarnate. After climbing into the house, she saw that everyone was still awake, but nobody greeted her. She was exhausted from walking, so she sat down and fell asleep on a



Yuan Rong's deceased soul climbed in through the window and living on this bench



Caiyuan Wu (middle), her grandmother (daughter in her previous life) (left), and her mother (grandson's wife) (right)

bench in the living room.

A few days later, Yuan Rong's deceased soul ate three meals a day with her grandson's family. Little Caiyuan says Yuan Rong didn't have any wine during these five days because Aili Su didn't pour any wine for her, and she wouldn't dare sneak a drink in secret. She used her hands to eat, and she drank water and soup directly from the bowl. Even though she was eating and drinking at that time, she didn't urinate or have any bowel movements, as far as she can remember.

During those few days, the family members would sometimes watch TV, and Yuan Rong's soul would stand behind them watching along. She could see the images and hear the sound, just as she could when she was alive. Her favorite things to watch were programs about Mao Zedong in wartime and anti-Japanese dramas. She also like musical programs featuring traditional songs of the Dong ethnicity (also called the Kam people). And in this lifetime, Caiyuan also likes watching the same kinds of programs. Yuan Rong knew a few Dong songs when she was alive, and now Caiyuan can sing along to some lines when her mother plays CDs of Dong music even though nobody has taught her these songs. She can't, however, sing any of the songs in their entirety.

Little Caiyuan remembers that during that short period of time, she would sometimes climb out of the window and go walking in the mountains for a while and then come climb back inside through the window. One time she saw an old female ghost outside of the house in the grass, but she didn't recognize her.

At six in the morning on the sixth day after her death, Yuan Rong's soul realized that Aili Su was having abdominal pain and showing signs of labor. A van came quickly to their door to get her. There were five people in the van, but aside from her grandson and his wife, Yuan Rong didn't recognize anybody else. She watched her future mother get into the van, and she immediately followed and got in after her.

Aili Su was waiting to give birth at the hospital when her contractions became more frequent around noon. The spirit of Yuan Rong decided that it was time to reincarnate. Caiyuan says, "I climbed onto mama's belly. I used my hands to tear open the skin of her belly. I saw blood, but I couldn't see the fetus inside. First, I made myself really small, and then from the opening in her belly, I pushed myself in. I felt really warm when I was inside there. And then a little while later, I pushed myself out from inside mama's belly. I

opened my eyes and recognized my mama. I could also see some strangers in the room dressed in white.”

She also remembers that when she was born, all she could do was cry—she couldn’t speak at all. As soon as she was born, she heard her mother speaking but could only understand a little bit, unlike before her reincarnation when she could naturally understand everything.

One day, at the age of two or a little older, little Caiyuan woke up in the morning, and her mother came over to her bed to pull down the blanket and help her get dressed. But Caiyuan stopped her mother from touching her blanket and said very strangely, “Don’t move my coffin!” Her mother corrected her: “It’s obviously just a blanket. Why are you calling it your coffin?” But Caiyuan kept insisting: “This blanket is my coffin.” She then proceeded to describe how she was put into a coffin after she died, how she was buried in the ground and where the grave was. She also talked about how she stayed in that coffin for two years and said that during this time she

saw her son come to clean her grave on Tomb Sweeping Day. The soul that had reincarnated in little Caiyuan arrived at the grandson’s house when it was getting dark on the day of Yuan Rong’s death. When Yuan Rong’s remains were put into the coffin and buried, the deceased soul was hurrying to enter the fetus. How can a soul experience two independent events in two different places at the same time? And why would the soul reincarnated as little Caiyuan still have any memory of living in the grave for two years?

It occurred to me right away that this might be a rare example of a double soul and asked Caiyuan, “How many souls did you have in your last life?” Without hesitation she replied, “I had two!” Her mother and grandmother, who were sitting beside her, were completely astonished by this answer. They had no idea that she had had two spirits in her previous life.



Three year-old Caiyuan

Caiyuan says that before she was two years old, she would often see the other soul of her previous incarnation Yuan Rong (hereafter referred to as “secondary soul”) at home. One might think that the secondary soul that watched over the grave would look like Yuan Rong, but little Caiyuan was adamant that it looked exactly like her and even wore the same clothes. At that time, the secondary soul came by almost every night, also climbing in through the window. Caiyuan said that the secondary soul would come all the way from Tongle, where her fourth son lived, and sleep next to her. Sometimes the secondary soul would even speak to her. The stories about being inside the grave, for instance, were told to her by the secondary soul. Caiyuan also added, “After I go to sleep at night, my spirit can leave my body and then see the secondary spirit—the one that lived with me in Yuan Rong’s body in my past life. Actually, even if I’m not sleeping, I can still see this secondary spirit with my own eyes when it comes to me.” Little Caiyuan also says that before she was two years old, her soul could freely leave her body at night. Sometimes it would go to Tongle, to the fourth son Zhengbiao Wu’s house to look around, because that’s where she spent the last years of her previous life. She says she would just take a look and then come back. She didn’t spend the night there. Caiyuan also said that she didn’t go very often, because it was an exhausting trip.

One morning, 2 year-old Caiyuan suddenly said, “Last night I went to my house in Tongle. How come I didn’t see the dog they used to have there?” Her mother thought this was very strange. Caiyuan

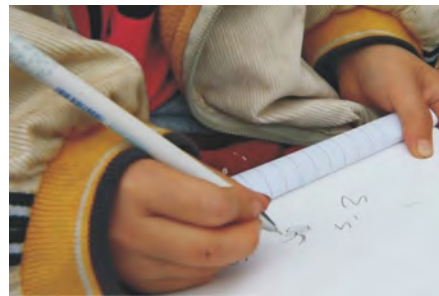
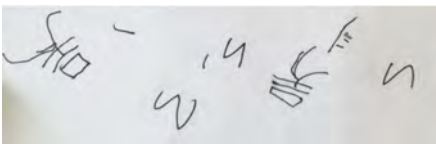


Caiyuan Wu standing next to her family home

hadn't been to Tongle. How could she know that her previous incarnation's son no longer had a dog?

Caiyuan says there was also one time when her soul left her body and went to the fourth son's house in Tongle, brought back Yuan Rong's old walking stick and put it behind the door. Her mother didn't see this old cane, though. Instead she just saw a wooden stick and used it as kindling. But Caiyuan insisted that her soul had gone to Tongle at night and brought back her old walking stick from her previous life and put it next to the new stick (the one that her mother burned). Her mother then grabbed both sticks and burned them as kindling. (N.B.: This incident shows that people can move the souls of objects without being aware of it.)

Little Caiyuan also said that she had written her name on the walking stick. But her mother says that she was illiterate in her past life and could probably only read a few numbers. So I asked her to rewrite the "name" that she had written on the walking stick. She then very seriously and very quickly "drew" the character for "Wu", albeit upside down. Her mother was shocked that she could write this character, because she had never been taught to write any Chinese characters in this lifetime (N.B.: The surname of her husband in her previous life was Wu, and her own family in this lifetime shares this surname as well.) I then asked her to write some numbers, but she only wrote three of them correctly.



Though she has not yet started school in this life, Caiyuan Wu can write out the character for "Wu" and a few Arabic numerals: 1, 2, and 3. Wu was her husband's surname in her previous life and is her own surname in this life. From the video one can see that she writes characters like an illiterate—she "draws" them instead of writing them, since she does not follow the strict stroke order used by those who are educated to write Chinese characters properly. Caiyuan Wu had no education in her past life and was illiterate. During that life she could also only "draw" few

characters and numbers. Before being interviewed in this life, her soul left her body and traveled to the home of her previous incarnation, took the walking stick that she had had in that life and then drew the character “Wu” on it.

From this we can hypothesize that the soul only lives in the spiritual realm. When her soul left her body, it only retrieved the soul of the walking stick and not the walking stick itself. That is, the non-living, material part can be separated from its corresponding spirit.

Past the age of two, Caiyuan’s soul could no longer leave her body and travel freely like it did before. After that, she also never saw that other secondary soul that looked just like her.

Caiyuan Wu’s family lives high on a hilltop. There are no villages within a few kilometers, and there are only one or two other families within a few hundred meters. She hasn’t yet attended kindergarten, has had very little contact with other people, and usually speaks in the Dong language. Her father travels for work, and her mother farms the land all day together with Caiyuan’s paternal grandparents.



Caiyuan Wu’s great-grandfather had the family house built high on top of a mountain in order to be able to cultivate terraced fields.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Caiyuan Wu, her mother and her daughter in past life; 3. Location: Caiyuan’s home; 4. Interview Date: 19-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **25. Qiqi Wu, A Case of Two Souls: the Reincarnation of his Great-Grandfather Jiawen Wu**

Qiqi Wu was born on April 28, 2005, into a family in Diling Village, Longsheng County. His grandfather is named Pisheng Wu, and his Grandmother is named Huifang Su. Qiqi's previous life was that of his great-grandfather Jiawen Wu. Jiawen was born in 1919, and passed away in 1991 at the age of 72. When he was two years old, Qiqi started to speak of his past life. At the time he would frequently speak his grandfather as though Pisheng was his son. "Son, come over here and have some food!" Although he was still a little child, Qiqi took great care of his "son," his present-day grandfather, for whom he was filled with paternal affection. If Qiqi saw his grandfather leave for work without enough clothes on, he would admonish him caringly, "son, if you wear too little you'll catch cold. Put on a jacket."

Qiqi once recounted the details of an event from his past life: the time the Kuomintang armies had forcibly conscripted him. He served three months before stealing away back to his village. Qiqi can still remember the details of his experiences after death. "After I died my body laid for seven days in bed before being put in a coffin. It was wretched for those tasked with keeping watch at night. Men and women, young and old, all cried constantly. There's nothing to cry about. Everyone dies when it's their time, no?"

After Jiawen Wu's death, Qiqi remembers the old man's two spirits crossing a bridge and passing by a cistern of water. The passing spirits all had to drink from it, but he didn't want to, as he believed that by drinking it he would forget the events of his past life.

One day, when he was a little more than two years old, Qiqi saw his "son" (now his grandfather) drinking wine and quickly and compassionately told him, "don't drink too much, or you'll feel sick." As it turns out, Jiawen Wu had frequently drank to excess, and had come to a realization about it.

Another time, Qiqi said, "the two of us lived in the tomb for over ten years, waiting for our grandson to get married before we would return and be reborn. We frequently left the tomb and returned home to look. When we

arrived we would stay in our old room, and eat together with you. Seeing how hard our son had to work, we were moved to tears.” His recollections tell us two spirits emerged from Jiawen Wu’s body after he died, a primary spirit and a secondary spirit. They lived together in Jiawen’s grave, frequently returning home to visit and eat. Of the two, the primary spirit was reborn as Qiqi, while the secondary spirit has disappeared without a trace.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Qiqi Wu’s grandma; 3. Location: Qiqi’s home; 4. Interview Date: 20-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **26. Xiuyi Yang : Formerly Xiuyi Yao...Born With Full Memory...In His Past Life He Buried a Treasure...Has a Birthmark on his Forehead**

Xiuyi Yang was born on November 21, 1958 in the south side of Zhutang Village, Longcheng Township, Tongdao County. He has one older brother and two younger sisters. His previous life as Xiuyi Yao began in 1883 (the ninth year of the Guangxu Emperor), when Yao was born in Shuangjiang Township, where the Tongdao county seat is currently located. Xiuyi Yao was literate, and spent more than half of his life in the lumber business, eventually accumulating a not insignificant fortune.

In the 1940s, bandits



Xiuyi Yang

overran the region. In order to guard against robbery, and to provide for himself in his future lives, he set out alone and buried several thousand silver coins and some loose silver and gold in a clay vat near the Shuangjiang River. A piece of bronze sandstone peeked above the earth near the river, and, along with the river, they formed a pair of landmarks, with the treasure buried between them.

For Xiuyi Yao, fortune brought misfortune in its wake. After 1952, he was classified as a rich peasant, and suffered frequent criticisms and beatings. Already old, his body couldn't stand up to the torment, and after a beating he grew ill and never recovered. A month later, on October 2, 1958, he died, still nursing his grievances. Xiuyi Yao was survived by a son and daughter, his wife, and his sister, but he never told the secret of his buried wealth to anyone.



Xiuyi Yang believes that after Xiuyi Yao died, his secondary spirit spent 15-20 years guarding his tomb. Evidence for this can be found in the story of Shi Jun. After Shi died, his chief spirit was reborn within the month, while his secondary spirit guarded Shi's tomb for 15 years before being reborn as Xiaolyu Lu(#18).

After Xiuyi Yao died, he saw his spirit float out of his body and stand in the corner. Very quickly, however, he realized that in addition to this first spirit standing in the corner, watching his body, there was another, completely identical spirit in the room, doing the exact same thing. According to Xiuyi Yang, this was Xiuyi Yao's secondary spirit, charged with guarding his tomb and home after death while the chief spirit was reborn. Xiuyi Yao's chief spirit, secure in the knowledge that the secondary spirit would guard his body, went into the

street and took a stroll. Taking a look at himself, he realized he was exactly as he had been in life. He could see others and listen to them speak, but no matter what he did no one could see him, and no matter how loudly he shouted, the living would not hear. He felt extremely dejected and

embarrassed, and, growing to fear the sight of living people, he returned home.

The day of his funeral, in addition to his friends and family, Xiuyi Yao's secondary spirit was also in attendance, in form no different from Xiuyi Yao. When the coffin was lowered into the ground, the two spirits, chief and secondary, stood by the side of the grave watching the people fill it with earth. When they were finished, the secondary spirit leapt into the coffin and out of sight. According to Xiuyi Yang, the secondary spirit would spend a couple of decades guarding the coffin. Of course, during this time he would frequently return to his original home to check in.

Xiuyi Yao's chief spirit followed the mourners home, where it stayed for over a month. At the end of this time, it decided to find a place to be reincarnated. That year, Shuangjiang's fair day fell on November 20. Xiuyi Yao's spirit went to the fair to wander about. Not long after it suddenly noticed a young person with two bamboo baskets slung across his back. He had seemingly come to Shuangjiang's market day to buy goods for the New Year's celebrations. Xiuyi Yao's spirit moved towards the man. Eyeing him up and down, he came to the decision that he was not bad, and when the spirit heard his accent, which marked the man as a resident of the southern section Zhutang Village, he grew even happier. In life, Xiuyi Yao had been to Zhutang, it was the breadbasket of Longcheng, and the soil there was fertile and rich and the land was not too mountainous. Xiuyi Yao's spirit therefore leapt into the young man's rear basket, and "returned home" with his future father.

Whether by luck or through an act of providence, when Xiuyi Yao's spirit arrived "home" with his future father, he immediately noticed his future mother was about to give birth. The spirit immediately dove into the woman's belly and entered the fetus. Xiuyi Yang is one of the few people profiled in this book who can remember their time in the womb (the others are Huifeng Wu and Zuiyuan Yao). After entering the fetus, although everything was pitch dark, the womb itself felt exceptionally warm and comfortable. The spirit spent less than a day in his mother's womb, and the woman gave birth the next day.

Xiuyi Yang can even remember how he felt when, just after being born, he opened his eyes for the first time and beheld the light of the world. He said he felt happy, and rejoiced at his having been "reborn." From the moment of his birth he could understand what his mother and others around

him were saying. He wanted to open his mouth to speak, but his mouth wouldn't obey. As he experienced no gap in his recollection during the transition from his last life to this one, he said he feels as though he never died. Rather, it's just as if he returned home after a long journey.

Xiuyi Yang was born with an extremely interesting peanut-sized protrusion on the right side of his forehead. According to an account given by Yang when he was younger, the birthmark is the result of an action taken



Xiuyi Yang. In his previous life, a mark was made at the same location using a mixture created from adding a bit of pot-dust to ill-preserved tung oil, which had become viscous due to oxidation. When the locals saw the birthmark, they all exclaimed that it was nothing like a birthmark at all - might as well have been freshly smeared tung oil mixed with some dust! Astoundingly, the birthmark inherited the coloration, pattern, and almost all other physical characteristics of its predecessor "memento mark", which is truly a groundbreakingly case rarely encountered throughout the world! Xiuyi's son from his past life chose to create such a prominent "memento" in the head area to facilitate finding his father's reincarnation.

by Xiuyi Yao's son after his father's death. The son mixed a thick tung oil with the scrapings from the bottom of a pan, and rubbed it on his father's face as a sign. The son hoped to use the sign to find his father in his next reincarnation. Even today the veins in the mark are still clearly visible, black flecks amid yellow. The overall effect is just like if you took tung oil, yellowed from spending too long under seal, and mixed it with the gunk on the bottom of a pot.

Xiuyi Yang's ability to recollect his past life is quite different from that of other reincarnations. Normally, reincarnated spirits are unable to recall anything from the moment they enter their mother's womb to when they can speak. An example of this is

Hengfeng Wu (62#), who died and was reborn as his own younger brother, Hengguo Wu. While in his reincarnated form, he could still recognize “his” elementary school textbook, the one Hengguo Wu had used (Hengguo Wu was an excellent student), he wasn’t able to read the words within. Instead, he had to relearn how to read from scratch. This was not the case for Xiuyi Yang ! Almost none of the skills he possessed in his previous life were lost in the reincarnation process.

From the moment he began to talk, he acted like an old man who had been through the best and worst life had to offer. From the way he spoke to and the way he acted, he was in every way like Xiuyi Yao. When Xiuyi Yang was two years old, his father said to him, “Son! It’s time to give you a name!” Upon hearing this, the younger Xiuyi immediately told his father, “There’s no need, I have a name. My name is Xiuyi Yao!” His father casually responded, “Then can you write it?” To his utter amazement, his son, who had never studied a single character in his two years of life, abruptly took a pen and wrote his “name”: “Xiuyi Yao.” The child was young, and the characters were a little crooked, but they were all recognizable. In light of this, the boy’s father allowed him to continue using his name, simply changing the surname from “Yao” to “Yang.” The man tested his son to see whether he would recognize other characters, but the child never had a problem. Actually, even then the boy could recognize far more characters than his father.

According to Xiuyi Yang , before he lost his baby teeth (when he was around seven years old), he didn’t just remember fragments of his past life, but everything. It was as if Xiuyi Yao had never died! If you asked him before he was eight years old about any detail of his past life, he could talk about it. After his baby teeth fell out, however, he started to lose his memories of Xiuyi Yao’s life. Now he can only recall those details he used to talk about frequently, and he cannot answer questions with the ease he once did.

When he was younger, he very much wanted to take his father to where Xiuyi Yao buried his treasure and dig it up. However, due to “his” memories of Xiuyi Yao being beaten for being too wealthy, combined with the fact that Xiuyi Yang grew up at the height of the Cultural Revolution, he didn’t dare go through with it. It wasn’t until he was in his twenties that he started to search. Unfortunately, the Tongdao county seat had been moved from Xianxi Township to Shuangjiang Township in 1958, leading to a significant

reconfiguration of the landscape around Shaungjiang. It was impossible to find the treasure. Yang therefore decided to light incense and pray to Xiuyi Yao's secondary spirit, in the hopes the spirit appear in a dream and assist him in finding the location of the hidden wealth. Alas, down to the current moment, Xiuyi Yang has not received any spiritual aid in his search. As the county seat continues to build out and grow, Yang increasingly feels he will never find the treasure Xiuyi Yao buried in his past life. As a result, he no longer has any misgivings telling the secret of the treasure to the world.

The tale of Xiuyi Yao's treasure soon spread, and it wasn't long before it reached the ears of Yao's daughter-in-law. Yao's son had died many years previously. One day, when Xiuyi Yang was in his thirties, a woman in her sixties arrived at his door and asked to speak with him, saying she was Xiuyi Yao's daughter-in-law. As soon as he confirmed her story, the two acknowledged their relationship. The woman soon explained her real reason for coming. "Gongdie (Father-in-law), I heard that you buried some silver in Shuangjiang, can you take us to dig it up? Once we have it, we can split it evenly. We could use it to change our lives, and buy your grandson a home in the county seat." When Xiuyi Yang had heard all this, he shook his head, trapped between laughter and tears. He replied, "Alas, you came too late. If I had met you when I was younger, it would have been easy to take me to Shuangjiang and we could have dug up the treasure. Now, however, Shuangjiang has been transformed from a town of 1,000 people to a county seat of almost 50,000. The landscape has been transformed. I have no way to find where I buried that money." His daughter-in-law left in disappointment.

Xiuyi Yang once exclaimed, "I have the same soul as Xiuyi Yao, but our fates are quite different. I lacked luck in business in this life, and even though in my previous life I buried a mountain of treasure, I have no way to enjoy my fortune in this one."

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xiuyi Yang; 3. Location: Xiuyi's home; 4. Interview Date: 30-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**27. Leyuan Yao Who Used to be Surnamed Yao, and Who Ran Into the secondary Spirit of Ms. Yao Numerous Times on the Street**



Ms. Yao and her descendants at Dulei Elementary School

Leyuan Yao was born on August 4, 2001, in the village of Pingyang. His Father was Xueyong Yao, his mother Shoulian Long.

When Leyuan Yao was born, his earlobes were clearly scarred, as if he had worn earrings. It was a sign that he used to be a woman. Based on the scarring and Leyuan's own recollections of his past, he was identified as the reincarnation of a Ms. Yao (unrelated), who had been the grandmother of Beiyuan Shi. This Ms. Yao had been born in 1917, and passed away in 1999, at the age of 82. She had given birth to many sons and daughters.

The two Yao's lived about 80 meters apart from one another, and Leyuan would sometimes leave his house and walk right into Ms. Yao's. The first time he went there, he could identify the room he had slept in and

objects he had used. Whenever Leyuan entered the house with his grandmother, he made sure to hug his daughter-in-law, Shi Beiyuan.

One day, on the street, Leyuan saw his former daughter-in-law washing a bamboo mat. Walking up to her, he said, “this is mine.” It proved true.

Leyuan says that before he lost his baby teeth, he had a very clear memory of his past life. At the time, he could remember most everything that had happened to him. He also has a clear memory of the time he spent as a spirit living behind the door of his current home. What is rarer, however, is the fact that he has almost no memory of the days surrounding his death (Note: Almost all reincarnates have clear memories of this unique time).

Leyuan also said that he always felt as though Ms. Yao had two spirits. When Leyuan was young, he would sometimes bump into his “ghost” on the street! His eyes would go black, and an old woman would appear in front of him, looking just like Ms. Yao did before she died. She stood in front of him, as if she wanted to talk to him, but would disappear a few seconds later. Young Leyuan found it terrifying, and would run home.

Leyuan’s mother, Shoulian Long, pointed out that when Leyuan was little, he would often wake from nightmares, hugging his mother, and saying, “Mommy, I’m scared!” According to Leyuan himself, these nightmares were always the same: he was running, with “something chasing, something he couldn’t see clearly.” The dreams went away after his baby teeth fell out.

In the year before she died, Ms. Yao expressed her wish for reincarnation to her neighbors, Leyuan’s grandmother among them: “Unless I’m born a man, I’d rather not be reborn at all. It’s far too hard to be a woman!” Ask



Leyuan Yao shows how his spirit would hide behind the door and watch TV.

Leyuan about this, and he will say he remembers making such a wish. I asked him, “When you were about to be reborn, could you tell your (current) mother was carrying a boy?”

“The fact that I could see she was carrying a boy is why I chose to be reborn,” he answered.

When Leyuan Yao was little he had a sort of “remote sensing” ability, but it went away as he grew up. He claims that when he was younger, especially before his baby teeth fell out, he could vision some events that had recently occurred in his previous family. One day, young Leyuan told his grandmother, “[my old family] has turned my room into a place for storing bowls.” His grandmother went to check, and found he had told the truth. Another time, when Leyuan was three, his former grandson had a daughter. Leyuan’s current family didn’t know, and no one had announced the birth, but Leyuan told his family, “I’m a great-grandmother. My grandson has had a baby girl!” His family soon confirmed the story.

Leyuan remembers how, after Ms. Yao’s spirit left her body, it came to his current family home and waited for a rebirth. Sometimes it would stand, sometimes it would sit, and still other times it would hide behind the door and watch TV with the family.

According to accounts, Ms. Yao’s character underwent a major change during her last two days. The day before she “passed” she suddenly grew restless, constantly going out by herself to sit in her little daughter’s shop. She had rarely left the home before. On her last day, her family wasn’t home, but two neighbors were on the scene. Ms. Yao was eating an orange. She had just finished half of it when she died, the other half still in her hand.

According to the description of underworld enforcer found in this book, a sudden personality change in the days leading up to a person’s death could be caused by the chief spirit, having already been taken away by the underworld enforcer. In such cases, the body is taken over by the secondary spirit. The two spirits are different in nature, and the secondary soul typically can’t keep a body alive for more than a week.

Leyuan Yao’s lack of memory about the period surrounding his death is highly unusual. Combined with the fact that he ran into his “ghost” on the street, I guess Ms. Yao’s body housed two spirits, which left her body at relatively different times. The chief spirit, which was reborn as Leyuan Yao, may have left Ms. Yao’s body days before she died, while the secondary spirit would have stayed until the very end. This would explain

both Leyuan Yao's lack of memories of his death, when he was able to remember waiting behind the door to be reborn. The ghost he ran into on the street was perhaps Ms. Yao's secondary spirit.



Leyuan Yao (second from left), his grandmother (who was Ms. Yao's neighbor), his former daughter-in-law Beiyan Shi (Second from the right), and his former great granddaughter (far right).



Yao Leyuan's two hole-like birthmarks on the earlobe are clearly distinguishable from Yao's previous life wearing a pair of earrings. I randomly checked seven common primary school girls at the gate of the Pingyang primary school, but no such birthmark found.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewees: Leyuan Yao; Leyuan's mother, Leyuan's daughter-in-law and a neighbor in last life 3. Location: Leyuan's home; 4. Interview Date: 04-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **28. Shike Wu, Formerly Shengxian Yang: After Dying of Sepsis, When Shike was Reincarnated His Spirit Repeatedly Left His Young Body To Cause Trouble**



Shike Wu



Shengxian Yang

Shike Wu was born on September 1, 1990, in Xinzhai Village, Tongdao County, to Ju'ai Wu and Xianhua Yang. He had two older sisters, Shicai Wu and Shihang Wu, who were well known in the area for being twins, and who are profiled in sections 12 and 13 of this book.

Shike Wu is the reincarnation of a man named Shengxian Yang, who was born on July 17, 1950, in Tongmu Village. When he came of age, Shengxian married a woman from Xinzhai, Ruying Wu, and together they had two sons and a daughter. On August 9, 1990, Shengxian passed away in the county hospital from sepsis brought on by a toothache.

Even after 26 years, Ruying still clearly remembers the night she said her final goodbyes to her husband. Six days before his death, Shengxian's tooth began to ache. The pain was acute, and it was accompanied by a fever. They went to the village doctor and got a set of three shots, mostly consisting of penicillin. On the third day the dosage was increased to 8 million units, but the fever persisted. Shengxian was then transferred to the township clinic for a day, but showed no signs of improvement. Finally, on the fifth day he was transferred to the county hospital. That night, for unknown reasons, he was

confined to the outpatient ward, with only his wife to keep him company. By that point, Shengxian was seemingly aware that the situation was dire, and began transferring creditor's slips to his wife. He told her that another villager, also surnamed Yang, had bought him some teak to use as a coffin, but that he had not paid for it yet. The account was written in chalk on one of the roof beams of their house.

Afterwards, Shengxian said, "Don't be scared for me, I'm through. There are already 12 people here waiting for me." Upon hearing this, Ruying's blood ran cold. She looked around, but there was no one else there. She realized that her husband was likely referring to a group of spirits preparing to make the trip together (people on the verge of death often gain the ability to see spirits).

Shengxian went on, "I'm really through, I'm going to go, I want a glass of cold water!" According to local superstition, if you drink cold water just before you die, you will be able to remember your past life into your next. But if you drink hot water or soup, it will have no effect. Ruying searched the room, but was only able to find the dregs of some hot water used for medicine; there was no cold water to be found. She heard her husband plead, "Quickly! Give me some cold water, so I can remember you in my next life!" After a moment in which he received no cold water, Shengxian reminded his wife, "If you wring out the damp rags in the washbasin you'll find some." Holding back tears, Ruying did as her husband asked and wrung water out of the towels. Yet this produced only a little. Resigned, Ruying told her husband, "There isn't much, they've already been wrung out."

"If there's really no cold water, then spit into a cup and give it to me to drink!" Shengxian responded. Ruying was stunned, she had no idea why, so close to death, her husband would spout such nonsense. She had been caring for him around the clock since he got sick, and her mouth was utterly dry. Helpless, she told her husband, "I'm sorry, I have no saliva left to spit!" Yet her husband persisted, demanding she spit in a cup and give it to him to drink. She grew scared.

By this point, Shengxian was already too weak to get up, or even raise his head. He did not have much time left. He gripped his wife's hands and began telling her his final wishes. "Ruying, after I die, there will be no-one left to take care of my old mother, and our children are not yet grown. Everything is up to you now. For their sake, can you agree not to change families, and instead stay at home? If you can't bear it, you can find a man



The young children of Ruying Wu and Shengxian Yang

willing to marry into the family.” Sobbing, Ruying immediately agreed to Shengxian’s final request. At the time, their eldest daughter, Hongyan Yang, was 18, and their eldest son, Hongshan Yang, was 15. Their youngest, Hongbao Yang, was just 9.

After receiving his wife’s promise, Shengxian Yang said, “Good! Then I thank you! Please take care of my old mother. I really am about to go, I’m really finished!” He then fell silent. Seeing that her husband was about to breathe his last, Ruying ran to get the only on-call doctor in the clinic. Taking a look at the patient, the doctor told her, “He’s almost finished, carry him up to the emergency room on the fourth floor.”

Hospital service in those days was truly terrible, and when the ill were on their last legs, their family members were somehow expected to carry them to the emergency room. Ruying quickly threw her husband on her back and carried him to the fourth floor. Stroking his head, she found he had gone cold. Just before death, Shengxian used his final ounce of power to whisper, “I’m really through, I’m going. If you see me go, you’ll be scared, please, don’t stay. Get my sister.” A nearby doctor said they could help look after him while Ruying ran and got her sister-in-law, who lived in the county seat, not far from the hospital. It was the middle of the night, but Ruying ran to find her husband’s sister. But by the time they made it back to the emergency room, there was no one there. They soon learned that Shengxian had died as soon as Ruying left the hospital. He was 40 years old. Shengxian’s body was brought back to Tongmu Village to be buried according to the normal custom. Twenty three days after Shengxian’s death, his spirit was reincarnated as Shike Wu, the grandson of Ruying’s older brother.

The Shike Wu case is similar to the Meng Yang case. First, both died in early middle age, and both had young children and old mothers; second, their final wishes were the same: that their wives not marry out of the family; third, and most stunningly, their wives caught repeated glimpses of their husbands’ spirits over the ensuing twenty plus years.

One day, not long after Shengxian Yang's body was brought back to Tongmu, a grieving Ruying was bringing rice seeds upstairs to dry. Lifting her head, she saw the spirit of her dead husband standing before her, wearing his clothes, and quietly staring at her. Ruying went pale, then furiously accosted the spirit, "Do you have no conscience?! First you die, now you come here to scare me?!" When she finished, she hurled the rice she was carrying at the spirit. Shengxian Yang's spirit seemed caught off guard by his wife's anger, and quickly disappeared. Yet over the ensuing 20 years, it made repeated visits to Ruying.

To hear Shike tell it, when he was little, his spirit would repeatedly leave his body at night and visit Ruying, where it would engage in all kinds of mischief. Shike even once appeared in one of Ruying's dreams, as a little child. As for Shengxian Yang's body, not long after it was taken back to Tongmu Village, his spirit made the ten plus kilometer journey to Xinzhai to be reborn. Does the fact that his spirit continued to appear in Tongmu provide proof to the theory that some people have two spirits?

When Shike was little, he was unequivocal as to whether he had had two spirits in his previous life. Local elders all believe that when a person dies, they have two spirits. One leaves to be reborn, the other is responsible for guarding the tomb. It is logical to accept that Shengxian Yang had two spirits. After he died, his master spirit, went to Xinzhai to be reborn, while his secondary spirit, remained in the vicinity of Shengxian's home to guard his tomb. This latter spirit, missing Shengxian's wife, would make frequent visits home to see her, and eventually both spirits started making independent trips to her home.

Ever since he was little, Shike knew the goings on in his former home, even without being taken there. This was not due to some "remote sensing" ability, but rather to the fact that his spirit would leave his body at night and visit Tongmu. Shike Wu's two twin older sisters, Shicai Wu and Shihang Wu, also had this ability.

Ever since he could speak, Shike would talk about details from his former life. Additionally, he always maintained a deep emotional connection with his former wife. Every time he visited, he was always stealing glances at her. Last December, one of Shengxian Yang's uncles died. His friends and family set out two tables and feasted together, and with every few bites Shike would steal a look at Ruying.

Just before Spring Festival when Shike was three years old, his mother asked him, “do you want to go to your old wife’s home and spend the New Year with your kids?” Shike responded, “Not this time, her fishpond has only one grass carp in it.” His mother soon confirmed the veracity of what her son had told her.

When Shike was younger, he made frequent visits to his former family, but his spirit made even more while he slept, visits that were frequently accompanied by some shocking events. Sometimes his spirit would go in search of food, at others to play pranks and try to scare his former wife.



Shike Wu visited his past wife in a dream vision and directed her towards the location of the thirty *yuan* he had hidden when he was alive. The location of the hand indicates the hiding location of Shengxian Yang’s money.

Once, when he was six, Shike appeared in one of Ruying’s dreams to tell her that Shengxian had hidden 30 *yuan* behind an old newspaper pasted to the wall opposite her bed. After Ruying woke up, she skeptically felt the wall for signs of money, only to find the spirit was telling the truth!

When Shike was in first grade, he went to Ruying in search of money. He told her, “Before I died I had saved 7,000 *yuan*, give me some, it’s not like you can use it all!” Hearing this put Ruying in a good temper, and she laughed as she told him, “You died young, leaving me with three kids and your mother to take care of, and you think 7,000 *yuan* is enough?” Upon hearing this, Shike seemed to be ashamed and said, “I don’t want it anymore!” Still, Ruying gave him 300 *yuan* while he was in elementary school.

On a trip to Shike Wu’s former home when he was about four or five years old, he blushingly asked Ruying, “If I came back, would you still want me?” Ruying laughed and said, “in this life any visit you make will

be as my brother’s grandson. It’s lucky you remember your past life, but look, I’m already old! You’re too funny!” Embarrassed, Shike responded, “If it’s not ok then forget it! ”

Although Shike is now an adult, he seems to still have a hard time parting with his former family. Last year, he went with his “children” to Shanghai to work, and they got along as family members. His “daughter,” Hongyan Yang, told him, “According to the status in your past life, we should call you dad, but we’ve decided not to. We’ll call you Shike instead!” “Fine,” Shike responded.

On February 12, 2015, just before Spring Festival, Ruying killed a pig to celebrate, and called Shike over to eat with them. Not long after entering the room, Shike quietly patted his “wife” on the leg and said, “Come out, I want to talk about something with you.” Sensing something was off, Ruying said, “Whatever it is we can talk about it here!” “Next time,” Shike responded. Three days later Shike showed up again looking for Ruying, but she was playing Mahjong with some other people, and they did not get to talk. What Shike wanted to say remains a mystery to this day.

Below is an account from Shike Wu’s mother, Xianhua Yang, written when Shike was young.

### **My Son’s Past Life**

Just when I was about to give birth to my son, my two daughters, Shicai and Shihang, suddenly shouted, “Mom, we led our little brother home.” As soon as they finished, my son was born.

Shengxian Yang was my husband’s uncle by marriage. Shengxian Yang’s death left no one to care for their family cow, and Shike’s grandfather went out and brought it to our home. He took Shike with him, and the boy came back riding the cow. Not long after he could speak, Ruying came to the family home to see him. The boy scolded her, saying, “You can’t even care for a cow, and you make my father do it, you’re really worthless!” Ruying cried. Shike really liked that cow, and he would always follow his father out when he was going to put it to pasture. But it wasn’t him, it was his spirit. He was always very clear that that cow was the one he’d spent so much time caring for in his past life.

Once, for whatever reason, the cow escaped its pen. Little Shike ran over to look, and called his father to join him in catching it. His father was worried about him, and didn’t want him trying to catch it by himself. But Shike said, “Don’t be afraid, I’m your uncle, a grown man!” His father ran

out to see, but before he even got there, he saw the cow meekly returning home.

Once, when Ruying brought her new husband to meet Shike, he wasn't very friendly to the new man. Not only did he angrily step on his heels, he said some pretty mean things against him.

In his past life, Shike had two boys and a girl. Once, his elder son, Hongshan Yang, helped a clansman buy a cow and set up a wedding in Xinzhai. When he arrived, he went to our house for breakfast, and Shike picked up food for him with chopsticks and said affectionately, "I love you, and I miss you all very much!" When Hongshan heard this, tears started pouring down his face, and we also began to cry.

Shike's spirit made frequent trips to his former home in Tongmu to see his old mother. I heard that one time, his spirit left his body and went there to get some tangerines to eat, only to be discovered by his "wife." She had heard sounds from upstairs, and rushed to investigate, but found only a mouse. Actually, Shike had fashioned this mouse out of grass to scare her with. At that time, he — his spirit — made nightly trips to his former home to steal tangerines, each time taking two or three. Later, he questioned me, "Mommy, I keep stealing tangerines, but she says there are none missing from the basket! I [his spirit] went back to check at night and there are clearly barely more than half left!" Later it was determined that the tangerines in the top half of the basket had all gone bad, while those in the bottom were fine. This was because Shike's spirit had taken the spirit of the tangerines with him, so they had quickly rotted.

Another time, when Hongshan Yang was preparing to get married, I followed the custom and prepared a red envelope of money to take to the banquet. Shike advised me there was no need to give too much money, since, "Back then when my father [in this life] was born, I didn't give much, so why should you give [my family] much in return! Just give him a little!" I put the money in, but he took it back out. There was nothing to be done for it, and I did as he said.

There was one night, when he was sleeping beside me, talking in his sleep, but I couldn't make out what he was saying. I pressed my ears to his lips and listened as hard as I could, but nothing. Later, Shike woke up, and said his spirit had gone to Tongmu to listen to a class. It turned out that some of his former cousins were listening to another cousin lecture! He said this particular cousin had been an official in Changsha when he had been

alive, and his ashes had been brought home after he died, so his spirit returned as well. The dead official's spirit had taken advantage of the night to spend some time teaching his cousins a little culture. When he was finished, I was so shocked I could hardly speak. Note: The spirits of the dead are apparently calling their living juniors to the spirit realm for tutorials!

Shike was very worried about upsetting his former wife, since his “mother” was still alive, and relied on Ruying for care. After his “mother” died, Shike could rest at ease, and he stopped fearing Ruying. The things he hadn't dared say he no longer worried about, and he started laying into Ruying to me. Sometimes he would swing back to pitying his former wife, who wore herself out in the fields and still had kids, chores, and other things to take care of. He wanted to help, but at that age there was nothing he could do. Instead, he would think of ways to get his father to help the widow by cutting firewood or planting her fields.

Shike loved his “children” and felt for them. When he was little he often said he let them down. He talked about how young they were, and with their father gone, their lives must be so hard. He would even cry as he did so.

When Shike went to elementary school in Pingyang, he would often stop by his former home to see his “wife” and “children.” He once told his “wife” that Shengxian Yang still had a lot of money in his passbook, and that, as Shengxian had worked so hard for that money, he made repeated requests for his “wife” to give it to him. The more Ruying refused, the more he wanted it. Once, Ruying took out ten yuan and told him, “take good care of this, it's 1,000 yuan, that's all there is.”

“Ai,” Shike responded, “you give me ten yuan and tell me it's 1,000, what's the meaning of this! Why won't you give it to me, it's my hard earned money?”

I still remember how once, after Shengxian's mother had died, Shike told me he had gone to the grave and talked a lot to his “mother,” but I have no idea what he said.

Today, I don't know of any new topics of discussion between him and his “wife.” Perhaps one grew up, and the other grew old, and now they don't speak.

Note: Shengxian Yang's second son is also a reincarnation. Below is a brief introduction to his story

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Shike Wu's mother and his wife in last life; 3. Location: Shike's previous home; 4. Interview Date: 23-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## **29. Hongbao Yang, who was his mother's brother's son, Juzhang Wu.**

Hongbao Yang was born on September 8, 1981, in Tongmu Village, to Shengxian Yang and Ruying Wu.

Hongbao Yang 's mother had an elder brother, Guoshen Wu, whose oldest son, Juzhang Wu, died from Typhoid contracted from a cold he caught in the shower at the age of 18..

Beginning when Hongbao was three years old, he started talking about how he was his maternal uncle's oldest son.

When he was five, Hongbao went with his mother to his uncle's home, where he had lived in his previous life. There, he found two kinds of things that belonged to "him" . One was a mirror he had used, and the other was a seal of his previous identity. He brought both of them home with him.



The youngest son Hongbao Yang is also a reincarnato

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Hongbao's mother; 3. Hongbao's home; 4. Interview Date: 23-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

### 30. Meng Yang: The Reincarnation of Chengliang Shi, Who Died of Tetanus, and Whose Soul Returned Home, Where His Wife Saw It Multiple Times

Chengliang Shi was born in 1959, in the village of Xinzhai, Pingyang township, to Yuyan Shi, a village cadre, and Beishui Wu. In 1977, when he was 18, his mother and sister, Hezhi Shi, walked to the nearby village of Gaoyou, in Guangxi province, to have their fortunes told. Although the Gaoyou village fortuneteller was blind, his reputation for accuracy saw a steady stream of patrons making their way to his home from dozens of kilometers around.

Beishui Wu gave the blind man the *bazi*, or horoscope characters, for her six children. The blind man made some calculations on his fingers, telling Wu, “Although you have six children, when you die

only five of them will be there to lay you to rest. Your second son, Chengliang will not live to see 30.” Beishui was stunned. She begged the fortuneteller to extend her son’s life. The blind man replied that he could help her, but that she would need to come again, and bring with her a set of offerings: a fish, a chicken, a duck, three meters of handmade cloth, 18 kilograms of rice, and 36 yuan. In those days, this was by no means a small sum. At the time, Chengliang’s father made just 40 yuan a month working as a commune cadre, and rural Chinese would be hard pressed to save 40



Chengliang Shi (front middle) with his mother and siblings

yuan in a year. Desperate to save her son, however, Beishui rushed home and put together everything on the list, and brought it herself to the fortuneteller's home.

Nine years later, the accuracy of the fortuneteller's prediction would receive proof, though his attempts to extend the young man's life proved ineffective.

Worried about the psychological impact the prediction would have on her son, Beishui never told him about the fortuneteller's prediction. Despite the fact that she had paid to have his life extended, she worried constantly about her son's fate. On the day Chengliang brought his bride home to live with him, a highly inauspicious event occurred. According to local Dong minority custom, when a man goes to the home of his bride to bring her home, he must bring with him a set of gifts, including a live mountain goat. Yet as everyone was celebrating, the goat unexpectedly fell to its death!

Prior to turning 27, however, nothing else out of the ordinary happened to Chengliang, and he and his wife soon had two sons. Then one day, during his twenty seventh year, he found himself loading lumber into a car in the village. When he was finished, he jumped down, only to catch his knee on a rusty hook, which caused him to fall to the ground. Rolling his pants up to get a look, he found a nearly eight centimeter long gash along his knee. By the time he returned home, the wound had started to swell and was showing signs of infection. It soon festered. After the village health clinic diagnosed him with tetanus, he was rushed to the county hospital. He spent five days there, but his condition only worsened, and all hope for a recovery was slowly lost. Feeling he was not long for the world, he told his wife, "I'm almost done. It's a shame, our sons are so young. After I die, you can take another husband, but don't leave the family." With tears in her eyes, she agreed to his request, saying, "I won't go, I'll stay at home until our sons grow up."

After Chengliang passed away, his family brought his body home for burial. Just one year later, on January 10, 1988, in the neighboring village of Zhangli, a boy by the name of Meng Yang was born. His father, Xiangping Yang, was a friend of Chengliang's father, and his mother was a woman by the name of Nianliu Long.

One day, when Meng Yang was two, his mother used tongs to add a piece of charcoal to the fire. Soon after walking away, she realized her young son had used the tongs to take the charcoal she had just added back

out of the flames. She put it back, and he took it right back out again. This happened three times. Confused, Nianliu asked her son, “why do you keep taking the charcoal out of the fire?”

“I want to give it to daddy,” Meng Yang replied.

“Where is your daddy?”

“I have another daddy, in Xinzhai.”

By this point, Nianliu felt a little scared, and tried to get more information about this other father. Meng Yang told her that his other father was also trying to get warm by the fire, but needed charcoal, and that the man could perform opera and was a village cadre.

One day when Meng Yang was three, he was sitting by the fire with his mother. Glancing over her, he said, “Mommy, you’re not pretty, my wife is prettier than you!” His mother again felt shocked. The little boy then told her who his wife was, and that he had two sons. Around this time, Meng Yang began frequently asking to be taken to see his “family,” but his mother refused to take him to establish the relationship, on the grounds that he was too young.

One day that year, Meng Yang told his mother, “I will definitely go back to Xinzhai, I have to pick up the cotton overcoat my father bought for me!” When Chengliang was in high school, his father had bought him an excellent overcoat. After Chengliang died, his family, unwilling to part with it, chose not to burn it, and kept it in their home instead. Meng Yang’s repeated demands to be taken to see Chengliang’s family eventually drove his mother to relent, and she agreed to go with him to Xinzhai.



A photo of Meng Yang, aged 13.

In 1990, Meng Yang had his mother prepare two bags of charcoal and a chicken as presents, and the two of them took a bus to Xinzhai to meet Chengliang’s family. After getting off the bus, they walked past a number of houses, and Long took the opportunity to test her son. Pointing to various homes, she asked, “Is this your house?” Yet the little boy was not at all confused on returning to his “hometown.” Walking in front, he took his mother directly to where he lived in his past life. When the villagers learned from Meng Yang’s mom that the boy was Chengliang come back to meet his family,

the whole town was so on in a stir. Everyone streamed out to see them, calling out to Meng Yang, “Chengliang’s back! Chengliang’s back!” The scene left the child embarrassed, and his face blushed red and he lowered his head. Eventually, the two “outsiders” arrived at the Shi family home surrounded by a dozen or so villagers. Yuyan Shi and Beishui Wu were confused when they heard the people below shouting “Chengliang’s back!” Their son had been dead for four years, they thought to themselves, how could he be back? Emerging from their home, they soon understood the villagers’ meaning: the three year old boy standing in front of their home was the reincarnation of their son! The pair burst into tears, and invited their “son,” who had travelled so far to see them, into their home. Not long after, Chengliang’s widow, Cuihua Yao, hurried over to join them. To their surprise, the woman was not happy to see her husband’s reincarnation, and even seemed angry at the boy. She accosted Meng Yang, “Do you recognize me? You cast us aside, now you come back looking for us?” In the face of this, the boy’s face only grew redder, and he slumped even further down. His mom tried to cool the tensions, telling Cuihua, “Don’t blame him, it’s been hard for him too. We don’t choose when we die, and he’s spent the last few years thinking of you!”

Soon Chengliang’s older brother, Chenghe Shi, arrived. Someone asked Meng Yang, “Look, who is that?” Meng Yang lifted his head, took a glance at the man and replied, “My older brother.” Chenghe Shi then asked the boy, “How many brothers and sisters do we have, and who are they?” Yang replied by listing all their siblings by name, and even mentioned that their older sister Hezhi Shi had married into a family in the nearby town of Pingyang.

At noon, the Shi family laid out a feast welcoming “Chengliang” and his mother. Embarrassed, Meng Yang kept his head down, though during the meal he stole several glances at Cuihua. In the afternoon, as Meng Yang and his mother prepared to head back to Zhangli, the Shi family found it hard to say goodbye. Yuyan Shi found the jacket he had bought for his son, and gave it to Meng Yang. He also gave 200 yuan to his mother, pressing it on her until she finally relented. From that point on, the two families visited each other every year, and Meng Yang had two families that loved him.

A year later, Cuihua Yao found a husband willing to join her family, a man by the name of Yongjun. The two of them had a daughter, Caichuan Shi. In the words of one well wisher who visited Beishui, “Congratulations,

one of your children has been reborn, you gained another, and a third was born. Now you have an extra son and an extra granddaughter!”

Meng Yang worked in Shenzhen for a number of years. When he met his wife there, he gave a call to his “father,” and invited Chengliang’s entire family to attend his wedding. Ten members of the family set out, including Chengliang’s parents, children, siblings, and wife, as well as her husband. After they arrived in Shenzhen, Meng Yang personally picked them up and took them to his home. His soon to be in-laws were perplexed, their son-in-law seemed to have families coming from all over, but Yang assured them they were all real.

Meng Yang bears a striking resemblance to Chengliang, not just in appearance, but in body type and temperament as well.

### **An Interview with Cuihua Yao**

Chengliang Shi’s wife Cuihua Yao has an exceptional memory. Although her husband has been dead for thirty years, her memories of him remain clear.

She remembers that she got married to Chengliang on February 1, 1981, and their first son, Tongze Shi, was born in 1982, with their second, Tongling Shi, following two years later, in 1984. Chengliang died at 7 o’clock in the morning, on January 1, 1987. At the time, the two were deeply in love.

At noon on December 21, 1986, Chengliang fell from the truck where he was loading lumber, accidentally catching his knee on a rusty hook, which cut through his pants and left a nearly 8 centimeter gash along his leg. Although it did not bleed heavily, the wound, which resembled a gaping mouth, was terrifying to behold. Chengliang treated the gash with herbs for seven days, to no effect, as he battled fever, chills, and muscle tightness. He died just five days after being transferred to the county hospital. The official cause of death was tetanus.

Cuihua was there for the last three days of her husband’s life. By 3 o’clock pm on December 31, Chengliang was convinced his death could come at any moment. With a heavy heart, Cuihua told her already weakened husband, “Things are serious, I’m afraid you won’t be able to recover.”

“If I can’t make a recovery, find a man willing to marry into the family, but don’t leave home,” Chengliang replied, just before losing the

ability to speak. He passed away at seven the next morning. After he passed away, Chengliang's body was brought back to Xinzhai for burial on a tractor. He was given the standard funeral for someone who had died of illness, but they did not erect a tombstone for him.

Cuihua told me that, in each of the 24 years following Chengliang's death in the hospital (1986-2010), she saw "Chengliang" in her home multiple times. This figure wore the same clothes as Chengliang, and looked just like him, but whenever Cuihua looked at "Chengliang's" spirit in the eyes, he would turn away and disappear.

One time, Cuihua dreamed that her husband had returned, and things were just like when he was still alive. She woke with a start, and felt as though there was someone in bed with her, massaging her. She felt around with her hand, but she was alone, and she spent the next few days ill. Chengliang was reincarnated less than two years after his death. So who was this "Chengliang" that visited Cuihua several times a year, every year, for 24 years? Chengliang's older sister, Hezhi Shi, believes it was the part of her brother's spirit tasked with guarding his grave.

Meng Yang's mother took him to Pingyang for the first time when he was three years old. Over the ensuing ten years, he visited Chengliang's family almost every year. Cuihua Yao was very tender with him, and treated him like a son. For his part, Meng Yang loved eating Cuihua's rice cakes, and took every chance he could to steal glimpses of her.

Cuihua told me that she has not seen the spirit of her former husband these past five years.

In accordance with her husband's dying wish, Cuihua found a husband, Yongjun Wu (b. 1956), willing to marry into the family. The two of them had a daughter named Caichuan Shi. In all respects, Yongjun has behaved in an extremely filial manner towards Chengliang's parents. Although Chengliang's parents still had three daughters and two sons left living after Chengliang's death, it was Cuihua and her husband who stayed with them and cared for them. They washed the old couple's clothes, cooked for them, and emptied their chamber pots. They treated them as if they were their own parents.



Chengliang's widow, Cuihua Yao (Front Left), with their two sons (Back), and Cuihua's daughter by a later marriage (Front Center).

Meng Yang was schoolmates with Cuihua and Yongjun's daughter, Caichuan Shi, at Tongdao No. 3 Middle School. While they were there together, Meng Yang frequently gave a portion of his things to this girl, and took care of her like a little sister.

According to Cuihua,

Chengliang was an extremely lively and mischievous young man, whereas Meng Yang is more well-behaved.

Note: Meng Yang's father, Xiangping Yang, was a co worker and friend of Chengliang's father Yuyan Shi. The story goes that as Chengliang was being treated at the county hospital, Meng Yang's parents were traveling in the county seat. Thus, Chengliang's spirit followed them back to Zhangli village to be reborn. Yet, if Chengliang's spirit had gone to Zhangli, and his body had been taken back to Xinzhai, whose spirit was appearing in front of Cuihua? I asked Chengliang's older sister, Hezhi Shi, whether, after someone has died and been reincarnated, there was still a need to visit their grave. She answered, "Don't you know a person usually has two spirits? After one spirit has been reincarnated, there is still a tomb guardian spirit (secondary spirit), in charge of protecting the tomb!" It is likely that the spirit Cuihua was seeing was the one left to guard Chengliang's tomb, which



The gravesite of Chengliang Shi (no gravestones are erected for those who die from accidents)

is located a mere few hundred meters from the family home. When I asked Meng Yang whether he had any recollection of his spirit taking on Chengliang's form, leaving his body, and traveling the several dozen kilometers to Cuihua Yao's home to see her, he answered that he had no memory of that ever happening. This is potentially another case of two spirits inhabiting the same body, with the reincarnated spirit being Chengliang's master spirit, and the spirit seen by Cuihua his secondary spirit.

### **In Meng Yang's Own Words**

When I was younger I was exceptionally afraid of riding in cars, and I refused to ride even bicycles. As soon as I would enter a vehicle I would feel extremely unsettled, and sometimes I just couldn't, and would have to be dragged on by an adult while I cried. Also, I was afraid of blood, and anything red, I would cry as soon as I saw the color! Even talk about blood felt painful.

This year I heard my parents and others from our village say that when I was younger and had just learned to talk, I would constantly recite Chengliang Shi's name and the name of his village. Children can't speak very clearly, but slowly they got the rough idea of what I was saying and asked me about it. I started talking about my past life, such as where I lived, who was in my family, how much land we had, and how I died. At first, no one believed me, but I kept at it, and was always demanding to be taken back to see the village where I had lived. Eventually they grew curious, and sent someone to see whether there really had been such a person living in that village, which they confirmed.

Later, my mother took me to see my old family. That was when I was about three years old. That day I first called out to my [Chengliang's] parents, recognizing them as my own, then I went into the room to listen to stories. At that time, tape recorders used magnetic strips, and my father [Yuyan Shi] had filled an entire cupboard up with tapes of stories. Later, I



A recent photo of Meng Yang

visited a number of times, and each time we would cram into the room and listen to stories for hours. Back then I loved listening to him tell tales.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewees: Meng Yang, his wife and sister in previous life; 3. Location: Meng Yang's past home; 4. Interview Date: 10-Mar-2016/14-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## Chapter 4 Reincarnation from Animals

This chapter introduces six Reincarnators whose previous lives had been animals. Ganyue Wu told us that his previous life Beiling Shi had died and gone on to see Yama, the King of the Underworld, only to discover that only 30% of the new comers were eligible for direct reincarnation, with the remaining 70% commanded to “walk the plank” for the sins he had committed throughout life. In addition, the 30% that had been eligible were not to reincarnate directly into human form, but to go through three lifetimes as beasts before being allowed to walk the earth as a man once again. According to Ganyue, the chances of being able to directly reincarnate into human form after death was less than 10% (some of which were to “walk the plank” and suffer through their punishments before being allowed to reincarnate). Xiao Wu also contributed his account of events in the Underworld, recalling that he had seen many souls ordered by Yama to reincarnate as livestock or domestic animals like chickens, ducks, pigs, or dogs. These souls would spend but a few years in the land of the living before being slaughtered for their flesh and returning to King Yama, where they waited to be assigned the next cycle in their reincarnation.

Some pets and livestock animals could be observed to display extraordinarily signs of affection for their human companions, forming bonds with them akin to those found between family members. This may be because they actually did have a fateful history of some sort with the humans in question during a previous lifetime. According to Huifeng Wu, the souls of animals were able to assume human form after death, thereby gaining the ability to speak in the tongues of men. This was solid proof for

the Buddhist notion of all lives being equal, as well as the idea of saṃsāra, in which the beginningless cycles of reincarnation turned ceaselessly through the six realms of ṣaḍgatīḥ. The beings of these six realms - amongst which are manuṣya, the realm of men, and tiryagyoni, the realm of animals - shared the same type of soul, and should therefore be seen as equals. The bodies of men and those of beasts were like clothings worn by the soul, and differed from each other only in the same way that the clothing worn by various people differed from each other.

This chapter describes reincarnations involving a range of different animals, including bovines, pigs, eagles, and grasshoppers. Other animal reincarnators not included in this chapter include: Yuzhou Wu and Letao Yang..

The 8 cases associated with animals of this book: Eagle-Human(#31); Pig-Human(#32); Grasshopper-Pig-Human-Human(#33); Human-Ox-Human(#34); Ox-Human(#35/#36); Human-Grasshopper-Human(#41); Human-Swallow-Human(#82)

### **31.Yongju Wu, the Reincarnated Eagle: perished from the consumption of a poisoned bird, the eagle spirit manifested itself as a little girl and was reborn the next day**

Yongju Wu was born on October 28, 1952 in the village of Matian, located in the Pingyang township of Tongdao county. When she was dating her now-husband, she had once asked him, “if I told you I was an eagle in a previous life, would you still love me?” And indeed, Yongju had once been a female eagle living on a hill near the village of Matian. On October 27, 1952, the eagle consumed a poisoned bird and perished in short order. The following day, it was reincarnated in the nearby village of Matian, in the house of Wu. During her previous life as an eagle, Yongju often shared the bounty of her hunts with a male eagle. The two eventually fell in love and bonded with each other, forming a pair that soared through the sky side by side and shared a nest as their home, subsisting on small preys such as birds, snakes, and rodents. The female eagle had a particular liking for rotting carcasses, a trait that had apparently been passed down to this lifetime, as

Yongju also seemed to enjoy raw fish, raw meat, and other strongly scented foodstuff.

Female eagles laid 4 to 5 eggs per year. As the eggs hatched, the male eagle would hunt and bring food home for his partner. Before her death, the pair had nurtured more than 100 chicks in a lifetime of almost 30 years. Once they had grown up, the baby chicks would leave the nest and strike out on their own, leaving their parents behind with very little sentimentality on the part of either parties. As she narrated her story, Yongju was able to describe the many minute details of an eagle's life despite being completely illiterate, having attended but a single day of school in all of her life. Coupled with her rather introverted and solitary disposition, this suggested that she would not have been able to describe such accurate details without having had lived through the experience herself. According to Yongju, the language of eagles consisted mainly of four phrases: a long 'ahh-ahh' sound that meant 'goodbye', a long 'coo-coo' sound that served as an invitation to dine, a long 'guhk-guhk' sound to say 'come!', and finally a 'guo-guo' sound for 'mutual loving'. Ever since she was little, Yongju would hear the cries of passing eagles as she worked on the hills, and would stop whatever she was doing to call back to them. On a few occasions, their conversation had led to actual physical interaction.

In the year 1952, the eagle that was Yongju's past life had already been close to 30 years old. Fortune was not smiling upon her that year, as she had just unknowingly consumed a bird that had been killed by poison. By the time her partner arrived, Yongju had already stopped breathing. Her departed soul watched as her sorrowful lover prodded her with his beak. When her body gave no response, her lover lifted it with his claws, picking it up and putting it back down three times before ascertaining that she had indeed passed on. With nothing left for him to do, the male eagle flew off alone in deep sorrow.

On that very same day, the now disembodied soul of the female eagle flew towards the village of Matian, settling into the home of the family Wu where a pregnant woman resided. It landed first on the second floor upon the drying lines, before making its way into a room through the window. Once inside, the spirit manifested itself and attracted the attention of an old woman who would later become Yongju's grandmother in this lifetime. Having made its presence known, the eagle spirit landed on the floor and changed into the form of a little girl, drawing itself up to more than 3 feet in

height. Grandmother asked the little girl, “where did you come from?” And the little girl replied, “I transformed from an eagle.” And so, the little girl born from the spirit of an eagle spent a remarkable number of hours with the old woman, which seemed to suggest that animal spirits were capable of communicating with perfect strangers once they had manifested themselves and assumed human form. The next day, Yongju was born.

Two years after her birth, Yongju, like the other Reincarnators of Pingyang, began to talk about her past life. Her parents did not like this at all, and had even slapped her on the face for saying that she was an eagle. Yongju, however, would not be deterred. So her parents, in their attempt to make her forget her past life, enlisted the help of a local folk remedy that involved the consumption of a gruel made from red carps. This, too, failed to have any discernible effects.

Yongju and her husband in this lifetime entered their union freely and shared a loving relationship, raising two children together. When asked whether she would choose to be reborn as a human again or go back to being an eagle when her time came, she answered, “There’s so much less freedom in being a human! There’s so much to fret and worry about, and it’s really hard to earn a living. I’ve worked so hard for more than 60 years, and my hands are all calloused over like pine tree trunks, but I’ve only managed to raise two sons. In comparison, raising more than a hundred children in a lifetime as an eagle was far, far less exhausting! I don’t want to be human again; I want to go back to being an eagle!” And indeed, what a life it must have been to spread her wings high above in the blue sky, soaring above the mountain ranges!

### **Addendum on Yongju Wu: Remarkable Eyesight**

On March 6th, 2016, I was on my way to interview another Reincarnator from the same village as Yongju and decided to pay her a visit. Yongju welcomed me with great enthusiasm, and I felt a jolt of pain as she shook my hand. I was surprised by the amount of strength possessed by this old woman well into her 60s - could it be related to her being an reincarnated eagle spirit? I followed this line of thinking, and hypothesized that her eyesight, like her grip strength, may also be extraordinary by human standards. And so we decided to put the hypothesis to the test on that very same day.

In the afternoon, Yongju and her first daughter-in-law accompanied us to the edge of the village, where I pointed to two barely visible figures on a hill far off into the distance. No one in our group was able to discern any sort of details about them - not their facial features, nor their gender, nor their attire or what they were doing. I then asked Yongju to describe what she saw, and, incredibly, she was able to easily describe the figures in great detail: “That woman over there is in her 40s. She’s wearing a white top with flower prints on it, and she is carrying some fertilizer barrels! The other is a man wearing black clothes.” I asked her if she could recognize who the people were, and she answered, “Yes, of course! The one in white is Shatan’s grandma!” The weather at the time was overcast with a bit of fog. Exactly how much better was Yongju’s eyesight compared to a regular person in order for her to recognize someone from 5000 feet away in such conditions? Her astounding eyesight, like her extraordinary grip strength, may very well be a trait of the eagle that had been passed on to her through reincarnation.



Yongju Wu, harvesting fish and tadpoles from her family’s private fishing pond to prepare a feast for guests.



Yongju's house(right)



While shaking hands with Yongju Wu, I could feel immense strength of an eagle's talon in her hand!

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: Yongju Wu; 3. Location: Yongju's home; 4. Interview Date: 20-Jan-2016/06-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li



Yongju Wu (front)



Marked in red circles are the two local villagers. Due to the enormous distance, no details whatsoever could be discerned by the eyes of regular folks. Yongju's miraculous eyesight may be related to her past life as an eagle. (Note: the image above is an enhanced view of the image below.)

### **32. Yongyang Rong, the Reincarnated White Pig: able to understand human speech**



Yongyang Rong as an infant

Yongyang Rong was born on December 17, 1986 in the village of Dongjiang, located in the township of Pingyang.

Yongyang had been able to speak in simple phrases since he was a year and eight months old, but his speech was not always very clear. One day, Yongyang was playing by the pavilion in the village when he noticed an old woman harvesting hogweeds nearby. He immediately made his way over and stopped her, exclaiming: “Don’t use those kinds of hogweeds - they are super spicy!” The old woman was surprised to hear this coming from a small child who couldn’t have been more than two years of age, so she asked him, “And how would you

know that?” “I’m a pig!” Yongyang answered matter-of-factly, seemingly too young to be bothered by the fact that he had just declared himself to be a pig. Amused by his answer, the old woman asked, “And which family might you belong to, little piggy?” To her surprise, Yongyang immediately gave a rather specific answer: “I am from Rongmei’s family!”

This was the first time little Yongyang had ever mentioned his past life as a pig; perhaps seeing the old woman harvesting hogweeds sparked his memories. Later that day, the old woman mentioned their conversation to Yongyang's mother, Jutao Lu, who was very surprised to learn about her son's unusual past life.

After this initial event, Yongyang began to produce more and more fragmentary accounts of his past life as a pig. As it turned out, he was a white pig - one of the several kept by the family of a local villager named Rongmei, who fed the pigs by cooking hogweeds harvested from the hills with rice and bran. All the other pigs finished their meals without the tiniest bit of leftover, but this one particular pig had always been especially picky, leaving the less tasty bits in his trough. The owner would often get angry about the wastage and yell at him while striking his snout with a tree branch.

One day, his owner got together with three butchers who made their living selling pork, one of whom was named Yongyao Rong. While the butchers spoke with his owner, the white pig listened and realized that his owner intended to sell him to this group of men to be killed for meat. Terrified, the white pig waited for the butchers to open the gate, and bolted from the pigsty onto the streets, then made his way frantically towards the hills. The three butchers, along with his owner, chased after him with ropes and eventually caught up with him, bringing him back to the village firmly secured.

As they prepared for the slaughter, one of the butchers jokingly told him, "Hey, remember that it ain't us two doing the slaughtering, yeah? It's this guy, Yongyao - don't you go after the wrong man, now!" The white pig listened and understood. He turned his head and caught a glimpse of Yongyao, who was ready to kill him. Yongyao did not notice anything out of the ordinary, so he killed the pig as usual.

His soul departed the body of the white pig and had nowhere in particular to go, so it simply returned to the pigsty at Rongmei's family, where it spent another half a year. During this time, Jutao was pregnant with child, and often passed by the Rongmei family home on her way to visit her mother - which she did on a regular basis during her pregnancy. Even on the last couple of days immediately prior to the birth of her baby, she would go by Rongmei's place and its pigsty on her way to see her mother. When Yongyang was little, someone asked him, "how did you come to be here?" To which Yongyang would reply: "I came along with my mother!"

The butcher Yongyao had a daughter named Yanli Rong, who was Yongyang's friend as well as a member of the same clan. When someone asked Yongyang, "who slaughtered you when you were a pig?" Yongyang answered, "Yanli's dad did." Yongyao, hearing about this, came by and verified that it was indeed him who did the slaughtering. Afterwards, Yongyao swore to never slaughter another pig again for as long as he lived.

Growing up, Yongyang had never taken to eating pork, and rarely ate any other kinds of meat. His mother grew worried and told him, "You have to eat some pork, otherwise you will be malnourished!" But for whatever reason, Yongyang had to this very day never eaten pork (and rarely any other kinds of meat). Jutao recalled that little Yongyang would often wake up from his sleep in the middle of the night bawling his eyes out, and could not be consoled.

At around 4 or 5 years of age, Yongyang's grandmother began to feed him red carp gruel in hopes of making him forget about his past life as a pig.

Yongyang refused to let his family be interviewed. According to him, he would suffer from a fever on the night after an interview, whether that interview was done personally with him or with his family. Moreover, the fever would occur whether he was at home or working in Fujian thousands of miles away (which was a trait shared by Xiao Wu, another Reincarnator featured elsewhere in this book).

Huifeng Wu of Diling village, had once mentioned that she had met a pig spirit on the cemetery hills during her past life as a preta (a spiritual being belonging to one of the six realms of *ṣaḍgātīḥ*). This pig spirit came from a pig that had been slaughtered, and promptly changed herself from the image of a pig to that of a human, thereby proving that pig spirits can directly transform themselves into human spirits upon death without delay. Huifeng recalled that the pig spirit had complained to her, "It was such a terrible life to live as a pig! The food sucked, and the living conditions were abhorrent. I don't want to be a pig again for my next life - I want to be a human!" Huifeng verified that all animal spirits were capable of transforming into human spirits after death, and that they were able to speak in the tongue of men once transformed (for a more concrete example, please see the case of Yongju Wu). Yongyang's particular case, however, further proved that even though some animals were incapable of speaking in the human tongue, they were still able to understand human speech with perfect accuracy.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Yongyang's mother; 3. Location: Yongyang's home; 4. Interview Date: 25-Jan-2016; 5. Interviewer/Cameraman: Changzhen Li / Pengbin Ding

### **33. Xiuying Huang, Memories of Three Lifetimes: the grasshopper, the sow, and the 11-year-old girl**

Xiuying Huang was born in 1921 in the village of Nongnan, located in Lejiang township, Longsheng county, in the province of Guangxi. Her first marriage was to a local man, whose gambling addiction eventually led to their divorce. Xiuying left with their 8-month-old son and remarried a man by the name of Ankun Wu who came from the neighboring village called Dongjiang in Pingyang township, in the province of Hunan. Together, Ankun and Xiuying raised another three sons and two daughters, before Xiuying passed away in 1988 at the age of 67.



Xiuying Huang (center front) with her family in the 80s.

During her

lifetime, Xiuying Huang was able to recall memories from three of her previous incarnations. The first incarnation was a grasshopper from the village of Baozeng in Lejiang county. One foggy morning, the grasshopper came out of the grass and began hopping about. Unfortunately, it did not get very far before being stepped on by someone working on the hills. The second incarnation was a sow who also lived in the village of Baozeng, although Xiuying had never specified the exact household. During her lifetime, Xiuying was able to point out exactly which wild plants the pigs would like and which ones they would hate. She was also able to describe the exact taste of these plants. In those days, farmers would rely on their women and children to gather wild plants from the hills in order to feed the pigs, as real food was a scarce commodity. Xiuying's first daughter-in-law was Quanying Huang, born in the year 1948. Her husband Yongji Wu, born 1945, was Xiuying's eldest son from her first marriage, brought here from Lejiang by her mother. Quanying recalled that on one occasion, she had gathered a basket of wild plants for the pigs. Her mother-in-law saw the basket and promptly ruffled through it, picking out all the chameleon plants and throwing them out, saying that the pigs would not like them. The third and final incarnation that Xiuying was able to recall was her life as a girl from the village of Guangming in Lejiang. There had been a flood when the girl was 11 years old, and she unfortunately drowned when attempting to catch fish in the water. Her final moments just prior to succumbing to drowning was clearly remembered by Xiuying even in her own lifetime. After these three previous incarnations came Xiuying herself - the fourth incarnation - who began to talk about her past lives starting from the age of four, including a great deal of details regarding how her most immediate past life had drowned in the flood. At the time, Xiuying was quite adamant about wanting to find her parents from her past life, but her present parents would never permit her to do so. When Xiuying was nine years old, she went out to catch fish by the river and happened to cross paths with her past life's mother. Xiuying could not help but to follow the woman home all the way to the village of Guangming, where she had lived in her previous life. Feeling rather shy, Xiuying couldn't get herself to go up and say hi, so she ended up staying just outside the doors to the house that she had once called home. As night fell, her past life's mother came out of the house and saw Xiuying, and she asked, "Which family are you from, child? It's getting late, isn't it time for you to head home?" Xiuying felt herself

blushing furiously, but she found the courage to blurt out a greeting, “Mom!” “You were my mom in my past life!” She added hastily. The two of them verified their respective details with each other, and found that everything matched up perfectly. The pair of mother and daughter held each other in a tight embrace and cried into each other’s arms. Not wanting to make Xiuying’s current parents worry, her past life’s mother walked her home to Nongnan village that night. Since then, the two families had joined each other in close kinship, and stayed in contact until Xiuying passed away.

Xiuying Huang’s husband Ankun Wu also passed away in his 50s. According to a Dongjiang villager who built houses for other villages, Ankun’s spirit was reincarnated in the township of Xikou, still within the same county, and he was still living as a man. As for Xiuying, no one knew of her next destination following her death.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xiuying’s daughter-in-law; 3. Location: Xiuying’s home; 4. Interview Date: 06-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **34. Xiao Wu, the Second Reincarnation of his own Great-Grandfather: a previous life as an ox, remembering two lifetimes**

Sude Wu was born in the year 1906 - or year 32 of the Guangxu Emperor, in the calendar terms of those Qing Dynasty days. He was born in the village of Matian, in Pingyang township, Tongdao county, and died in the November of 1969. His soul resided within his grave for 22 years until 1991, when it was reincarnated as an ox and continued to serve the descendants of his own past life until the family sold him off. The spirit of the ox stayed behind in the cowshed of his home village and lived there for another 7 years, until it was reincarnated into Sude Wu’s very own great-grandson Xiao Wu.



Xiao Wu

Xiao was born on February 28th of 2002, and was rather famous by the time he was 13 years old, thanks to his extraordinary account of three lifetimes

spent across three dynasties, spanning a grand total of 110 years.

Sude had two sons before he succumbed to an illness at 63 years of age. The name of his first son was not recorded, but the name of his second son was Binggan Wu. Sude also had three daughters in his lifetime. The first did not make it past her infancy; the second, Beiliu Wu, had also passed away before Sude. The third and final daughter, Beihua Wu, was the only one able to accompany him to the end of his journey. By the time Sude passed away, his first son had in turn produced two children of his own - a three-month-old little boy who had not yet been named, and his three-year-old older brother Hanli Wu. The little boy was later named Hanchun Wu, and would grow up to become the father of Xiao Wu, Sude's second reincarnation.

The following events lent strong credibility to the veracity of Xiao's past two lives:

(1) When Xiao was 2 years old, his mother (from the family of Shi, born in the year 1975) was preparing a warm bath for him when he suddenly pointed towards his grandfather, who happened to be nearby, and exclaimed, "This person should be calling me 'father'!" His mother chastised him, "Don't be silly, Xiao. That's your grandfather!" The little boy repeated even more firmly, "He really should be calling me 'father', though!" This event was to be the first of many in which Xiao revealed memories of his past lives, and indicated for the first time that his past life may have been his own great-grandfather.

(2) On another occasion when Xiao was 2 years old, his grandfather picked him up, only to be slapped soundly across the face by the little boy. Grandfather was stunned, and asked him, "I haven't done anything to you! What did you slap me for?" Little Xiao replied with surprisingly eloquence, "It's because you whipped me when I was an ox. I was working the fields for you that day, and the ground was hard from the drought, so I couldn't move the plow. You thought I was going too slowly, so you started whipping me, which really hurt! So that was my payback." It was thus determined that Xiao had in fact been an ox in a past life. After this initial occurrence, Xiao continued to bring up fragmentary accounts of his past life. Apparently, he had lived inside the grave for 22 years after his life as Sude had ended. Yama, the Lord of the Underworld, decreed that he was to become an ox, so he reincarnated and served the descendants of his own past life for another 5 years. Xiao still remembered what happened on the

day that he was finally sold off, “You guys decided to sell me to the butchers. My spirit didn’t actually go with the body; it stayed behind in the cowshed. The ox that they took away was just the flesh vessel.” Xiao’s grandmother later confirmed that they had indeed sold their ox to fund her son’s marriage, and her son was none other than Xiao’s own father. The year Xiao’s father got married was 1995, which matched up perfectly with the year in which the ox had been sold.

(3) Ever since he was three years old, Xiao had been giving advice on the kind of forage to be given to the oxen. He’d stop his uncle Hanli whenever he was about to feed the oxen things that they wouldn’t like, or things that may be rough on their tongues. On all occasions, Xiao’s advice had been proven to be sound. When he was four, Xiao began to accompany his grandfather whenever they herded the cows on the hills. He was able to indicate exactly where he had slept and grazed in his previous life, and even talked about all the villages that he had visited. Xiao had never personally been to any of these places, but was able to describe them with great accuracy.

(4) When Xiao was three years old, his parents took him to visit his grandaunt Beihua (his past incarnation Sude’s youngest daughter). Upon seeing Beihua’s husband Huayu Yao, Xiao immediately picked up a stick and began beating on this old man, whom he had never met before in his life, all the while yelling, “You ungrateful bastard of a son-in-law - how dare you hide that fish from me!” As it turned out, Beihua’s family had lived through the times of the People’s Commune, when provisions were scarce and life was hard, with fish and meat being extremely rare commodities. One day, Sude was invited to dinner at his daughter’s house. His son-in-law Huayu had just received 3 fish from his production team (the basic workers’ unit in the People’s Commune), and Sude was looking forward to sharing them with his daughter’s family. To his bitter surprise, Huayu took the fish from right in front of his eyes and hid them in the farmlands outside, not wanting to share the treat with his father-in-law. When the meal was ready, Huayu did not even bother to call the family elder to the table. In the end, it was Beihua, Sude’s own daughter, who had invited him to join them for dinner. Knowing the history of these events, it was no wonder that Sude’s reincarnation Xiao had been so keen on punishing Huayu for his past transgressions - the old man’s resentment had been simmering for an entire half of a century!

(5) When Xiao was four years old, he started talking to his mother about the children he had fathered in his past life. According to him, he had produced two sons and three daughters in total. Xiao's mother married into the family from another village, and her knowledge of the family's history was limited to what she had been told by her own husband and his parents. According to them, the family elder Sude had fathered only 4 children in total: two sons, and two daughters - Beiliu, who had already passed away, and Beihua, who was still alive and well. So Xiao's mother questioned him, "You only had two daughters - where did the third one come from?" The little boy, however, was very certain of his memories and refused to change his story. In the end, Xiao's grandfather confirmed that there had indeed been a third daughter, but she never made it past her infancy, so the family never formally acknowledged her existence. This episode was a strong piece of evidence confirming the veracity of Xiao's stories.

(6) Ever since Xiao was very little, he had always been able to recall his uncle Hanli's name, but was never able to remember his own father's name. The reason for this was that Hanli, who was his past incarnation Sude's eldest grandson, had already been named by the time Sude passed away, but Xiao's own father was only three months old at the time and had not yet received a name.

(7) When Xiao was five years old, he would sometimes stand at the site of the old Tianxin walled city and look around, as if he were looking for something. When asked by his mother what he was looking for, he would answer, "Mom, what happened to all those tall earthen constructs?" The "tall earthen constructs" that Xiao was referring to were in fact the walls and cannon towers of the old walled city, constructed from the earth and soil nearby. Xiao said that he had once lived in these earthen constructs. The walls and towers of the old city had been demolished in 1975, a few years after Sude passed away in 1969.

(8) When Xiao was five years old, a guest had once asked him, "How come King Yama had you reincarnated as a human again?" Xiao immediately responded, "What do you mean? Aren't you all here as well because King Yama told you to be?" Xiao added, "Some people get assigned to be pigs or cows or sheep, or some kind of poultry, and they would only get to live for a few years before being slaughtered for food. Then they would return to King Yama and await their next assignment. As for which family they end up reincarnating into, it would have to depend on

yuanfen, or ‘synchronicity and fate’. If they were fated to be together, then they would end up together; but if King Yama disagreed, then you still wouldn’t be able to go where you wanted. Some people got to go where they wanted to go, but only got to spend a little bit of time there before they died again. So just having yuanfen wasn’t enough - you had to have enough of it to stay where you wanted to be.”

(9) One year, on the day of Qingming (when ancestral worship was traditionally practiced), Xiao’s father took him to attend to the graves of his great-grandfather Sude. When they were there, Xiao’s father noticed a small hole behind the family elder’s gravestone. He found a rock nearby and was about to seal the hole when Xiao rushed forward to stop him. “Don’t, dad! That’s the hole I used to get in and out of the grave!” Xiao exclaimed. Having passed away in the November of 1969, Sude must have spent an entire 22 years living inside his grave before being reincarnated as an ox in 1991. No wonder he knew the ins and outs of the grave like the back of his hand!

(10) When Xiao was about 7 or 8 years old, he would often play soccer in the field at the center of the village. Whenever he did so, an old man in his 70s from the family of Yao would come out of his home to play with Xiao. This old man had in fact been Sude’s childhood friend once upon a time, and the pair of them were reuniting as old friends. Xiao joked with grandpa Yao, “You are so old now! But I’m actually much older - you’re only 70 something, and I am already over a hundred years old!” And so it was with the memories of Reincarnators - they never thought of themselves as having died and reborn as a new person, but rather as the same person with one continuous identity and a single line of memory. They may have switched bodies on the outside, but the “me” on the inside was still the same “me” all along!

Xiao’s grandfather and father were very respectful and loving towards him. Whatever Xiao wanted, he would get; his father would rarely turn down a request from him. Xiao would often tell his father, “I am your grand-dad, you know!” On the other hand, Xiao’s mother paid little attention to his special status, “I don’t care who you were in a past life. You are my son in this life, so you gotta listen to me!”

At the time of this case study, Xiao was no longer available for personal interviews. In recent years, Xiao had been coming down with a high fever every time he offered interviews, once going as high as 104

degrees for a total of three days! As such, his mother Mrs. Shi had spoken on his behalf for our case study. Amongst other Reincarnators, there had been other cases of similar fevers following interviews, such as the case with Yongyang Rong.



The village of Matian was built upon the old walled city of Tianxin. This was the site of the original city, with the famous Matian Drum Tower visible to the right. The city of Tianxin had once been a beautiful place rivaled by few others in the world, surrounded by earthen walls on all sides to defend against bandits, with gates built into the walls. Sude Wu lived through that era and knew of all this during his lifetime there. During the Cultural Revolution, the city was completely demolished along with its earthen walls, apparently to repurpose the land for agriculture. Nowadays, the original residents of the city who had been displaced to the nearby hills were making a return to the old site, as the hills were unsafe and prone to landslides.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Xiao Wu's mother; 3. Location: Xiao Wu's home; 4. Interview Date: 22-Jan-2016; 5. Interviewer/Cameraman: Changzhen Li/Pengbin Ding

**35/36. Si Yang and Quanjun Wu: a pair of dueling oxen fought to the death, reincarnated into the same village**

On December 10, 1962, two oxen were grazing on the hills when they suddenly began fighting for unknown reasons. These two oxens, one black and the other yellow, both belonged to the Gaobu village production team of the People's Commune in Pingtan township, Tongdao county, in the province of Hunan. The two wrestled each other with all their might and, in the heat of battle, forgot about where they were. They took one misstep, and the next thing they knew, they were tumbling down the steep hills together, falling to their deaths instantly at the foot of the hills. An old farmer from the Xian family hurried towards the scene of the commotion. Upon arriving, he was stunned to discover the two best oxen of the entire production team lying motionless on the ground, fallen to their death with an impact so hard that one of the black ox's horns had been broken clean off. The old farmer lamented the tragic loss, and said to the dead oxen, "What a shame that your lives had ended just like that, after a lifetime spent slaving away. We didn't even sell you or send you to the butchers! Such a shame. Go get yourselves reincarnated as men for your next lives!"

On the same evening, a mere 200 meters away from the site of the oxen's demise, the Yang family of Gaobu village welcomed a newborn little boy into their lives, and gave him the name Si Yang(#35). Two days later, on the 12th of December, the Wu family, who were also of Gaobu village and located 500 meters away from the site of the oxen's demise, celebrated the birth of their own little boy as well, naming him Quanjun Wu(36#).

The two boys had a fairly ordinary childhood, except for the fact that both began to talk about their respective past lives as one of the dueling oxen when they were each a year old. Si Yang turned out to be the reincarnation of the yellow ox, whereas Quanjun Wu was the black one with the broken horn, which earned him the nickname "One-Horned Bull" amongst his childhood friends. As they grew up, the pair of them both continuously volunteered accounts of their daily lives as oxen, as well as details regarding the day of their final fight. As a child, Quanjun would sometimes accidentally fall from his chair and lament, "That felt just like the day when I fell off the cliffs as an ox!"

Si and Quanjun were distant cousins and of the same age, so they got

along quite well. However, their personalities were anything but similar. Ever since he was little, Quanjun had felt embarrassed about calling himself an ox, and deliberately tried to avoid the topic of his past life. Not only that, he also tried to convince Si to drop the topic as well, and wanted him to stop telling people about their shared past. Si, on the other hand, had no qualms about discussing the topic, and continued to tell his story for years. When he was a bit older, Quanjun would grow to resent being called “One-Horned Bull”, and reacted defensively against anyone who still called him by that nickname.

According to Quanjun’s mother Kuimei Yang (born 1940), Quanjun was a mild-mannered, polite, and respectful child. Ever since they went to elementary school together, Quanjun and Si had both gotten very “bullish” grades and remained at the very top of their class. Quanjun would later go on to graduate from junior high with outstanding grades and be accepted into the county’s pre-teachers-college institute for his senior years (the most popular option for top students back in the days). He was now teaching senior years at Longcheng Middle School. As for Si, he ended up attending a university, and was now a public servant for the county administration.

Kuimei also remembered that Quanjun had always been very healthy as a child, and rarely got sick. According to her, Quanjun was able to eat two whole bowls of rice each meal, had impressive strength, and slept more than other children did. The various details surrounding the pair’s experience during their existence as cow spirits, as well as details regarding the process by which they reincarnated into humans, could not be obtained, as neither were available for personal interviews. The unusual reincarnation story of Quanjun and Si, however, was famous throughout the land, and it would be rare to find anyone who had not heard of it.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Quanjun’s mother; 3. Location: Quanjun’s home; 4. Interview Date: 25-Apr-2016;5. Interviewer/Cameraman: Changzhen Li

## Chapter 5 Reincarnation from Accidental Deaths, Military Casualties, or Murders

Up to 70% of all reincarnation cases detailed in this book involved an unnatural cause of death, including 30 cases of unexpected demise. The causes of death in these cases are as follows:

Lost in battle: Shimen Yang, Zaiwen Xiao, Tongwen Yang, and the past live of Zhongri Wu.

Suicide: Nianxu Shi, Yichun Yao, Xiangmin Yin, Mi Yang.

Intentionally killed: a white pig from Dongjiang, an ox from the village of Matian, a teenager from the family of Yang in Hong xiang, Nongyin Yang, Fengqin Wu, Beihong Liang of Diling village, an unknown individual from Sanjiang county.

Poisoned: Jia'an Yao, Shengmou Ding, a female eagle from the village of Matian

Electrocuted: the past life of Shilei Shi

Traffic accident: Suyan Wu, Quanzhang Li

Fatal injury: Xianhua Long, Anlan Wu, Liangzu Yang, Chengliang Shi, a yellow ox from Gaobu village, a black ox from Gaobu village, Pingmei Rong

Drowning: Hongmei He, Beixia Yang, an 11-year-old girl from Guangming village

Childbirth: Kunlan Yao

Choking: Fangman Wu

**37. Zhao Wu, the Reincarnation of Shimen Yang: brother and sister killed by Japanese invaders, the pair of souls flew upon the clouds to be reborn in Dongjiang on the same day**



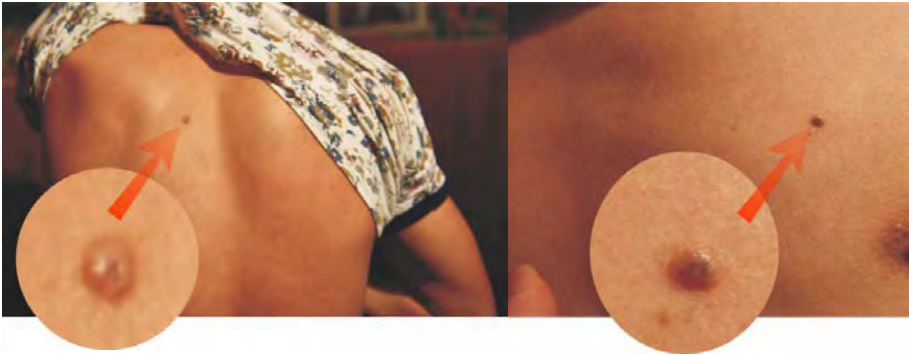
Zhao Wu

Zhao Wu was born at 9 p.m. on April 20, 1982, in the village of Menglong, Pingyang township. His father is Guangfu Wu, and his mother is Yubing Wu.

Ever since he was little, Zhao had been gifted with an extraordinary memory and amazing communication skills. Not only did he begin to talk about the details of his past life from a very young age, he was also able to recount an impressive array of tales that the locals had never heard of. When he was about five or six years old, he would often be invited to his relatives' homes, and on each occasion, he would manage to gather a crowd of grown-ups as he told his stories. He was as mature, composed, and sophisticated as any adult, and the grown-ups would correspondingly treat him with courtesy and respect.

According to the stories told by Zhao as a child, his previous life was someone named Shimen Yang, a non-Kam-ethnic villager from somewhere near the city of Guilin in Guangxi. In 1944, the Japanese invaded Guilin and burned his village to the ground, murdering his parents in cold blood. Not long after, his sister Shimei Yang was also killed at the hand of the Japanese, succumbing to a fatal wound in the head from being smashed with a stone. Just before his little sister took her final breath, she told him, "I hope we will still get to be siblings in our next lives!" According to Zhao, his past life was about 18 years old at the time, and both of their parents were doctors; they had been enjoying a peaceful and prosperous life before the invasion occurred.

After laying his parents and little sister to rest, Shimen fled with several of his fellow villagers to a nearby limestone cave amongst the mountains. Driven by the desire to avenge his fallen countrymen and his family, Shimen quickly joined the resistance militia and took up arms against the Japanese invaders. One day, Shimen shot two Japanese soldiers during a battle, but before he had a chance to celebrate, his victory was cut short by a bullet aimed at his chest. The bullet entered from the front left, and exited through the top left area of his back. Shimen immediately collapsed onto the ground, landing face-first into a puddle of water, choking on it as he died.



↗ A birthmark, marking the entrance wound of the bullet  
↑ A second birthmark, marking the exit wound of the bullet

Having choked down that one last mouthful of water, Shimen passed away as his spirit shed its mortal coil. And so ended the tale of Shimen, who sacrificed his life for his nation, joining the other three members of his family on the list of wartime casualties. Not long after Shimen's demise, his now-disembodied spirit found that of his late sister Shimei, and the siblings were reunited in the afterlife. The days they spent as spirits were very difficult, as there was no one left to make offerings for them. As a result, they often spent their days starving, subsisting on roadside vegetations whenever they got too hungry. The Qingming Festival of each year was the traditional time for practicing ancestral worship, and the villagers would attend to the burial grounds of their ancestors and make their offerings. This always attracted huge crowds of starving spirits, fighting to get their hands on this rare feast, as most of them did not want to steal food from the living even when they were starving.



Altars for the adjudicator are erected at the end of the bridge not leading to a path. In the adjudicator's right hand is the "brush of soul-snatching", and in his left is the "book of life and death". With these, he is able to determine the lifespan of mortals.

After roaming for 38 old years as starving spirits, the pair of siblings made their way together towards the Naihe Bridge - the crossing between the realm of the living and the realm of the dead. Before crossing the bridge, each spirit must consume a concoction prepared by Meng Po, the Crone of Forgetfulness. Meng Po's brew would make the spirits forget their past memories before crossing into their next lives. Shimen's little sister drank her portion as instructed, but Shimen was able to avoid drinking his, as he had choked down plenty of water just before he died and was not at all thirsty. Once they had crossed the Naihe Bridge with a host of other spirits, they came upon a very large building. The interior of

the building was filled with what appeared to be the heads of humans - men, women, young and old. The spirits were told to enter the building and retrieve a head from within. As each spirit entered and came back with a head, some of them were surprised to discover that while their heads looked perfectly human when they were inside the building, they had somehow transformed into the heads of various beasts such as horses, oxen, pigs, or dogs when they came out. These heads indicated the destination for each spirit's reincarnation, and revealed the mortal forms they were to take for their next lifetimes. Shimen and his sister entered the building and each came back with a human head. When they came back out, an old man with a white beard (possibly an adjudicator of the afterlife) was there to meet them. The old man took a look at the sibling pair, and told them, "We wanted to

assign you two to the same family, since your sister made a dying wish to be siblings again in your next lives. Unfortunately, your parents wouldn't be able to handle the both of you, so we had to split you up, though you won't be very far from each other. You may go on your way now."

And how, you may ask, did the pair of siblings get all the way from Guilin, Guangxi to the Dongjiang district of Tongdao county, in the province of Hunan more than a hundred miles away? As it turned out, the brother's current incarnation Zhao had an uncle named Guangji Wu (born 1951). He was reassigned for work in March of 1982, and got transferred from the 4th Prospecting Team of Changsha in the province of Hunan back to the Tongdao County Winery, which was located in the same county as his hometown, the village of Menglong. He decided to drop by the village for a visit on the way to his new workplace, so he took the train from Changsha (his old workplace) to Guilin, then transferred to a bus at the Guilin train station towards the county town of Tongdao, then finally took another bus from the county seat back to his home village of Menglong. When Zhao was little, he recalled that his spirit, along with his sister's, joined their uncle-to-be at the Guilin train station. While their uncle Guangji was riding in the bus below, the siblings were flying hundreds of feet above him, both riding along on a single cloud for the entire duration of the journey.

The village of Dongjiang and the village of Menglong were both situated in the the district of Dongjiang, located about half a mile from each other. The bus that Guangji was on first passed through the village of Dongjiang, where the spirit of the sister was supposed to go for her reincarnation. She said goodbye to her brother and got off at her stop. The brother continued to ride along with the bus for another half a mile, until they had reached the village of Menglong, where he found the house of his present-day parents and reincarnated. Looking back at Guangji's arrival time, we could see that the pair of siblings must have each stayed a month at their respective destination before reincarnating on the exact same date. Such a coincidence further proved that the entire process of their reincarnation had been predestined. According to Zhao's mother, his birth did not go smoothly at all; even though he was not her firstborn, she still had lots of trouble giving birth and nearly lost her life in the process. It was not until Zhao was much older that he came to realize what the adjudicator of the afterlife had meant when he said that his parents "wouldn't be able to handle the both of them."



Zhao (5th row, 6th from the left) and Yongyan (3rd row, 5th from the left) in their elementary school graduation photo.

of Dongjiang and the village of Menglong both attended the same elementary school: Dongjiang Integrated Elementary (note: “Integrated Elementary” referred to the fact that both the primary elementary levels and the secondary elementary levels were “integrated” into a single school). After his first day at school, little Zhao came home exceptionally excited, and declared to his mother, “I saw my sister from my past life today! Her name is Yongyan Rong, and we are even in the same class!” To this day, it wasn’t very clear how Zhao had managed to recognize Yongyan as his reincarnated sister on the very first day of school, since the different incarnations of the same individual may not share any physical resemblance at all. (Note: a similar phenomenon could also be found in the case of Kefu Wu)

Unlike Zhao, Yongyan did not retain any of the memories from her past life. According to Yongyan, she got along famously with Zhao when they were attending elementary school together, and often stayed at each other’s for dinner. Zhao used to occasionally pick on the classmate sitting next to him, and his neighbor would declare, “I’m not sitting with you anymore! Why don’t you go sit with your “sister”?” And as it happened, Zhao did end up sitting with his sister in the third grade. Yongyan, however, was never able to find the courage and ask her “brother” about the details of their past lives, probably because she was afraid of the violent circumstances surrounding their deaths. As a result, she would only listen

When Zhao was little, he would search far and wide for his sister’s reincarnation. Even though he knew for sure that she would be in a nearby village, his search had not been fruitful. The children from the village

when Zhao raised the topic himself. The story of Zhao and Yongyan being siblings in a past life was famous throughout the region, known to everyone who attended their school, as well as all the local villagers.

Yongyan was the youngest of her family, with an older brother and an older sister before her. When she was little, she would get into fights with her older brother, and he would attack her using the name of her past life, “Shimei Yang, why don’t you just go live with your “brother” Zhao? Don’t stay in this house anymore!” As for Zhao, he was often silent on the topic of their past lives, only recounting details whenever something jogged his memory. Once when he was little, his mother was making some ba-ba breads (a type of sticky pastry made from glutinous rice or corn-based couscous, usually intended as offerings for ancestral worship). Zhao saw that the breads were uniform in color, and asked his mother, “When I was in Guilin, I saw ba-ba breads in red, yellow, green and white, and they came in giant wooden barrels. How come the breads here only have one color?” Throughout his early years, Zhao had also recounted many more details regarding his old family back in Guilin, but most of these had been unfortunately forgotten.

Yongyan and Zhao were both quite good at school and achieved similar grades. Out of around 40 students in their class, they both usually ranked in the top 5. On the other hand, their respective siblings in this lifetime trailed far behind; Yongyan’s older brother, for example, usually only managed to get to rank 28, whereas her sister hovered near rank 15. Despite having never studied medicine in his current lifetime, Zhao had managed to miraculously cure a host of different illnesses for others. Once, Zhao was setting up a cooking station in the village of Xiyao (located in the province of Guangxi) when he came across an old man plagued by recurring migraines. Zhao offhandedly mentioned that he should combine certain herbal medications, and the old man followed his advice. Two days later, the old man’s symptoms had been entirely resolved. On another occasion, Zhao was doing some renovation work in the township of Ganxi when he saw a man who looked rather ill. Zhao again offhandedly mentioned that he may want to have certain areas of his body checked out, and the man followed his advice, only to discover that he indeed had problems in those areas. One must wonder whether Zhao’s bursts of clinical genius stemmed from his past life; after all, both of his past life’s parents were doctors, and the art of medicine was often passed down the family during those days.

Today, Zhao had gotten married, and made a living renovating cooking stations. He also raised two children - a son and a daughter. His past sister Yongyan married relatively late, but eventually also founded a family with a member of Zhao's clan.

Addendum: On May 27, 2018 I supplemented Zhao Wu's interview using a social media app. Regarding how, on his first day of school in the first grade, he was able to recognize his little sister from his past life who had been reincarnated as Yongyan Rong and of whom he had no past life memories, he said, "It was intuition."



Zhao's home (front right) in his present lifetime. It is located in the Dongjiang district, which has the nickname of "Little Hainan" due to its unique climate (Hainan is a tropical island in southern China)



In many cases described in this book, the interviewees mention crossing a stone bridge in the underworld, much like this one in Dongjiang Village, after passing away from their previous lives.

Interview Note: 1. Virgin Media Interview: Not sure; 2. Interviewee: Zhao Wu, his mother and his sister in last life; 3. Location: Zhao Wu's home; 4. Interview Date: 06-Apr-2016/11-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**38. Jinhong Yang, the Reincarnation of Zaiwen Xiao: birthmark from bullet wound in a past life, meeting his old family for the very first time**

Jinhong Yang was born on November 9, 1958, in the village of Matian, Tongdao county. Ever since he was little, the locals had been calling him “Ol’ Xiao”, because that was what he told everyone ever since he could speak. “My family name is Xiao!” Jinhong would declare, “And I serve in the independent regiment of the People’s Liberation Army!”

In Pingyang, almost all Reincarnators were able to verify the identities of their past lives and find their previous parents. Once they had reunited with each other, there would often be visits between the two families. Ol’ Xiao, however, was a special case. He was only able to remember the intense battle on the night of his death and the 8 years he spent as a spirit afterwards. The life he had lived before that fateful day was almost a complete mystery to him, and he wasn’t able to remember much that would help him establish his past identity. For instance, while he was able to remember his last name “Xiao”, the rest of his name eluded him. He was also unable to recall the names of his past family members, nor the address of his old home. As such, the mysterious identity of Ol’ Xiao’s past life had remained unsolved right up until the day after my visit.

After we concluded our initial interview, Ol’ Xiao led us to the sites of his last battle with much enthusiasm. We toured several key locations in the area, including the place where his forces had gathered on the night of his death, his escape path after being shot, a pond he fell into, and the rice mill where he hid himself.

When we concluded the interview and made our way out of the house, we came upon a villager from the Yang family. He told us that his father Xinde Yang was acquainted with Ol’ Xiao’s past life. According to Yang, Ol’ Xiao used to be a soldier in active service of the People’s Liberation Army, and had sacrificed himself to protect a fortified village. We thanked Yang for his information and continued on our way, only to come upon yet another person related to Ol’ Xiao’s story. Ol’ Xiao introduced him with a hint of sentimentality, “Remember the Captain Rongyi Yao I kept telling you about earlier? He commanded us on the night of my death, and this is his son! His father remembered my past life as a

soldier under his command, so he should have some more information for you.”

I turned immediately to Mr. Yao and enquired, “Does your father remember Ol’ Xiao’s full name from his past life?” Yao replied that his father had passed away, but there was a memoir of sorts tucked away at his home in the main town of the county, and the name “Ol’ Xiao” was mentioned in its pages. So I made my way to Yao’s home the next day, and got my hands on the book that finally promised to shed some light on the identity of Ol’ Xiao’s past life! Without delay, I pored over the text and found the section detailing the events from the night of the battle, and discovered that the text matched perfectly with Ol’ Xiao’s earlier account! What’s more, Ol’ Xiao’s past identity, which had remained a mystery for 57 years, was finally revealed by the following passage:

“Zaiwen Xiao, a special ops soldier from the counter-banditry division was also looking everywhere for Rongyi Yao. He came upon some bandits in an alley, and was engaged in a firefight. Zaiwen was unfortunately shot as he headed for the walls, and the bullet lodged itself



↗ A closer look at the aforementioned birthmark

↑ Ol’ Xiao pointing out the birthmark formed from the bullet wound in his past life.

inside his abdomen. He was later moved to the stronghold of Meizi to receive herbal medication treatment, but sadly it was ineffective and he passed away shortly after.” (Note: the stronghold of Meizi was known today as the village of Sanpan.)

During his interview, Ol' Xiao had repeatedly mentioned a middle-aged woman who came to the fortified village to get away from the bandits. When she found a mortally wounded Xiao hiding by the rice mill, he had been crying from pain in a voice that Ol' Xiao could only describe as "extremely unpleasant". The woman felt sorry for Xiao and comforted him in her embrace. Before long, Xiao stopped moving with his eyes still wide open. He had probably lost consciousness from his internal injuries and blood loss; his spirit, however was still very much aware and continued to record memories. The kind woman mistook Xiao's stillness for his demise, and swept her hands over his eyes to put him to rest. By closing his eyes, she convinced Xiao's spirit that the body had indeed expired, so the spirit left the body, and the memory of his past life stopped there.

According to the earlier passage from the book, Xiao's physical body did not actually expire on that night. He was found to be merely unconscious, and was quickly transferred to the village of Sanpan for treatment. His soul, however, was convinced that the body had already died and departed its mortal vessel. When the body was moved, the soul did not go with it; no wonder the body could not be resuscitated! While I had managed to discover the full name of his past life, his birthplace remained a mystery. Up to this point, I did think much of the possible significance behind his body being moved to that location. When I later called Ol' Xiao to tell him about the full name of his past life, he was very excited, as if the fog of obscurity had suddenly lifted. When I came back and did some more online research, I felt a similar sense of epiphany as my own fog lifted as well - it turned out that Xiao was never from Qianyang county at all, but the village of Sanpan, located just a dozen miles away from the village of Matian! It would appear that even Reincarnators could sometimes suffer from faulty memories! All in all, my research revealed the following facts about Zaiwen Xiao:

(1) Zaiwen Xiao was born in the year 1920. He was lost in battle on April 17, 1950, in the stronghold of Tianxin, which was known as the village of Matian today. He was 30 years old when he perished in a firefight against bandits.

(2) In the August of 1948, Zaiwen Xiao, who was a farmer from the village of Sanpan at the time, went to Longsheng county with seven other villagers to join the "Democratic Young Patriots' League of Longsheng".

(3) On January 22, 1950, Captain Rongyi Yao was captured by the

local bandit leader Jingsheng He, and was moved to the village of Sanpan to be held as hostage. Bangyi Wu led a counterattack and surrounded Jingsheng He in the stronghold of Dongji, where a brief negotiation took place but quickly broke down. In the book “The Guerrilla Troops of the Dong-Ethnic People’s Uprising” by Zhilong Xiao, a passage from page 67 read as follows: “The negotiation was over quickly. Comrade Zaiwen Xiao volunteered to lead an assault team and infiltrate the stronghold of Dongji with some hand grenades. The plan was to take out the bandit leader Jingsheng He from the inside, coordinating with an external assault to eliminate the bandits once and for all. Bangyi Wu immediately voiced his objection in response, ‘No, that is much too risky. If we took out Jingsheng He, they will no doubt kill Captain Yao as well. We have to surround them without attacking and force them to surrender; that should make them think twice about killing the Captain...’” From this passage, we could infer that Zaiwen Xiao was a direct, gutsy sort of individual, which matched quite well with my impression of Ol’ Xiao during our interview.

The case of Zaiwen Xiao’s reincarnation into Jinhong Yang (or “Ol’ Xiao”) revealed the following never-before-seen characteristics:

(1) The case showed that the soul chose to leave the body by observing the state of its mortal vessel. If the process were to be disturbed, it was possible for the soul to misjudge and leave the body before it had actually expired. The empty shell left behind would not be able to survive without a soul.

(2) If the body suffered from an abrupt trauma, the soul may not be able to leave the body in an orderly fashion. In such cases, the soul may fail to “take” the clothes it wore in life as it departed, or it may come out in an altogether irregular form. During our interview, Ol’ Xiao mentioned that he remembered seeing himself as having taken an extremely inhuman form, and did not have the military uniform that he was wearing at the time of death.

(3) Reincarnators may misremember certain details about their past lives. Ol’ Xiao’s recollection had several significant points of error, including: 1) The date of his death was April 17, 1950, but he misremembered it as the year 1952. His soul had therefore lived in a cattle pen for a total of 8 years, not 6 as we had previously thought, and 2) He misremembered his hometown as Qianyang county in the province of Hunan. This may be due to the frequent administrative changes during the early years of the People’s

Republic, with the location in question passing between different regional administrations, including that of Qianyang county.

(4) Mr. Yang talked about how he had felt after reincarnating, which was a rare occurrence that contributed extremely valuable first-hand information to the study of the reincarnation process. His past incarnation Zaiwen Xiao lived in a cattle pen for eight years before finally choosing the parents for his next life. The family he chose already had a daughter from before his demise, and a second daughter was born after he began living there. However, Xiao did not want to be reincarnated as a woman, so he waited until the third child - a boy this time - had been conceived, and reincarnated not long before the child's birth. Before he found a suitable subject for his incarnation, Xiao felt great sorrow every day. Each evening, he would go out and search exhaustively for a suitable family to reincarnate into, entering countless homes through cracked or open doors, observing them as they went about their lives. For eight long years, Xiao drank water from the cattle pen and went without any food at all. Recalling those days, Ol' Xiao lamented, "As a spirit, I could see and hear everything going on in the land of the living, but I couldn't participate in any way. Not being able to enter the world of the living was so excruciating, and I felt so very anxious!" When he finally reincarnated into his mother's womb, he was overwhelmed by the sense of warmth, safety, and happiness; for eight years, he had stayed in a damp, cool and foul-smelling cattle pen, yearning to be reincarnated into the land of the living. When he was reborn at last, his first sounds were wholly unlike those of other infants - instead of regular crying, he immediately cried out "Ma!" Could it be that he possessed the memories of his past life and full self-awareness even as a newborn, and wanted to express his gratitude towards his mother for bringing him back into the realm of the living?

**Addendum: On March 1st, 2016, Ol' Xiao traveled to the village of Sanpan to meet his past life's family for the very first time.**

It was a bright and sunny day, and I had decided to make a second visit to Ol' Xiao at the village of Matian. I brought with me evidence to prove the identity of Ol' Xiao as the reincarnation of his past life, and invited him to find his family at his old hometown. The village of Sanpan was quite remote, and it took more than an hour by car to get there from the

village of Matian. Up until that day, Ol' Xiao had never visited the village all his life.

When I met Ol' Xiao, I first handed him a book that could prove his past identity. He read the relevant sections and went through some of the

应姚荣义，刚进寨门不遇遇上小股土匪，双方展开巷战，姚荣义独自一人，子弹耗尽，被土匪击中牺牲。防匪大队武工队战士肖再文也在寨内四处寻找姚荣义，在巷道内遭遇股匪展开枪战。肖再文奔向围墙时不幸被土匪击中腹部，弹头存于腹内（后抬至普头美子寨用草药救治无效而死）。

姚荣义在田心寨鼓楼边眼见村民和战士都已撤离，紧张的心情也平静了许多，急忙离开鼓楼，凭着对寨内大小巷道的



After our interview, Ol' Xiao full name “Zaiwen Xiao” was finally revealed on page 106 of the book “The Guerrilla Troops of the Dong-Ethnic People's Uprising” by Zhilong Xiao.

pictures in the book, recognizing from memory the late leaders of the counter-banditry division Rongyi Yao and Chong Lei. When he was flipping through the pages detailing the events on the night of his fatal encounter, he suddenly stopped and exclaimed, “I remember this one guy! He was the one who opened the gates that night... and he was called something along the lines of ‘Jiafei Wu’. I’m not too sure about last character of his first name, but it was him who signalled the bandits by hanging lamps on the walls and helped them sneak into the stronghold!” I flipped to page 103 of the book, which described a man by the name of “Jiacheng Wu”, who had opened the gates for the bandits. The name and the events described in those pages bore an uncanny resemblance to those described by Ol' Xiao.

I then told Ol' Xiao about the purpose of my visit. Even though Ol' Xiao had been thoroughly convinced that his old hometown was indeed the

village of Sanpan, he adamantly refused to go see his family. “No, no way,” He said, “There’s no point for me to go back after all these years - I am so

old already, it'd be laughable!" It took me an entire hour, but eventually I did convince him to come along.

We rode through the winding mountain paths, turning this way and that amongst the deep valleys. As we approached a fairly large river, not far from the village of Sanpan, Ol' Xiao suddenly spoke, "I remember now! There used to be a ferry here." After we had crossed a narrow stone bridge, the cement road ended, leaving only a dirt path. As luck would have it, we happened to come upon three villagers from Sanpan, and we asked them if they knew whether Zaiwen Xiao's descendants were at home. They told us that they were, and I told Ol' Xiao with much delight, "You will soon get to see your son from your past life!" This was a guess I had made from what the public servants had told our guide when he phoned ahead. They had confirmed that Zaiwen Xiao's heirs were indeed still living at the village; as it was customary to pass the family home to a male heir, I surmised that the person we were about to see would be his son.

Several homes came into view as our vehicle climbed over a hill. We got out of the car, and Ol' Xiao briefly surveyed the surroundings. Suddenly, he declared with much excitement, "I remember now! If you go down this trail, you'd come out on the other side

of the mountain and find a little walled village in Guangxi!" Not

long after that, we questioned a villager who happened to come by, and he confirmed that Ol' Xiao memories had indeed served him well! As our guide entered the village with a local, Ol' Xiao was still enthusiastically pointing out all sorts of things in the surrounding landscape and talking about how they had changed throughout the years. He pointed to a little mountain trail and said, "I think this path might lead to my old home!" So I followed him and walked along the trail. It was overgrown with thickets of



"I remember now! This trail leads to Guangxi!" When Ol' Xiao visited his old hometown for the first time to reunite with his family, the familiar environment around him restored a lot of the lost memories from his past life.

bamboos on its right side, which divided the path from a deep ravine, and a hill towered above the trail to its left. After some dozens of yards, a home came into our view on the left. Ol' Xiao stopped walking and declared, "Hold on! I remember now, this here is the family of Xiao!" The home had its windows open, and someone stuck his head out, so I called out, "Hey, old fella! Is this the Xiao family?" Ol' Xiao immediately made to stop me and chastised, "Stop shouting! That's so embarrassing!" Oddly, the fellow at the window didn't reply and regarded us rather coldly. We continued walking for another ten or twenty yards, and came upon another home on the hills to the left. It was an old house built in the Dong-ethnic style, and Ol' Xiao declared with great confidence, "No, that wasn't the right one back there. This one here is the actual family of Xiao!" We continued past this house and entered into a clearing. Ol' Xiao pointed to another mountain trail and told me that he used to go down the mountains that way and took a bamboo raft directly across the river, instead of going all the way around it like we were doing now.



Ol' Xiao was able to find the home of the niece from his past life all on his own. The last name "Xiao" was a rare one in this area.

At this point, we had lost track of our guide, so I took out my cellphone and gave him a call. A phone rang in response from somewhere in the tranquility of the hills, but our guide was nowhere to be found! Our driver, who had been walking along with us, said that the ringing sounded like it was coming from the Xiao family home that Ol' Xiao had pointed out earlier.

So our group turned back the way we came, and knocked on the door of the



“I used to take this trail down the mountains and take a bamboo raft across the river to get to Pingyang!”

old house that Ol’ Xiao had recognized. We exchanged pleasantries with the residents, and discovered that this was in fact the home of Zaiwen Xiao’s younger brother Zaixin! It would seem that Ol’ Xiao’s visit to his old hometown had been extremely effective at bringing out his past memories!

As it turned out, Zaixin was Zaiwen Xiao’s only blood-related brother, and this had indeed been his home. Sadly, Zaixin had passed away in 1984 at the age of 59. Zaiwen was born in 1920, which would make him 5 years older than his little brother. Their mother passed away when Zaiwen was 8, and his little brother only 3. One could easily imagine how difficult it must have been for the pair of them to lose their mother at such a young age, especially in an isolated, poor mountain village like this with virtually no effective transport system. The current resident, a man named Rongfu Liu, told us that Zaixin only had 3 daughters during his lifetime and no sons, so he was inducted into the household as a son-in-law and became the new patriarch of the household. His wife was Zaixin’s second daughter Rongfen Xiao, born July 30, 1957. She had given birth to two daughters, named Zuijuan and Zuimei, respectively. Each of them had in turn given birth to yet another pair of daughters.

Considering that Zaiwen had been 30 years old when he perished in battle, and that the village officials had previously mentioned something about the heirs of the Xiao family still living in the village, I was eager to ask about Zaiwen’s descendants once we had learned enough about Zaixin’s family. Rongfu was taken aback by my question, and said:

“Zaiwen’s descendants? He had never even gotten married, never mind having descendants!” Upon hearing this news, we all felt very dejected, and a wave of sadness swept through the group. Ol’ Xiao came all this way to finally meet his family; we were all looking forward to have him reunited with his children from a past life, but in the end, it seemed like all that was left now of his family was Rongfen, the daughter of his past life’s little brother. Rongfen’s husband immediately made a phone call to his wife and told her to come home as soon as she could, letting her know that certain

“relatives” had come to see them.

I asked Rongfu, “Zaiwen received a R evolutionary Martyr Certificate from the civil affairs bureau in the province of Hunan back in 1951. Do you guys still have it by any chance?” Rongfu replied, “No, sorry. I’ve seen it before, but we don’t have it anymore.” I pressed on and asked him, “Can you try to remember and see if you have anything else that Zaiwen had used during his lifetime?” Rongfu disappeared into a room and came back with a finely crafted metal smoking device. We all gathered around to examine it, and discovered that it was a very old sort of device that could no longer be found today. Ol’ Xiao then picked it up and began to demonstrate its many functionalities for us. The device did not appear to have rusted even after 70 years. It was probably made from an alloy of silver and bronze, and had likely been one of the most valuable and treasured personal belongings for Zaiwen, carried on his person everywhere he went. Shortly before he died, the unconscious Zaiwen was moved to the village of Menglong for herbal treatments, and was later buried in the same village after the treatment had proven ineffective. As such, the smoking device was most likely brought back here by Zaiwen’s little brother as a memento when he, 25 years old at the time, went to Menglong to attend to his brother and stay by his side until his last moments.

As the clock struck three in the afternoon, Rongfen - Ol’ Xiao’s only remaining close relative from his past life - came home with her daughter Zuijuan. Rongfen was surprised to find a group of strangers sitting around in her home, and we all stood up in greeting. Ol’ Xiao, however, remained seated, and stared intently at the niece from his past life.

Once Rongfen had figured out who Ol’ Xiao was, she approached the still-rooted man. Ol’ Xiao seemed to be overwhelmed with feelings and was at a complete loss as to what to do. His niece rushed towards him, and the two of them, both now approaching their 60s, held each other’s hands tightly and began to cry in silence. In just a few seconds, Ol’ Xiao had to thrice wipe away his tears.



Ol' Xiao meeting Rongfen, his niece from a past life (right) for the very first time. Ol' Xiao tearfully holding hands with his past niece Rongfen, who was the only remaining member of his past life's family. Rongfen, equally tearful, greeted Ol' Xiao as "father" .

At this point, it had been 66 years after Ol' Xiao's past life had perished in battle. Today, Ol' Xiao had finally visited his old hometown for the very first time, and met the only remaining member of his family - his niece Rongfen. Since her husband Rongfu was an inducted patriarch, the family altar for ancestral worship still bore the name of the Xiao clan. Before Rongfen came home, Ol' Xiao had already privately offered a toast of respect to the ancestors of the clan.

I later found out from our local guide that Rongfen had tearfully taken Ol' Xiao's hands and greeted him in the Kam language as pu, meaning father, rather than pulou, meaning uncle. This degree of intimacy was considered quite unusual. Rongfen's daughter Zuijuan had also referred to Ol' Xiao as onj, meaning grandfather - another term that implied a higher degree of relatedness and closeness. Even though Ol' Xiao was the reincarnation of their uncle Zaiwen, and not their father Zaixin, they had chosen to call him "father" and "grandfather". This was in all likelihood a subconscious expression of their feeling of emptiness, stemming from the vacancy of the Xiao family, ever since Zaixin passed away 32 years ago.

Ol' Xiao and his past niece's family continued to have an animated discussion for another three hours. They spoke in Kam, and I could not

understand what they were talking about, but the feeling of closeness as they chatted and laughed with each other felt exactly like that of a perfectly ordinary family visit! When we were getting ready to depart, Ol' Xiao went up to our guide Mr. He and implored him with great sincerity to lend a hand for his niece in procuring government assistance for financially disadvantaged families. As Ol' Xiao said his reluctant goodbyes to his niece and her family, these long-lost "blood relatives" once again began to cry.



Ol' Xiao (Jinhong Yang) standing second to the left, taking a picture with his wife (first on the right), his grandson (second from the right), and the author (Changzhen Li) of this book (first on the left). In the background stood Ol' Xiao's home.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewees: Ol' Xiao and his niece in last life; 3. Location: Ol' Xiao's home and his brother's home in past life; 4. Interview Date: 22-Jan-2016/01-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**39. Yonghe Meng, the Reincarnation of Tongwen Yang: perished in battle during the Sino-Vietnamese War of 1979, born “redheaded” in the next life**

Yonghe Meng was born on June 20, 1979, in the village of Xiyao, located within Longsheng county in the province of Guangxi. His father was Zhengfang Meng, and his mother was Shuyuan Wu. From the same village was a soldier named Tongwen Yang. He served in the Sino-Vietnamese War of 1979, and was lost in battle not long before the birth of Yonghe. On the night just before Yonghe was born, Tongwen’s maternal uncle had a dream about Tongwen’s return. In his dream, Tongwen came back to the village with a head dyed crimson, as if it had just been submerged in a pool of blood. Instead of going back to his own home, the uncle saw Tongwen walk into the home of Zhengfang Meng, a fellow villager.

During his lifetime, Tongwen had been the eldest of his family, with two younger brothers and three sisters. His father was Zhengdao Yang, and his mother came from the family of Wu. Tongwen’s mother was told about the bizarre dream that her brother had about Tongwen’s return, and decided to pay a visit to the family of Meng on the day after their baby’s birth to verify the dream vision. When she got there, she found that her brother’s dream had indeed been true, as baby Yonghe was born with his head covered in a deep, shocking crimson. Yonghe’s mother and Tongwen’s mother both originally came from the Wu clan, so the two clan-sisters came together and shared what they knew. Between the dream vision and the extremely unusual



Yonghe Meng is a carpenter in this lifetime.

“redheaded” birthmark, the two of them quickly came to the conclusion that Yonghe was i n fact the reincarnation of Tongwen. The baby’s redheadedness could be explained by the circumstances of Tongwen’s death, as he was mortally wounded during battle and bled to death, soaking his head in his own blood. His soul may have taken notice of this as it departed, or perhaps the essence of his blood had infused itself into the head of his spirit.

Once the Wu clan sisters had confirmed that Yonghe was t he reincarnation of Tongwen, they began to fret about the baby’s redheadedness. Birthmarks were notoriously permanent and tended to stay throughout a person’s entire life; even a tiny patch on the face would have been quite jarring, never mind an entire head covered in blood-crimson. How was the child supposed to find a woman when he grew up? How would he walk with his head up high? As it turned out, however, their fretting had been largely unnecessary. Strangely, Yonghe’s crimson mark began to fade in color as the days went by. By the 7th day, his head had regained the normal coloring of a baby’s head, and most of the mark had simply disappeared, leaving only a small trace of red underneath his nose.

When Yonghe reached two or three years of age, he began to talk about his past life, especially around the events from the battlefields of Vietnam. His parents grew very worried and tried to stop him at once, feeding him red carp gruel in the process. When Yonghe was little, he thoroughly enjoyed visiting his old home. He would often go there and stay for the entire day, or even overnight if it got dark. When asked for his name, little Yonghe would give the name “Tongwen” without hesitation. While staying over at the home of his past life, he was able to immediately recognize himself in Tongwen’s old group pictures whenever someone showed them to him.

As a y oung child, Yonghe had a great fondness for toy guns. Someone had once asked him, “How did you die in Vietnam?” Little Yonghe formed a gun from his fingers in response and shouted, “Pew, pew!” According to Yonghe’s recollection today, he was actually killed by cannon fire.

Yonghe remembered that he had begun to talk extensively about the details of his past life ever since he was two or three. After drinking the red carp gruel, however, these memories began to fade from his mind; today, only slivers of them remained. Starting from a very young age, Yonghe had

suffered from some very unusual phobias that no other local villagers had heard of. For instance, Yonghe was deathly afraid of stretchers. Even though the only use for stretchers in the village of Xiyao was to transport pigs for the slaughter, Yonghe was unable to shake the fear from his fighting days. The Sino-Vietnamese War of 1979 was a bloody one with many casualties on both sides; Yonghe must have seen his share of dismembered and bloodied bodies being carried from the battlefield in similar stretchers, and may have even been carried in one himself at some point. Yonghe had also been fearful of animal slaughtering ever since he was little; whenever he came across the scene of a slaughter - be it a pig or a chicken or anything else - he would immediately become frightened and begin to cry. To this very day, Yonghe was still afraid of slaughtering chickens himself.

When Zhengdao Yang - Yonghe's father from his past life - had passed away, Yonghe attended his funeral as his mourning son. His mother Ms. Wu was in her 80s by now, but she was still alive and well.

According to Yonghe, his personality was quite similar to that of his past life Tongwen. Today, Yonghe was the fairly successful co-owner of a wood processing plant that he had co-founded with his little brother. This case of Yonghe's unusual redheaded birthmark and its resemblance to Tongwen's appearance in a dream vision provided extremely valuable insights into the formation process of birthmarks. The reason behind their formation could very well be attributed to a spirit being marred by some impurity on its surface during the process of reincarnation (this "impurity" would be the essence of the substance that resulted in the formation of the birthmark). Once the soul had reincarnated into its new body, the essence of the impurity would leave behind a corresponding mark upon the skin of the child. As incarnation in this book often took place right before birth, this entire process may take only a few hours or less.

A similar phenomenon could also be observed in the case of Liuqing Yao, whose grandfather had a dream of a young man entering the house with four fingers missing on his left hand. When Liuqing was born, she also had four fingers missing on her left hand. In the case of Yao Su, the birthmark on her body had also been described to her daughter in a dream vision by the spirit of her past life. Together, these cases seemed to point towards one conclusion: that the birthmarks found on newborns were in fact the recreation of characteristic marks found on their respective souls at the time of incarnation.



View of Xiyao Village

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewees: Yonghe Meng; 3. Location: Yonghe's home; 4. Interview Date: 09-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**40. Shuangren Shi, the Reincarnation of Jia'an Yao: perished from poison at the age of 24, became the classmates of her children from a past life**

Jia'an Yao was born on July 21, 1938, near the county train station on Main Street, in the town of Xianxi, Tongdao county. Her father was a butcher from the Yao family, and her mother hailed from the Fan family. Jia'an had an older sister named Jiaping, and a younger brother named Jiakun. All members of her family were ethnically Han - the dominant ethnicity of China. (Note: unless otherwise specified, the past lives of all Reincarnators featured in this book were ethnically Kam, a.k.a. the Dong Chinese.)

When Jia'an was a 17-year-old student at the county school for Chinese medicine, her family introduced her to a man from the Huang family. The man was quite tall, and worked as an official for the United Front Work

Department - a high-level government agency that reported directly to the Central Committee of the Communist Party. Jia'an's mother expressed strong approval for the man as a potential partner for her daughter, and the two began dating. One day, Jia'an brought her little brother along on a date with Huang, and the little boy tagged along behind the pair as they chatted and walked along a river close to the house. The two of them became very engrossed in their conversation, and circled all the way around before making their way back to the house. Once they got there, they looked back to discover that Jia'an's 10-year-old little brother was missing. Jia'an's mother was very angry about this incident, and berated Jia'an in front of everyone. Being a rebellious teenager, Jia'an impulsively ended her relationship with her boyfriend in retaliation.

Not long after that incident, Jia'an's interest in films brought her into contact with the head of the county's "film squad" (a government-sponsored group responsible for touring films throughout the rural areas). The man's name was Zhiming He, and he was eight years Jia'an's senior. His home was 40 odd miles away, in the village of Pingyang. Jia'an spent many of her days with Zhiming, singing revolutionary songs and watching films together, and the two eventually fell in love and began a relationship. Jia'an's mother, however, seemed to be less than impressed with Zhiming.

Jia'an and Zhiming eventually married, and she gave birth to her first daughter Shuangyan not long after that in the year 1960. Two years later, she gave birth to her second child, a boy named Fengchun. As a Han woman marrying into the almost entirely Kam village of Pinyang, Jia'an's daily life was filled with endless wonder, but also many linguistic and cultural challenges.



Shuangren Shi likes to host sing-alongs. She told me that when she was still a little girl in this life and had not yet gone to school, she could rely on her past life memory to sing revolutionary songs.

In the morning of June 9, 1962, Jia'an - now living with her mother-in-law in Pingyang - was on her way home with her sister-in-law after planting some beans in the fields. They came across a fish pond, and the pair decided to wash their feet in its water. Upon arriving home, both women began to suffer from a high fever. Before long, pea-sized warts began sprouting all over their bodies, as if they had been poisoned or suffering from some kind of allergic reactions.

Jia'an's family quickly located a practitioner of traditional Kam medicine and brought him in to provide treatment. The treatment itself consisted of dipping the *Juncus effusus* plant into tea oil, then setting it aflame and burning the warts until they bursted. The idea was that the bursting of the warts would release the toxin contained within, allowing the malady to self-resolve. Jia'an's sister-in-law was Kam and accepted the treatment without question, and her ailment was resolved within three days. Jia'an, on the other hand, was Han, and for whatever reason, decided to refuse the traditional Kam remedy.

After suffering through 3 days and 3 nights of very high fever, Jia'an felt like she could no longer bear the excruciating physical pain. As recounted by Shuangren - Jia'an subsequent incarnation - she felt like she "no longer cared and just gave up", letting herself float away. As she rose into the air, her fever-induced delirium gave way to a feeling of "physical" relief, and she could feel clarity returning to her mind and her sight. She continued to drift, as if being pulled by some irresistible force, and found herself passing effortlessly through the thick wooden floors and the tiled roof of the house.

In the blink of an eye, Jia'an was pulled out of the village by this powerful force, completely beyond her control. She quickly found herself deposited halfway down the side of a mountain, where she saw many "people" (in actuality spirits) walking by on the mountain trail. At this point, Jia'an still hadn't realized that she had in fact died and turned into a spirit, so it was no surprise that she failed to recognize the travelers as what they were. This seemed to suggest that her spirit's ability to detect other spirits was not much different from that of a living person. Jia'an's spirit joined the ranks of the travelers and began to make her way down the trails. Before long, she found herself on the other side of the mountain. Once she had made her way down the mountain, she came upon a fish pond with a river on its side, and a stony bridge spanning the length of the river. Jia'an

shuffled along with the other travelers and made her way towards the bridge. Standing at the end of the bridge was an old man with a white beard who appeared to be more than a hundred years old. As she began to cross the bridge, Jia'an noticed that she was in the middle of a group of five "people", with two in front of her and two behind. By the time she had reached the middle of the bridge, the two "people" in front of her had already gotten off and stepped into the unyielding shadows on the other side. Jia'an squinted into the darkness and caught glimpses of a stage of some sort, with a group of "people" standing about on the platform. It was hard to tell what the "people" were doing due to the lack of light. Suddenly, Jia'an heard the bearded old man from the end of the bridge shouting behind her, "You! Come back here! You shall not cross!" Jia'an's spirit wasn't sure if the old man was shouting at her, so she stopped walking and turned back after the old man had shouted for a third time. She asked him if he was shouting at her, and the old man told her that he was. Jia'an looked around her and discovered that all four "people" she had been walking with had finished crossing and disappeared. (Note: the bridge described here strongly resembled the "Naihe Bridge" spoken about in folklore, which spanned the realm of the living and the realm of the dead. The "stage" on the other side of the bridge may be the Wangxiangtai, or the "Reminiscence Lookout", where the dead may look back on their past life for one final time. The old man at the end of the bridge could have been the local Tudigong, their Patron of the Earth.)

Obeying the command from the bearded old man, Jia'an's spirit turned back in the middle of the bridge. Now with nowhere left to go, she made a request: "I want to go home!" And so she found herself suddenly back home again, with a speed so quick that it seemed to have happened in less than the blink of an eye. Once she was there, however, she wasn't able to find any place to sleep, nor could she find her own body. She watched as her family hustled about, but found herself unable to communicate with them in any way. While she could see them perfectly and hear the sound of their voice, no one seemed to have paid her any attention whenever she spoke. At this point, Jia'an's spirit still did not realize that she had in fact left the mortal plane behind. Regardless, Jia'an decided to settle down here, as this was her home, and she wanted to watch over it, especially her two children.

Jia'an was only 24 years old when she passed away on June 12, 1962. Her daughter Shuangyan was two years and three months old at the time,

and her son Fengchun was a mere 3 months and 3 days old. During her feverish last three days, Jia'an paced the gates of death while her daughter bawled for her mother and her son cried to be fed. The sorry sight broke her family's hearts and the wretched cries brought sorrowful tears to the eyes of all those who heard.

The spirit of the now-deceased Jia'an stayed home and watched day after day as her husband busied himself with various tasks and her baby boy was taken away to be fed by a wet nurse. Throughout it all, the idea that she had died still did not occur to her. Strangely enough, she was also no longer feeling hungry, and did not suffer from the cold or the heat; whenever her family called everyone to dinner, she would feel as if she had eaten the food as well. As long as she was able to watch over her children, Jia'an felt safe and at peace. The most vivid memory she had during this period of time was when her husband Zhiming voiced his melancholic resentment, bemoaning her cruelty in leaving their two children for him to raise alone.

Jia'an's spirit seemed to have possessed a very high degree of "spiritual power". Whenever she wanted to go somewhere, all she had to do was make a wish. For instance, when she said "I want to go home!", she was immediately transported there; it was as if she could do whatever she wished! As a result, her spirit's primary mode of transport was flight, and she did not walk on foot like most other spirits.

When Jia'an's spirit failed to find an appropriate place to sleep on the second floor, she chose a new resting near the top of the dwelling, the place where offerings were made to the gods, and made it her resting place during the day. After living at home like this for several months, two of the "people" who had walked with her while crossing the Naihe Bridge into the realm of the dead showed up at her door for some reason and began chasing after her. Terrified, Jia'an dashed from room to room and from floor to floor, while the two "men" remained hot on her heels. Out of options, Jia'an made another wish and transported herself out of the village once again. There she stayed under the roof of some villager, too scared to return home. After drifting outside the village for an unknown period of time, Jia'an suddenly saw the sky change one day and found herself caught in the middle of a freak dust storm. She felt herself being pulled into the raging vortex, and heard the cries of a baby. After that, the memories of her past life terminated, and the next thing she knew, she was a two-year-old recalling the memories of her past life for the first time.

(Note: the two “men” chasing after Jia'an may have been enforcers of the afterlife, sent to apprehend her wayward spirit. The “dust storm” may have been the process of reincarnation, ordained by the spirits, and the cry of the baby heard from within the storm was the cry of her own next life. It was normal for most Reincarnators to not remember anything during the period from their reincarnation to the moment they learned to speak again.)

On January 4, 1963, more than 7 months after her death, Jia'an was reborn as Shuangren Shi in the village of Pingyang, the hometown of her past husband Zhiming. Shuangren's father was Jinming Shi, a locally famous carpenter, and her mother was Nongshu Wu. There were two older brothers who came before Shuangren, but both of them died in their infancy. Later, Shuangren would be joined by a little brother and two younger sisters (one of whom was Nianxu Shi, who would later consume poison and commit double suicide with Yichun Yao of the same village in the year 1987, each reincarnating as Shicai Wu and Shihang Wu, respectively).

Shuangren was born with a rather curious birthmark. When she came into the world, she had a lock of hair on the left side of her head nearly 4 inches in length, which was identical to the hairstyle sported by Jia'an during her lifetime. Back then, Jia'an had chosen this particular hairstyle for two reasons - the first was to imitate the style of Ying Han, the female protagonist from the film *Red Guards on Honghu Lake*, of whom she was a fan; the second was to conveniently cover a mole on her scalp. Incredibly, Jia'an hairstyle had been passed down through the lifetimes as



This mole had grown slightly larger than it was during her previous lifetime. The location of the mole had been the same throughout Shuangren's two lifetimes, and could be concealed by the hairstyle pictured to the right below.

a sort of “hairstyle birthmark”, and her mole was still where it had always been on her scalp! Jia’an’s mother would later rely on the presence of this mole to confirm that Shuangren was indeed her reincarnated daughter.

One day when little Shuangren was two years old, she found herself alone on the second floor of the house and wanted to go down to the first floor to play. She laid herself flat on the floor and was about climb down the stairs when she caught sight of the rice-pounding pestle located right across the bottom of the stairs. At the exact same moment, she heard a cow mooing from somewhere downstairs. Suddenly, a wave of memories crashed



One day when Shuangren Shi was two years old, she was standing on the stairs and saw the husking device pictured here. This scene instantly restored her past life memory. The device is a tool used for husking rice.

through her mind as the memories of her past life flooded back all at once!

Shuangren suddenly got a bizarre feeling that this was not the home she knew, and everything suddenly felt

utterly foreign. She felt as if she was not supposed to be here, and suddenly remembered that she had two children at home waiting for her.

Since Jia’an reincarnated back into the same village, it was not difficult to determine the identity of her past life. When Shuangren turned 7, she began attending elementary school. At the time, there had been a shortage of teachers and facilities, so a lot of rural schools had “mixed classes”, meaning that students from different grades and several years apart would be mixed together and instructed as one big class. Since Jia’an’s daughter was a mere 3 years older than Jian’an’s current incarnation, and her son only 1, the three of them actually ended up becoming classmates with each other.

One day, the teacher was taking attendance and called out the names “Shuangyan He” and “Fengchun He”. Shuangren, then 7-and-a-half years old, was shocked to recognize those two names, as she had chosen those very names herself in a past life! Ever since then, Shuangren began to

secretly look after her “children”, who were now older than she was. She would often share a portion of her own food, or sneak out delicious food from home and place them inside the desks of her children in secret. Shuangren also visited her past daughter’s home quite frequently, often spending the night with her. Even though little Shuangren doted on her “children” and got along quite well with them, they had never once called her “mom”.

On her way to school, Shuangren would sometimes come across Zhiming, the husband from her past life. Even though Shuangren recognized him perfectly well, she was never able to look him in his eye, and would always keep her head down and shuffle off to the side, even though Zhiming could not have known who she was. Shuangren felt this way because she still remembered going home in her past life as a spirit, and hearing her husband repeatedly bemoan her cruelty for leaving him and the children behind.

In her childhood, little Shuangren would get sick whenever her parents refused to let her go see her “children”, and would suffer from symptoms like stomachaches. When Shuangren was 8 years old, she began suffering from an unusual condition, where the area above her left hip bone would begin hurting unbearably whenever she ate hot food or drank hot water and forced her to visit the bathroom. Ever since then, she had been forced to eat only cold food and drink unheated well water (she was also vegetarian).

During the winter vacation of 1973, Shuangren, now 10 years old, insisted on visiting her mother from her past life, who lived more than 40 miles away in the town of Xianxi. Her present-day parents did not grant her permission, and Shuangren promptly fell sick. Stumped, her parents had to relent and let her visit her past mother. Shuangyan, now 13 years old, and Fengchun, now 11, both wanted to tag along as well, as they wanted to visit their grandmother and find out whether the “little mother” who had been caring for them all these years was in fact the real deal. The village of Pingyang was remote, and there was no regular bus service to Xianxi, so the three “mother and children” found a tractor heading into town and went on their merry way. This was Shuangren’s first time visiting her old hometown and her past mother, whom she had not seen for more than a decade by now.

The locals from Shuangren’s old hometown had already heard rumors of Jia’an’s reincarnation in Pingyang. When they learned that Shuangren was coming to visit with her “children”, who were now both older than she

was, a big group of villagers gathered at Shuangren's old home to witness the rare reunion between them and Shuangren's past mother. Many of the people gathered there were old acquaintances of Jia'an during her lifetime, such as her friends, neighbors, and classmates from nursing school. They wanted to see if this 10-year-old girl claiming to be the reincarnation of Jia'an could indeed recognize them and call them by name despite being perfect strangers in this lifetime.

When Shuangren had finally arrived, the first person she recognized was her little brother Jiakun. Even though it had been 10 years since she had last saw him, Jiakun had not been much changed by the tribulations of life, and was not particularly difficult to recognize. After spending so many years on opposite sides of the great chasm of mortality, the siblings finally reunited in the land of the living. By this point, her little brother had already grown up and gotten married; she even had a three-year-old nephew! After her brother, Shuangren turned and saw her mother. The two of them had been separated for a decade, and Shuangren felt a surge of overwhelming emotion as she saw her mother again after all this time. The mother and daughter pair held each other in a tight embrace as tears began flowing from their eyes, and everyone gathered around them felt deeply moved. They say that one could never hope to bring back the dead, but Jia'an held her family deep within her heart even after death, and had managed to defy the cruel hands of fate by returning home with her own children, visiting her ailing mother at the dusk of her life and bringing her immeasurable joy in her final days. Her mother told her, "Oh, Jia'an, you haven't changed a bit. You still look like you used to, and your personality is the same as it had always been." She examined the mole on Shuangren's scalp, and confirmed that it was the same as the one she had in her previous life. Soon after, Shuangren continued to recognize several of her old classmates and neighbors, addressing them by name. This brought a wave of commotion throughout the room - an unknown little girl hailing from more than 40 miles away, from a village with nearly no transport options, was naming a group of adults well into their 30s; there was no other possible explanation but reincarnation.

Next, Shuangren began to talk about something that further cemented her identity as the reincarnation of Jia'an. Ever since she left her hometown, her old neighbors and classmates had been puzzled as to how a well-educated Han girl from a sizable town ended up marrying into a tiny

backwater Kam village in the middle of the mountains more than 40 miles away. The story behind Jia'an departure was a well-kept secret, known only to four people: Jia'an herself, her mother, her brother, and her ex-boyfriend from the Huang family - the one with whom she had taken a walk by the river when she lost track of her brother. These events had never been mentioned to anyone else before, so when Shuangren finally revealed the truth, everyone felt as if a great mystery had just been resolved: Jia'an had fallen in love with the head of the film squad, a Kam villager on a film tour, after breaking up with her local boyfriend!

The next person Shuangren recognized was Ande Yang, her classmate from the school of Chinese medicine, and the two old friends began to reminisce about their student days. The two of them lamented about the precious time they had wasted on all sorts of pointless political activism instead of studying hard at Chinese medicine as they should have. A decade had passed since these old friends last saw each other; now that they had finally reunited, one of them was well into her 30s, while the other was still only 10. This sharp juxtaposition elicited much musing amongst the crowd. Ande happened to have a camera with her, so she enthusiastically volunteered to capture the precious memories for Shuangren and her past life's daughter Shuangyan.



A 10-year-old Shuangren Shi (left) taking a picture with her past daughter, the 13-year-old Shuangyan He (right) at the home of her past mother in the year 1973.

After her initial reunion, Shuangren's two families began maintaining regular contact with each other. Ever since visiting their grandmother, Shuangyan and Fengchun - the "children" that Shuangren had been doting on - began to officially call Shuangren their "mom". From then on, the two families became as one, and interacted as such during all the important family occasions, such as weddings and funerals.

In 1984, Minggao Li, a scholar studying the practice of shamanism in the province of Hunan discovered the Reincarnators of Pingyang, and invited Shuangren and her past husband Zhiming to partake in a verification process. (Note: the Reincarnators of Pinyang had actually been around since ancient times, but remained unknown to outsiders due to the isolated nature of the population.) Shuangren was in her early 20s at the time, and was a rather timid young woman. She would answer questions when asked, but would not volunteer any information unprompted. Nevertheless, the results of the verification process thoroughly convinced everyone present.



The house where Shuangren Shi currently resides

Today, Shuangren was 54 years old. She said that her childhood had not been very joyful this time around, because she never really got to have

the heart and soul of a child. Despite having the body of a little girl, she had 24 years worth of memories weighing on her mind, and she often end up crying alone in secret. Shuangren said that she never truly felt like she had lived two lifetimes. Rather, she continued to live with the memories of Jia'an, and felt that she was still the same person regardless of whether she was a spirit or a reincarnated person. In her present lifetime, she had only grown even more attached to the family and friends of her past life.



Shuangren attending the wedding of her past life's grandson in the role of his "grandmother". Attendees included Shuangren (4th from the right, center row), her past younger brother Jiakun Yao (3rd from the right, center row), her past older sister Jiaping Yao (5th from the right, center row), the groom and the bride (6th and 7th from the left, center row), her past son Fengchun He (3rd from the left, center row), and her past daughter Shuangyan He (1st on the right, front row).

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: Shuangren Shi; 3. Location: Shuangren's home; 4. Interview Date: 21-Jan-2016/07-Mar-2016/08-Mar-2016/13-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**41. Yuzhou Wu, the Reincarnation of Kunlan Yao: died in childbirth, passed through the afterlife and became a “male grandmother”**

Yuzhou Wu, male, was born in the village of Matian, Tongdao county, in the year 1963. Ever since he was two or three years old, he was able to not only describe the events of his past life, but also recount the time he spent as a spirit and describe in great detail the things he had seen. Amongst all the different types of cases documented in this book, this one stood out as an extremely rare case where the Reincarnator was able to perfectly retain all of their past memories.

The past life of Yuzhou was a female villager from the same village named Kunlan Yao. She raised two daughters, and died while giving birth to her third; neither mother nor child survived. Kunlan's mother, who stayed by her side as she struggled and suffered through the excruciating childbirth, said to her, “A woman's life is so harsh. Even if you end up an insect for your next life, you should at least try to be a male insect!”

As it happened, Kunlan's spirit did in fact reincarnate into a male grasshopper after she had died. However, the grasshopper's life was very brief and ended abruptly when someone stepped on it. When her current incarnation Yuzhou was 6 years old, he once told Shengshe Yang, a villager 4 years his senior, “Huansheng Yang's mother used to spit on my grave whenever she passed it by.” Yuzhou's mother and older sister often talked about Yuzhou's past life, and unexpected deaths were a taboo for the locals, so it was not unusual for people to spit on the grave of someone who they knew had died that way.

One day, a villager from Matian named Shuizui Yao passed by Yuzhou's grave and spat on it as usual. Before she could walk away, however, a handful of soil was thrown into her face from behind the grave. The gravestone was too short to hide behind, and Shuizui could not find anyone else in the area with her at all. Terrified, Shuizui thought to herself: oh no, the spirit must have taken revenge on me for spitting on its grave! Once she had managed to recover from shock, she ran all the way home and warned her family, “There is a malevolent spirit living in Kunlan Yao's grave! You must avoid it on rainy days and at nighttime, and definitely don't spit on it!” At this point in time, Yuzhou still hadn't been born.

Ever since Yuzhou was little, he would describe the time he spent in the afterlife to the local villagers. According to him, the way things worked in the afterlife was rather similar to the land of the living, and the realm was governed by spirit-officials. There seemed to be no distinction between day and night in the afterlife, and it was always as bright as midday. All spirits were assigned work, but none of it was hard labor. Food and water were delivered by fellow spirits on a regular schedule, but it was all vegetarian - there were no meats of any kind, but tofu was available. In addition, they would often have exotic fruits that could not be found anywhere in the land of the living. The houses in the afterlife were spacious, and many spirits lived under the same roof. There was also a large common hall, where there would occasionally be dances and music performances with beautiful female entertainers. (The location described here may in fact be Yan'ercun, or the "Village of Geese and Swans", an afterlife paradise mentioned in Kam legends).

To get reincarnated, one must first submit an application to the officials of the afterlife and accept their arrangements without question. If the officials issued a decree for you to be reincarnated into a certain household and you refused, they would have you spanked by the enforcers. Occasionally, some children would be born with unexplained bruises on their buttocks, which could be explained as birthmarks left behind by the spanking they had endured before birth.

Once the lord of the underworld King Yama (or his adjudicators) had decided on a household for you to reincarnate into, an enforcer would escort you on your way. The spirit to be reincarnated would first pass through an unknown bridge (not the Naihe Bridge), then come across a table. Spirits on their way to be reincarnated passed by the table ceaselessly, and on the table were several bowls of clear broth. These were not the same broth of forgetfulness drunken by spirits crossing the Naihe Bridge into the afterlife. According to Yuzhou, drinking these broths brought clarity and made it easier to remember one's past life after reincarnation. Drinking the broth was entirely voluntary; most spirits did not dare to touch them and chose to pass them by on their way to be reincarnated, but Yuzhou took a drink from a bowl. (Ganyue Wu from the same village had also mentioned something similar in another interview.)

After the table with the clear broth, the spirit would continue until they come upon yet another large rectangular table. On this table was an array of

various objects, displayed like they would at a child's "100-day ceremony" (a festive occasion celebrating a child's 100th day after birth). Amongst these items were things like umbrellas, schoolbags, books, writing utensils, plows, and hooded cloaks, which seemed to represent the different professions found in the land of the living. The spirit-official would tell the reincarnating spirits, "You will soon be reborn into the land of the living; choose an item to take with you!" Each reincarnating spirit must choose one and only one item, but the significance behind each was not clear. The spirits must rely on their "intuition" or "karmic force", and Kunlan's spirit ended up picking a schoolbag.

When Yuzhou, Kunlan's reincarnation, had graduated from high school, he passed the examination to get into the medical school located in the county seat of Tongdao. After graduating from medical school, he spent two years practicing medicine in the village of Matian, and then another six in Yangdongtan. When Yuzhou was little, he was a great storyteller and really enjoyed describing his experience in the afterlife with vivid details.

#### **Addendum to the Case of Yuzhou Wu (the "Man-Grandma")**



A Kamese woman is walking on Pingyang street carrying a baby in a sling.

After Yuzhou's past life Kunlan had passed away from childbirth, Kunlan's second daughter Beishu married into a place called Chaping, which was about 6 miles from the village of Matian. One day when Yuzhou was 19 years old, he suddenly began to sigh and appeared very unhappy. His mother Lanxiang asked him what was bothering him, and he answered, "My daughter is about to have a child, but no one had prepared a sling for her!" The news of Beishu's imminent childbirth had not been told to anyone

outside of her family, and it was unknown how Yuzhou came to know about it. According to local custom, the maternal family was expected to visit the new mother bearing gifts such as baby chicks and blankets, and the grandmother of the child was expected to give a sling to her daughter. Since Beishu's mother Kunlan had died more than a decade ago during childbirth, there was no one to gift the sling to her.

Seeing the dejection of her son, Yuzhou's mother told him, "Don't worry, dear, I will make us a sling and we will go as your daughter's maternal family. You were her mother in a past life, so it would make sense for you to go." So a few days later, Yuzhou and his mother Lanxiang went on their merry way towards Chaping.

When they got there, Beishu, who had just finished given birth a few days earlier, was crying to herself and lamenting the fact that she did not have a mother with her. Yuzhou immediately made his way to his favorite daughter and comforted her, "Hush now, mommy is here!" Soon, other relatives began to arrive and the room was filled with women.

Someone noticed two slings sitting on the bed, and enquired about where they came from. Someone answered, "This one came from the mother's sister, and this other one came from the child's man-grandma." Yuzhou happened to be just outside the doors at the time and overheard this exchange. Being a hot-blooded youth, he immediately barged into the room and declared loudly, "It's just grandma, not 'man-grandma'! All grandmas are just grandmas!"

Ever since he was little, Yuzhou had been very close to the parents and daughters from his past life. When his past mother passed away, he was the most inconsolable at the funeral. According to multiple local eyewitnesses, Yuzhou was absolutely devastated, and cried so hard that he became unconscious during the ceremony. The brother from his past life was taken aback as Yuzhou collapsed, and had to carry him out of the funeral in fear of him hurting himself.

### **Second Addendum (the Great Pinyang Fire of 1965)**

In December of 1965, the village of Pingyang suffered from a devastating and totally inexplicable fire. The wind was high on the day of the disaster, and the fire grew very large, consuming a large number of residences in its path (in part because Kam houses were constructed entirely out of wood, and were placed quite close to each other). In most cases of fire,



A house on fire in Pingyang village on January 24, 2016.

it was possible to locate a single fire source. In this particular case, however, there appeared to have been multiple sources, as if the fire had been started in several locations by a group of people, but no suspects were ever found.



The internal structure of Kam houses

Just a few days after the disaster, a two-year-old Yuzhou was enjoying the fireplace with his mom in the neighboring village of Matian. The topic of their neighbor's misfortune came up, and Yuzhou's mother said, "The fire at Pingyang was so terrifying! Nearly

the entire village got burned down!" Little Yuzhou immediately chimed in, "Yeah, I know! We actually started it. There were ten or twenty of us, and the grownups (adult spirits) were starting fire all over the place. I was the youngest one there, so I only got to watch and cheer from the side." Hearing this, Yuzhou's mother immediately grew white with terror, and suddenly realized the truth behind the catastrophe. Even though this was the result of

little Yuzhou's nighttime spiritual wandering and he was never physically there, she warned him sternly that this was no laughing matter, and that he should never, ever talk about this with anyone else.

When Yuzhou was little, he had once mentioned that the spirits living upon the burial hills in various villages were often starving and lacking in basic necessities like clothing. To the living, the great fire reduced everything to ashes, but the essence of the burned items still existed. I wonder if the impoverished spirits from the burial grounds could come down and take what they needed from the burned remains?

Apparently, Kunlan's spirit had felt very indignant about her method of death. She told the other spirits, "It is so unfair to have me die in childbirth at such a young age! I'm going to go complain to King Yama!" Since she died from childbirth, she had not been given the usual paper-money offerings from her family. Without adequate funds, Kunlan had to borrow and beg from all the other spirits she knew, but still wasn't able to get together enough for her trip to see King Yama. The local Patron of the Earth heard about this, and told her, "Kunlan, forget about the trip. Here, you can take a look at the Book of Life and Death - your lifespan had really run its course. Not only that, even the method of death was exactly as you had requested during your previous lifetime!" Kunlan's spirit studied the pages and went silent, as it was exactly as the Patron had stated. She then flipped to the next page, and saw that she was supposed to live for some years in her next life. This seemed to suggest that some individuals' destinies in life may be played out in accordance with a script chosen by themselves before their reincarnation.

### **Supplement: Yuzhou Wu's case and interview, written by Mr. Chunlin Qu**

N.B.: Mr. Chunlin Qu is a famous scholar from the region of Huaihua. He is excellent in poetry and literature, and he has conducted particularly profound research on the local culture of the Huaihua region. In his published work "Old Qu tells of Huaihua" he mentions that China's earliest ancestor Shennong (also called Yandi) created the divination system called "Lianshan Yi" in Huitong County. There are also scholars that believe that Fuxi, also from Huaihua, invented the "Fuxi Eight Trigrams". Pingyang, around which the reincarnated individuals in this book center, is only ten

kilometers from Fuxi's Eight Trigram city "Longcheng" and only 133 kilometers away from Yandi's county of Huitong. Thank you to Mr. Chunlin Qu for agreeing to let me use his article. All names in the article have been changed except for that of the subject.



Yuzhou's home village: Matian

The administrative chain of command for Pingyang Township: China, Hunan Province, Huaihua City, Tongdao Dong Autonomous County, Pingyang Township

Mr. Yuzhou Wu, a native of Matian Village in the township of Pingyang, was born on the 5th day of the 6th lunar month in 1963. After graduating junior middle school in 1978 at the age of 15, he underwent intensive training at the township hospital and was given a job as a village doctor. In 1981 at the age of 18, after studying one year at the county medical school, he became a doctor at the township hospital. In 1983, at the age of 20, he was transferred to a job at the county Water and Electricity Bureau, and in 1988, at the age of 25, he was transferred to the County Energy Office. His father is a retired teacher who used to teach middle school and elementary school Chinese.

In his past life, he was named Kunlan Yao, was female and the eldest among 6 brothers and sisters altogether. She died giving birth at the age of 27.

Yuzhou Wu told us of his past life experiences:

In my past life, my name was Kunlan Yao. My husband's name was Lu Yang, and we lived in this village about 500 meters from the home where I was born. When I was 27 years old, I died of complications while giving birth to my third child. I left behind two daughters—the older one was Fan Yang, 8 years old at the time, and the younger one was Shu Yang, 5 years old. They're now both married already and often still come to see me for Chinese New Year. We call each other by our names now, but in our hearts we still have mother-daughter love for each other.

I remember it was the fourth lunar month of 1962 when I was more than nine months pregnant with my third child and was about to give birth. That morning, I was working with the cooperative members in the fields (at that time the village was still a production team), when I suddenly felt pain in my abdomen and hurried home. The old women in the village were helping me to give birth, but after a few hours I was struggling to survive. They didn't even send for the township doctor but instead went to the town of Longcheng to get a shamanic midwife.

I remember that it was about one o'clock in the afternoon when she arrived. She boiled some medicinal herbs for me to drink, but they had no effect. I kept bleeding uncontrollably and was in so much pain that I passed out. I guess I remained unconscious until about three o'clock in the afternoon, as I don't remember anything else.

When I felt my body getting cold, my brain suddenly regained consciousness and I didn't feel any pain. It wasn't until I saw my relatives dressing me that I realized I was already dead, and I floated out of my body.

When my mother and my children were at my side sobbing, I felt incredibly sad. I didn't know what was going on or how to make it better. My husband was on one side grumbling, complaining about me, saying that I made his ancestors lose face with this unlucky death, and the baby didn't even survive.

Finally, not only did he dump the things I left behind in the ditch in front of our house, but he also tore down the bed I had slept in. I had always been afraid of him and took care of all the household duties. I then felt even more afraid of him, and I didn't know what to do.

While my body was being kept before burial, the family was crying, quarreling, fighting, chaotic, and sometimes I felt so upset I couldn't think straight.

Soon afterwards the family invited a Yin-yang Taoist priest because they were afraid that I would miss my children after I died and take their souls away with me. So he took a big wooden basin and put a stool in it. The children sat on the stool and a bamboo mat was put around them. Hot water was then poured into the basin and while the steam was rising from the water, they carried the children away. I watched the whole process, but I had no idea where they were carrying the children off to.

When a lot of men started yelling and making noise, banging on things in the house with bamboo sticks. I sensed that they wanted me to get into the coffin, so I had to get in. I had never witnessed this kind of occasion before (N.B.: This is a local custom for dealing with those who die young.), but as soon as they started acting that way, I knew what the intention was. After I got into the coffin, I could still see everything around me. Because my child died before being born, they were afraid that I would have abdominal pain in my next life, so my younger brother got four divine tiles from the village temple and placed them on my stomach in accordance with local custom. They were also afraid that I would come home looking for food as a ghost, so they put three chicken eggs beside my mouth. The elders say that people who bleed to death are very thirsty in the netherworld, so they put a cotton rope in my mouth and let it hang out of the coffin. Finally, they buried me on a hill across the river from an ancestor's grave site two kilometers away from our home. There was a pond in front of my grave, and they stuck one end of the rope into the water, leading all the way back into my mouth so that I would have water to drink. In reality, I didn't feel any thirst at all though.

On the day of my funeral procession, it was pouring rain. The coffin bearers walked through the water rather than taking a bridge across the river. The reason was that they did not want me to be able to find my way home. They were afraid that if the ghost of someone who died before her time found her way back home, it would be unlucky for the family.

After I passed away, in the beginning for a short while I was unwilling to leave my corpse. Now that I've studied medicine, I suppose this is because the nervous system cells in my brain had not yet decomposed at the time. After I died, I felt that the degree of consciousness of my memory might have something to do with the temperature. At five or six o'clock in the afternoon I felt quite aware. I never saw the sun; I just knew that daytime was a little bit brighter. If someone walked over from the pond, I

could see them. I also recognized acquaintances, I just could not talk with them. When I was not conscious, it felt just like being asleep or hungover.

Later on, since I could feel that I was indeed dead and no longer belonged to the world of the living, I slowly stopped feeling any desires and started to be more willing to leave my body. During that time something very strange occurred—I turned into a grasshopper. When I did this, I listened to what my mother had told me when I was on my deathbed: “Think about how difficult it is for us women. In your next life, even if you become an insect, make sure you’re a male insect!” So I turned into a male grasshopper. Later on, I wasn’t being careful on the road and was trampled to death by someone and reincarnated again as a human. When I arrived at my current home, it was only two days before my birth. Once I heard the sound of a baby crying, I didn’t remember anything anymore.

When I was one or two years old and started to talk, one day I suddenly felt like there was something happening to me. When I thought about it, I remembered all of the experiences of my past life and the circumstances after my death that I have just explained. It was like a dream. So I told everyone. My parents and my past life relatives didn’t believe me, but I still liked to talk about it. I still liked playing with the adults who were my close friends in my previous life. I also liked going to see my past life children and mother.

My father was a teacher, and during the Cultural Revolution he was afraid of me talking recklessly. So he followed a local tradition and fed me red carp and “widow eggs” (bad eggs that cannot hatch a chick). Local custom says that eating these things can erase your past life memories. But it was no use; I still remembered everything. He would often take me to the outlying village school where he taught in order to avoid people that had to do with my past life and keep me from remembering.

After I started junior high school, I didn’t like to mention past life things anymore, especially after studying medicine. Sometimes I even felt inferior for having this kind of issue. If other people asked me about it I would always find an excuse to dodge the question. While working as a doctor, I also used to contemplate the mystery of knowing about my past life, but I never came to any conclusions.

In order to try to verify my reincarnation, I returned to the graveyard in 1980. My grave was exposed because they had mined the hill during the Cultural Revolution and then rainwater had eroded the earth. When I saw

my own skeleton in the coffin and the divine tiles piled on top of it, I collapsed and passed out. Shengshe Yao from that same village helped me back home. The next day, I reinforced the grave with earth, and I've never been back to visit it again.

My mother from my past life died in 1981.

For further verification, we made a special trip to interview one of Kunlan Yao's two little brothers, Fu Yao. He was already 60 years old and the head of the village. He gave the following account:

When Yuzhou Wu was two or three years old, he referred to himself as my older sister and told other people that my brother-in-law Lu Yang was his husband. I'm an old communist party member. Though my views are pretty liberal, I don't believe in things like ghosts and demons at all. When he came to my home, my younger brother and I didn't accept him.

In the beginning, my mother didn't believe him either, so he told her: "Before when you were keeping vigil beside my coffin, you said to me that being a woman is too difficult and that if I reincarnated I should definitely come back as a man and not a woman, didn't you? How can you not recognize me?" He also talked about how when my older sister died, there were still several pieces of cloth left in the house (At that time, materials were extremely scarce in China. The only "Supply and Marketing Cooperative" in the countryside provided the farmers with only one meter of cloth per person per year. Housewives treasured the few pieces of cloth that their family had because these limited pieces of cloth were all they had for making clothes for the entire family.). My mother finally believed him then.

After that, he often came to my house to visit my mother and talked about the past with a few other people I knew. Once, probably around the age of five, he was talking about my brother-in-law Lu Yang with other people, and Lu Yang heard him and smacked him across the face.

Then in 1978, Rongyi Yao, vice-chairperson of the former County Political Consultative Conference, investigated this matter, recorded all of 15-year-old Yuzhou Wu's memories and asked me to go listen to them. The thing that I found strange was that he not only talked about things that happened before my older sister was born, but also about how I personally went to the village to get five tiles to put on the stomach of my sister's corpse. He also said that not long after my sister's death, Shuizui Yao, an old lady from Tongmu Village, tripped and fell down while passing my sister's grave. She then turned her head and spit on the grave and berated my

sister. Yuzhou Wu said that he was just a new ghost at that time and thought, “I have no resentment or hatred for you. What does your tripping and falling have to do with me?” Later, I asked the old lady about it, and it turns out that it really happened.

My sister’s grave was in disrepair for many years. The mountain had been mined, and because of landslides, the coffin started to stick out of the ground. In 1978 Yuzhou Wu went by himself to cover up and reinforce the grave with dirt (This may be an error of memory because it happened so long ago. As recorded in the previous text, Yuzhou Wu said this happened in 1980.).

When Yuzhou Wu became a doctor, he took special care of my mother. When she was sick in bed, he heard firecrackers coming from this direction and thought that my mother had died and ran over as fast as he could. (Firecrackers at a funeral are a kind of broadcast to inform the other villagers that they should come and help out. Dong funerals are very ceremonious and complex, lasting several days and requiring a lot of manpower.) In 1981, when my mother did pass away and Yuzhou Wu was only 18 years old, he cried harder than all of us brothers and sisters. He cried himself into convulsions several times and even fainted. All this left a deep impression on me. Moreover, Yuzhou Wu continued to care for my older sister’s (Kunlan Yao) two daughters. When my sister’s daughter had a baby, Yuzhou Wu followed maternal grandmother etiquette and sent a baby sling. I could not help but believe that it was all true.

I now believe that Yuzhou Wu had my older sister’s memories, but in the end Yuzhou Wu is Yuzhou Wu. There is no way for me to get back the feelings I had for my sister years ago.

At this point, the old man Fu Yao started weeping:

I’m an old revolutionary, an old party member. I don’t believe in superstitions, I believe in science. But I have no education myself. I hope that you educated people can find the scientific reasoning in all of this.

We also interviewed Yuzhou Wu’s father, who said:

I myself don’t believe in superstitions. I don’t like to burn incense and pray to Buddha or any of that. At first, I didn’t believe what my son was saying. I thought it was nonsense. Later on though, I realized that aside from going to see his past life mother and daughters, it didn’t have any negative influence on his work or studies or relationships with the neighbors, so I didn’t try to stop him.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Yuzhou Wu and both his current and previous family; 3. Location: Yuzhou's home; 4. Interview Date: 27-Mar-2016/1978; 5. Interviewer/Cameraman: Changzhen Li/Chunlin Qu

**42. Runge Shi, the Reincarnation of Quanzhang Li: fallen to death at 24, lived in father's schoolbag, born with birthmark on his head**

Runge Shi was born on December 9, 1982, in the village of Xinzhai, located within the Pingyang township of Tongdao county. His father was Mingguang Shi, and his mother was a woman from the family of He.

The past life of Runge Shi was Quanzhang Li, born in the year 1952 in the village of Liwen, Malong township, Tongdao county. Including him, there were a total of 4 siblings in his family. After spending several years serving in the military, Quanzhang left the force and returned to his hometown, where he soon found a job at the Yangdongtan hydro plant of Pingyang township as a general laborer.

Runge's father Mingguang also left the force in 1976. He was captain of a company during his service, and was assigned the position of project director at the Yangdongtan hydro station after his retirement.

Fortune did not smile on Quanzhang on his first day of work. He was riding alone on a stone-towing truck when it lost control and flipped over near Yangdongtan. The driver of the truck managed to make it out alive, but Quanzhang was thrown from the truck and fell down the cliffs into the quarry, instantly dying a rather gruesome death. As the project director, Mingguang immediately made his way towards the scene of the accident to inspect the situation and deal with the aftermath. Carefully, Mingguang descended down the cliffs on the side of the road and found Quanzhang's battered corpse. As Mingguang was making arrangements to move the body, he noticed that Quanzhang's shoes had fallen off his corpse and were laying nearby. Without thinking, Mingguang picked them up and was halfway

through reattaching them to the body when he noticed that both of Quanzhang's ankles were broken. Someone from the crowd watching above shouted to him, "Forget those shoes! He's dead; won't be needing it!" Hearing this, Mingguang snapped out of his absent-mindedness and stopped trying to reattach the remaining shoe to the dead body, leaving just the one attached to its feet. According to local customs, the bodies from accidental deaths like this were to be cremated and the ashes unceremoniously buried. There would be no grave, no headstone, and no offerings. Having finished his job, Mingguang picked up his canvas schoolbag, which was a very popular accessory at the time, and headed home like he always did.

Three years after that incident, Mingguang - now 29 years old - got married. In 1979, his daughter Runzhou was born. Another three years later, she was joined by her little brother Runge. When Runge was born, there was a very long birthmark running down the length of his head like a scar, and a few strands of white hair stood out from his forehead. His feet also seemed to be suffering from some unknown condition, and were twisted at a 45 degrees angle. At the time, his parents never made the connection between their child and Quanzhang, and the idea that he may be Quanzhang's reincarnation was never brought up.

This lasted until Runge was three years old. One day, he was playing with his sister Runzhou when he suddenly asked her, "Sis, aren't you afraid of me?" His sister was puzzled, and asked, "Why would I be scared of you?" Runge answered, "Because I am a ghost from Yangdongtan!" From here on, little Runge began to recall the memories from his past life, and his family quickly deduced that his past identity was in fact Quanzhang Li.



Runge taking a picture with his older sister.

One day after Runge had begun to recover his memories, he complained to his father that his feet were hurting again. When his father came to inspect them, he suddenly asked, “Dad, why did you put just one shoe on me?” His father felt a bit embarrassed by his actions back then and did not answer him. Little Runge, not satisfied by the lack of answer, would continue to pester his father with the same question dozens of times for years to come.

When Runge was four, his uncle Mingjian bought him a new top, but it wasn’t in the usual military style. Little Runge stubbornly refused to wear it, and would not be satisfied unless he got a military top, complete with military collars and a red star on his hat. In the end, his father conceded and bought him another set of children’s military uniform, and Runge happily put it on.

Since there seemed to be a gap of 6 years between the death of Quanzhang and the birth of Runge, his mother had once asked him, “Where did you go for 6 whole years?” Little Runge pointed to the schoolbag hanging on their wall and said, “I have been living inside dad’s knapsack!” His mother then asked him, “But what happens when I wash it?” Runge pointed to a satchel nearby in response and answered, “Then I would move here!” This seemed to suggest that Runge was able to change his size at will while in the form of a spirit.



Runge Shi was the reincarnation of Quanzhang Li. After his death, Quanzhang went home with Runge's father Mingguang Shi (left), where he lived in between these two bags. To the right of the picture was Runge's mother for his present lifetime.

Once Runge had begun to recover his memories, he began making requests to visit his past parents at his old home. According to his description, his father had been a carpenter, and he had three little brothers and a grandmother in her 80s, all of whom lived under the same roof in a single-story building. One day when he was four, Runge mournfully declared that one of his little brothers had just passed away, and that he lived a very hard life and died famished.

In the same year, little Runge begged his uncle to take him to his past parents' house by bicycle. His uncle agreed to take him, but Runge later cancelled his plans. As it turned out, he had wanted to borrow money from his father in this lifetime and help out his old family, as they were very poor. However, his father wasn't home at the time, so Runge never managed to get the money.

Thanks to little Runge's ability to accurately describe many details about his past family, such as their names and the village they were in, news of his identity eventually found its way to his past parents. One day when Runge was four, his past mother took the bus to come see him herself. When his mother saw Runge and noticed the strands of white hair on his forehead, she noted that it was exactly the same as what Quanzhang once had. Quanzhang's mother asked little Runge, "Can you tell me how you got here?" And little Runge replied, "I came here through Yangdongtan!" Hearing this, Quanzhang's mother began to weep, and little Runge rushed to her side to comfort her. Later in the afternoon, before Runge's present mother could get home, little Runge demanded his father to give his past mother a gift, as she was very, very poor. His father had no choice but to give into his demands, and gave his past mother three meters of artisan Kam fabric, plus a pair of new shoes and a Kam headscarf. When they were about to walk Runge's past mother to the bus station, little Runge suddenly lost the ability to walk, even though he had long since mastered walking. Undeterred, little Runge demanded that his present mother carried him to the bus station, so that he could see his past mother off. When the bus came and it was time to part ways, little Runge and his past mother were both

reluctant to let each other go and they began to cry, and little Runge comforted her mother the best he could. Once she was on her way, little Runge turned to his mother from his present life and told her, "My past mom was still wearing the old rubber shoes I wore when I was a soldier." At the time, Runge's past mother was already an aging woman close to her fifties.

When Runge's uncle heard about this incident, he advised Runge's parents, "I don't think you should let Runge visit Malong township and reunite with his past parents anymore. With two sets of parents to take care, he would have way too much on his shoulders in the future." And so Runge's family broke off with his old parents, and the two families stopped speaking with each other.

There wasn't a whole lot of irrigable land in Runge's village, and there were far more people than there were farms. As such, the average villager had less than 0.2 acres of land to farm, and most of the income came instead from young people who traveled to the coastal regions for work. When Runge had grown up, he headed to the coast like everyone else, but he began to fall very ill once a month for some inexplicable reason, and had no choice but to come home and recuperate. This continued for several years until Runge was nearing his thirties. Due to his condition, Runge wasn't able to earn enough money to get a wife, and his parents grew very anxious. They finally decided to take their son to a famous diviner in the township of Ganxi, hoping that he could take his "Eight Sigils" (a set of signs with numerological and astrological power, also known as the "Four Pillars of Destiny"). The diviner examined Runge and told them, "This is a result of the unrest experienced by his past life's parents. You must take him to find his past parents and fulfill his filial duties. Only then would it be possible to put their minds to rest and stop this illness."

Upon learning this, Runge and his father immediately made their way towards the village of Liwen, in the township of Malong. At this point, more than two decades had passed since his mother's first visit, and they learned upon reaching the village that both of Runge's parents had already passed away. Even Runge's old ancestral home had been torn down, and there was nothing but an empty field where it once stood. Runge and his father continued searching, and finally managed to locate Runge's third paternal uncle from his past life. They stated the intention of their visit, and the uncle agreed to reconnect with Runge on behalf of his parents. In 2007, Runge and

his father returned to the village of Liwen with a wealth of gifts ranging from chickens to ducks to fish, and made their request to formally reconnect with Runge’s parents. Runge’s uncle from his past life accepted on behalf of his deceased parents, and they made their offering at the site of Runge’s old home, praying to the spirits of their departed ancestors and reassuring them that they could rest knowing that Runge had returned. Ever since that day, Runge had been able to leave home and travel for work with no further health issues. Ever since their reunion, the two families had maintained close contact with each other to this very day.



A view of the village of Xinzhai. The home of Runge Shi

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Runge Shi and his parents; 3. Location: Runge’s home; 4. Interview Date: 14-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

### **43. Shiyu Yang, the Reincarnation of His Own Grandfather Liangzu Yang: fallen to death while making house repairs**



Liangzu Yang (center) and his two sons by the Doulei River. The brother to the left was Gangdi Yang - Shiyu's father in this lifetime.

Shiyu Yang was born on November 12, 2010, in the village of Matian. He was 6 years old at the time of the interview. The past life of Shiyu was his own grandfather Liangzu Yang, born December 14, 1955. Liangzu was married to his wife Yingfen Wu, and they raised two children together, the younger of whom was Shiyu's father, Gangdi Yang.

The grandfather Liangzu made his living building houses for the locals in nearby villages, and had always been a kind and honest man. He never haggled with his customers, and went along with whatever price the owner saw fit. He also contributed a lot to his local community, and often helped repair roads and bridges on a voluntary basis. All in all, he was very well-respected and loved by everyone in the community. One day in the year 2008, Liangzu found a leak in his own house, so he made his way up to the roof to make some repairs. In a stroke of misfortune, he stepped on a piece of

rotted wood and it gave away, sending him plummeting into the pigsty below, striking his head on a piece of rock as he landed. At the time, Liangzu somehow managed to get up on his own and made his way back upstairs despite the pain from his injuries. His family urged him to get his injuries treated at the county hospital, but Liangzu dismissed the idea and simply patched it up at the local healer. Later that night at around eight o'clock, Liangzu's injury began to swell. The swelling became progressively worse as the night wore on, and Liangzu began to slip into

unconsciousness. At this point, his family began to panic, and rushed him to the county hospital in the dead of night. Unfortunately, they were too late, and Liangzu did not make it.

Liangzu's grandson, Shiyu, had been raised by his grandmother ever since he was little. His parents, like most young people in their village, had to move to more urban areas like Guangdong for work, as there wasn't enough farmland for everyone back home. One day when Shiyu was two years old, his grandmother was about to spank him for misbehaving when little Shiyu told her, "Stop it, you're hitting your own husband, you know!" His grandmother was taken aback by this bizarre statement, and asked him, "What? Whose husband?" Shiyu replied, "Your husband! I'm your husband!" His grandmother asked him again, "And can you tell me how you got here?" And Shiyu answered, "From the pigsty!". This matched up perfectly with the events leading to Liangzu's death. This was the first time little Shiyu had ever mentioned anything about him being the reincarnation of his grandfather - perhaps his memories had been triggered by the impact of the spanking he received. Ever since this initial occurrence, little Shiyu began to produce bits and pieces of stories from his past life. He told the grownups that they should never hit him in the head, because it was extremely painful, probably because the impact would trigger his memories about the injuries that had led to his death. Little Shiyu also suffered from a fear of height, and would be terrified to jump down from even a regular chair. In addition, he also sported a very conspicuous birthmark across his leg, which could have been linked to the head wound he had sustained in his past life.

Once Shiyu had begun recovering more of his memories at three years of age, he began to display some rather startling behaviors. One morning, little Shiyu had barely gotten up from bed when he suddenly said, "It's raining outside! Go get Gangdi and have him patch up the roof; it's leaking." The way Shiyu gave the statement was entirely like the tone a father would use to command his son. On another occasion, he suddenly turned to his grandmother and said, "This guy took my *suona* from me; I'm going to get it back!" As it turned out, his grandfather once had an instrument called a "*suona*" (similar to a trumpet), but a local musician came by after his death and took it for himself. The puzzling thing was that the musician had actually come by after grandpa Liangzu had died, but before Shiyu was born. So how in the world did little Shiyu come to know about this event? My

guess was that his spirit had lived inside the house in between the two incarnations, and saw the musician take his beloved instrument with his own two eyes. From this, we could conclude that it would be unwise to take a dead man's possession - he may very well need it again in his next life!

Shiyu's grandmother had once asked little Shiyu, "Why did you choose to reincarnate back into our family?" In response, Little Shiyu told her with the air of a responsible adult, "Because I still worried about you all, and wanted to come back and help you raise our two sons." On another occasion when little Shiyu was two years old, he secretly told his grandmother, "I kept a savings account, and there are more than 700 yuan inside!" His grandmother did not believe him, because grandpa Liangzu never managed his own money during his lifetime, and would send them to his mother for safekeeping. So little Shiyu led his grandmother to a drawer and went through the contents, until they found a savings ticket at the very bottom for more than 700 yuan.

Not long after that, Shiyu told his grandmother, "I repaired a house for this guy in the Pingyang, but he never actually paid the 1,700 yuan that he owed me!" Shiyu was able to produce all the relevant details, like the name of the person who owed him money, how much he owed, and what the money was for, so his family took him to the village of Pingyang to track down this unpaid debt. The person who owed him money was stunned when they found him - he was under the impression that he had managed to avoid paying the debt since his debtor had died; never in his wildest dreams could he imagine that his debtor would actually recall the debt in his next life and come after him for it. Unfortunately, even though he was a wealthy doctor and did not deny the verity of the claim, he adamantly refused to pay Shiyu back until he was at least in middle school. Annoyed, Shiyu's family came home empty-handed. However, it didn't take long before Shiyu began complaining about the same person again. "That guy from Pingyang is burning paper money!" Little Shiyu pouted, "I don't want his paper money, I want actual money from this world!" As it turned out, that person had gone out after Shiyu's family had left, and bought himself a whole bunch of paper money intended for spiritual offering. His plan was to burn the spiritual paper money, hoping that it would cancel out his unpaid debt.



Shiyu Yang (left) with his grandmother Yingfen Wu (his wife from a past life) and his little cousin, standing in front of their home. According to Shiyu’s grandmother, little Shiyu had always been a very precocious child and was quite easy to raise. Nowadays, grandmother had moved on to taking care of Shiyu’s 1-year-old little cousin. She had to carry him day in and day out, and it was very hard work.

Note: Chinese customs called for the offering of spiritual paper money (also called “joss money” or “ghost money”) during Qingming, the season traditionally reserved for ancestral worship. Occasionally, they may also burn “hell notes”. Elsewhere in this book, Huifeng Wu had mentioned



that each burned piece of spiritual currencies would turn into a corresponding piece of money that could be used in the afterlife. Spirits were able to take these afterlife currencies and shop at the afterlife markets. Shiyu probably saw the spiritual paper money that the person from Pingyang had been burning for him, and understood that these currencies would mean absolutely nothing to him in his current incarnation as a mortal man.

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: Shiyu Yang and his grandma; 3. Location: Shiyu's home; 4. Interview Date: 20-Jan-2016/02-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

#### **44. Nianlan Wu, the Reincarnation of Nongyin Yang: forcibly dragged along as husband Songtian Lu jumped from a cliff**

Nianlan Wu (not her real name) was born in December of 1977, in the village of Pingyang. Nianlan's past life was Nongyin Yang, from the village of Sanpan in Pingyang township. Nongyin was married to a villager from Matian named Songtian Lu. Songtian was a layabout, and they spent their married days in abject poverty. The unhappy couple argued frequently, and one day after a particularly bad argument, Nongyin angrily left for her mother's house with their child.

Songtian waited around for his wife to return. When she never did, he left the village of Ma'an and walked the dozen miles to the neighboring village of Sanpan, where Nongyin's mother had lived. The next day, Nongyin, her husband, and her mother made their way



Songtian Lu, holding on to his wife, probably jumped from this part of the cliff.

back to Ma'an together with their child in tow.

Halfway through their journey, the three adults began fighting with each other again for some unknown reason. They yelled and screamed at each other all the way along the mountain paths, until they had reached Yangdongtan. When they got there, the argument between husband and wife had grown extremely heated, and Songtian, in a moment of blind fury, placed their child on the side of the road, grabbed his wife right in front of her mother, and leaped down the side of the cliff. This was the period during Mao's "Great Leap Forward", and all the trees in the area beneath the cliff had been cut down to make room for a hydro project, leaving nothing but hard, exposed rocks dozens of feet below. Nongyin's husband had intended to take his wife with him in a murder-suicide, but Nongyin ended up on the bottom and died instantly upon impact, cushioning the fall for her husband in the process.

Nongyin's mother was hysterical when she looked down the side of the cliff and saw her daughter sprawled on the rocks motionless while her husband was still wriggling about on top. She immediately made her way down the cliffs and began violently striking the husband with a piece of rock. The husband panicked and went completely still, playing dead as his mother-in-law continued to strike at him again and again. Seeing her beloved daughter's battered corpse, her mother began to howl in anguish over her wrongful and untimely death.

Emergency responders soon arrived at the scene, and discovered that the husband had managed to survive the fall by landing on his wife. They placed him on a stretcher and began carrying him back up to the road by a narrow little stone path running down the steep cliffside. The husband allowed himself to be carried in dead silence and did not utter a single word the entire way, but those who were present recalled that he had been gripping the side of the stretcher all the way up, as if he was terrified of falling down again. In the end, Nongyin's husband was found guilty of causing his wife's death, and was given a reduced sentence of 3 years, due to the fact that he had leaped down the cliff along with her. Songtian served his time and, three years later, returned to live in the village of Ma'an.

After Nongyin's death, she was reincarnated as Nianlan Wu. Nianlan had a very prominent birthmark on her face - a large patch of red stretching all the way down her neck. It was apparently related to the bloodstain from her past life at the time of her death. In her current lifetime, Nianlan lived in

the village of Pingyang, which was right next to Ma'an. Once when she was little, she came across the wicked husband from her past life while working with her mother in the fields, and she publicly condemned and shamed him. Her past husband, probably unable to bear the humiliation, left town and escaped all the way to the relatively remote Malong township, where he managed to get himself into the household of some woman and became her family's live-in son-in-law.

In the year 1980, this notorious man once again made local headlines in connection with an insurance fraud. Apparently, he had bought insurance for his new family-in-law's house, then started a fire himself and tried to file a claim with the insurance company. The insurance company sent an auditor to examine the case, and it was found that Songtian had removed every single thing of value from the house before the fire started, even if it were just an old broken chair. The fire had burnt down nothing but an empty old house. This was obviously highly irregular, and the insurance company ended up refusing the claim. In the end, this man did not get a single cent out of his scheme, and succeeded only in burning down a house for nothing.

Interview Note:1. Virgin Media Interview:No; 2. Interviewees: Nianlan Wu's classmate and villagers in her last life; 3. Location: Nianlan's home; 4. Interview Date: 18-Jan-2016; 5. Interviewer/Cameraman: Changzhen Li

**45. Shengmou Ding, the Reincarnation of Mi Yang: died by hanging, then died again by poison, at 32 years of age for both**

Shengmou Ding was born on December 2, 1955, in the village of Xiyao, located in the Longsheng county of Guangxi province. During his lifetime, he had 3 older brothers and two older sisters, and was married to a woman named Fengyu Yao. When Shengmou was two or three years old, he began to talk about his past life as Mi Yang, a local village who had hung himself at the age of 32.

When someone asked little Shengmou, “How did you get here?” Shengmou answered, “I saw three older boys fishing for crabs by the river, and they managed to catch some pretty big ones! So I just followed them back home and lived behind the door.” When he was little, Shengmou never used to talk about his past life unless someone asked him specifically, and his family never did ask him anything. When Shengmou was five or six, his mother began feeding him red carp gruel. Ever since then, it was very rare to hear Shengmou say anything at all about his past life.

When he had reached his twenties, the son from his past life came to knock on his door, and wanted to reunite with his father. Shengmou told him, “I am too young for that right now. Please come back when I am at least 36 years old.” Sadly, he never did make it to 36. On one of his work trips, Shengmou was poisoned by a jealous coworker, and his kidney was left with an inflammation that eventually killed him. When he passed away, he left behind three children - two sons and a daughter - the oldest of which was only 5. His wife Fengyu never remarried, and did not search for another husband. With so many children under her care, she was worried that getting remarried would get in the way of their well-being. The saving grace in her misfortune was that her sister’s husband Yongxing, as well as her late husband’s three older brothers, were able and willing to help out where they could. Thanks to their assistance, her children had all managed to grow up without incidence and led fairly successful lives, each with a career and a family of their own.



River in front of Xiyao Village

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Shengmou Ding’s wife; 3. Location: Shengmou’s home; 4. Interview Date: 25-Jan-2016; 5. Interviewer/Cameraman: Changzhen Li

**46. Zina He, the Reincarnation of her own Aunt Hongmei He, drowned at 12 years of age, reborn through sister-in-law**



Hongmei He



Zina He

Hongmei He was born in 1974, in the village of Tangtou, Pingyang township. Her father was Su He, and her mother was Shenghua Yang. Hongmei had two siblings - an older brother named Bin He, and an older sister named JiuHong He. As the youngest child, Hongmei

was lively and very playful, earning her the adoration of her older brother.

In June of 1986, a 12-year-old Hongmei went into the hills to gather firewood with her sister. After a day of hard work, the pair was hot and exhausted, and wanted to go for a swim. The little stream just outside their house was quite shallow, so the sisters decided to go further upstream to Doulei River, which was deeper and much cooler. By this point, Hongmei was sweating all over and couldn't wait to go into the water, so she immediately took a dive into one of the river's deep connected ponds.

Tragedy soon followed as Hongmei began to struggle in the water. Her sister JiuHong quickly noticed and began to panic, screaming for help to come. A villager from the village of Ma'an had been working on the hills across the river at the time, and immediately rushed to their aid. Unfortunately, by the time the villager managed to drag Hongmei out of the water, the little girl was no longer responsive. News of the incident travelled to Hongmei's big brother Bin, and he hurried to the scene. When he saw the body of his beloved baby sister, Bin broke down and was overcome with grief.

That night, Bin thought he suddenly saw Hongmei in their home again. He wasn't sure whether it was just a trick of his grief-stricken mind, or if the spirit of Hongmei had indeed manifested itself - could it be that the spirit had followed her big brother home after the accident? As the days became

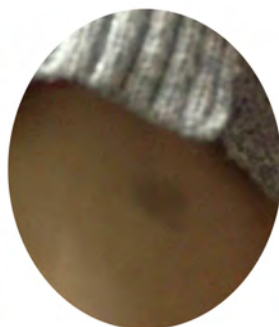
months, and the months became years, Bin's memory and love for his little sister never diminished. Several years passed, and Bin eventually took a woman named Lixia Yang as his wife. Not long after their marriage, Lixia became pregnant with child.

On the night of August 21, 1989, 8 days before the birth of Bin's first daughter Zina, Bin missed his long-departed sister sorely and began to cry in his sleep. In his dream, little Hongmei came by his side, and comforted him gently, "Don't cry, big brother! I will be there with you soon." Bin's crying woke his pregnant wife from her sleep as well, so Bin told her of his dream.

On August 29, 1989, nearly three years after Hongmei's tragic death, Bin's wife gave birth to their first daughter. The family rejoiced, and Bin personally chose the name Zina for his daughter. Within several years of Zina's birth, a series of events would convince her family that Zina was in fact the reincarnation of little Hongmei. Ever since Zina was a year old, she would begin to form broken phrases, seemingly wanting to say something but unable to find the words.

One day, when little Zina was two years old, she was having breakfast with her father when she suddenly asked him, "So should I be calling you dad or big brother?" Bin realized then that many of the questions that had been puzzling him for the past two years may soon be answered, so he returned, "And how do you plan on proving that you were actually my sister Hongmei in a past life?" Little Zina felt dejected and saddened after hearing this, and thought to herself: why would the bond between siblings need to be proven?

Bin retrieved an old document and placed it on the table in front of little Zina. The document was none other than Hongmei's own elementary school enrollment letter. Zina was only two years of age at the time, and had not begun to study any writing. Bin asked her, "What was your name in your past life?" Without thinking, Zina immediately pointed to the exact location of Hongmei's name in the letter, exclaiming, "It says right here!"



A fairly large black birthmark could be found on Zina He's back. Hongmei He had been dragged ashore onto a muddy ground after drowning.

Later that day, little Zina brought her father along to the pond where she had gone swimming in a past life on that fateful day, and showed him where she had dived into the water, as well as where her body had lain after being retrieved from the water. Everything she described matched perfectly with the details on the day of Hongmei's demise, and Bin was finally convinced that Zina was, in fact, the reincarnation of his long-departed little sister. On a subsequent occasion, Zina pointed to a sickle used by her late aunt to harvest hogweeds, and exclaimed, "That's mine!" Zina's mother, however, didn't seem very happy to hear Zina talking about her past life. Like the mothers of many other Reincarnators, Zina's mother secretly fed her red carp gruel. According to local wisdom, the concoction was capable of making Reincarnators forget about their past lives. The efficacy of the local remedy varied wildly from one individual to another - while it would work very effectively on some people, others, such as Xiao Wu, Ganyue Wu, and Xiangyun Wu from previously mentioned cases, would barely notice any effect whatsoever. In the case Zina, however, the remedy proved to be highly effective. Today, Zina had grown up to become a wife and a mother, with virtually no memories of her past life remaining.



Additional note: The location and shape of the birthmark found on Zina's back may be related to a mud smear acquired as her past life was being dragged ashore.

A family picture taken at home, featuring Zina He (top right), her parents (top center), her younger sister (top left), her grandparents (i.e. her past life's parents, bottom left and bottom center), and her daughter (bottom right).

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Zina He and her father; 3. Location: Zina's home; 4. Interview Date: 05-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

#### **47. Xianheng Yao, the Reincarnation of Fangman Wu: choked on a piece of bone at three years of age**



Xianheng Yao as a child

Xianheng Yao was born on July 12, 1976 in the village of Matian. His father was Fuguo Yao, and his mother was Nianrong Yang. Xianheng's past life, Fangman Wu, was born in the same village in the year 1972, as the son of Jiazheng Wu, his father.

On the day of the spring festival in 1975, a three-year-old Fangman Wu was having breakfast when a piece of pork bone became lodged in his throat. Fangman's parents immediately took him to see the village doctors, but they were unable to help (the village doctors back in those days were

called "barefoot doctors", and were essentially peasants relying on basic medical training, practical experience, and folk remedies). Fangman's parents became very worried, and rushed the little boy towards Chaping, where they planned to take the public transit into town towards the county hospital. They took turns carrying Fangman on their backs and made haste towards their destination, but it was more than half a dozen miles away through winding mountain roads, and the little boy's breathing was beginning to grow labored. The family finally reached Chaping and cast their sights down the road, anxiously waiting for the transit to come. Unfortunately, there was no vehicles to be seen, and just before midday, Fangman's parents looked down at their little boy, only to find him dead in their arms.

Fangman's spirit extracted itself from his mother's embrace and stood on the side of the road, watching as his parents wept over his dead body. The spirit examined itself, and found that it was still wearing the same clothes as it did in life, except that they were now virtually transparent. Fangman's parents continued to cry for a while, and then began to carry his body back towards Matian village. Fangman's spirit followed, until they came to a place just outside the village called "the Chicken Cage". Fangman discovered that his parents wanted to bury him by the road instead of back at the village, but before they could go on with the burial, another villager by the name of Guoshen Wu stopped them, saying that they were not allowed to bury bodies in this location. This irritated Fangman's spirit greatly. His father resigned and carried his body to yet another location, one that they called "the Chicken-Duck". No one interfered this time, and his father buried his body.

Little Fangman's spirit still felt rather resentful towards Guoshen Wu - the person who stopped his first burial - and decided to play a trick on him. One day, Guoshen Wu went to dig up some tree stumps near where Fangman was buried to use as firewood. Fangman's spirit sat upon the stump that Guoshen was harvesting, and began to periodically throw dirt onto his head. So consumed was Guoshen with his digging that he did not notice his surrounding environment at all, and was shocked and terrified to find soil suddenly dumped on top of his head. Once the stump had finally been extracted, Guoshen began to walk it home via a rather narrow path. The mischievous little Fangman reached out with his powers and "melted" the path, causing Guoshen to fall right into a nearby ditch. Afterwards, Fangman spent another half a year or so as a spirit, before deciding to get himself reincarnated. According to Xianheng (his subsequent incarnation), he was quite a troublemaker during his time as a spirit, and often stole fruits from the local villagers' trees.

When Xianheng was two years old, he began to talk about bits and pieces of his past life. According to Xianheng, he would used to have a specific dream when he was little. It was about his time spent as spirit, and he would remember not being able to enter his past life's home, because the doors were closed and wouldn't open for him, forcing him to live in a simple wooden shack just outside the doors. As time passed, Xianheng's older sister from his past life caught wind of the news that Xianheng was the

reincarnation of her little brother Fangman, and would often come by to carry him home and play with him. Her mother grew perplexed, and asked her, “How come you’re always carrying this little boy into our home?” She answered, “He is the reincarnation of little brother Fangman!” Her mother, upon hearing this, finally understood. Little Xianheng didn’t recognize his past life’s parents at first, though; it took him a little while before it finally clicked. From then on, the two families shared a close relationship with each other, and to this day, Xianheng would still often go visit his past life’s parents, who were still alive and well.



Xianheng Yao sitting on the shore of the Doulei River, located just outside his home, sharing the stories of his lives past and present. The areas of Matian, Ma’an, Tongmu and Pingyang were collectively known as “Doulei” in ancient times. There were more than 100 Reincarnators currently living in the Doulei region, within an area of only a few square kilometers, making this region the world’s densest community of Reincarnators.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Xianheng Yao; 3. Location: Xianheng’s home; 4. Interview Date: 27-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**48. Kemei Yang: the reincarnation of Beixia Yang from the same village, drowned at 10 years of age**

Kemei Yang was born on July 10, 2004 in District 3 of Matian village. She would be turning 12 this year, and attended 5th grade at Pingyang Township Central School. Her father was Aiping Yang, and her mother was Liandang Yang; she also had an older brother named Kezhu Yang.

Ever since Kemei had been able to speak, she had talked in bits and pieces about her past life. When she was about two or three years old, the fragmentary accounts became full-blown tales that Kemei enthusiastically recounted in great abundance. It was soon confirmed that Kemei was in fact the reincarnation of Beixia Yang, a ten-year-old girl from the same village who had drowned in 2004.

Beixia Yang was the only daughter of local villagers Shengyong Yang and his wife Beilie Long. Belie Long also gave birth to a baby boy, but he never made it past his infancy, and they never had another child ever since. According to Kemei, her past life's parents didn't treat her very well, and she was much closer to her uncle Shengbing Yang who, in contrast, had been very good to her. District 3 of Matian village was quite remote and impoverished, which may have been the reason why Shengbing did not manage to get married until he was 60 years old. As such, Beixia was the only heir to the family of the Yang brothers.

In the afternoon of June 8, 2004, Beixia Yang and two other girls from her third-grade class at Doulei Elementary decided to skip their last class for the day to play by the river. They followed the Doulei River to Matian village, and walked into the water hand-in-hand, probably from fear of being swept away by the river - the deeper the water in a river, the stronger the currents were. Not long after getting into the river, the girls found themselves in an area of dangerously deep water, and Beixia, along with one of the other girls, was separated and swept away by the currents. Sadly, neither of them knew how to swim, and while the other girl was eventually

rescued by an old woman, Beixia was not so fortunate. She struggled for a while against the unforgiving currents and was soon drowned.

When Kemei was three years old, she stated that she remembered her body being moved around all over the place after drowning in her previous life. As it turned out, several villagers from District 3 had come to help bury Beixia after her death, one of whom was Kemei's father Aiping. They had wanted to bury her on the hills by the village of Ma'an, and had already carried her body all the way up the hill before some villagers from Ma'an voiced their objection. The locals had always felt strongly about accidental deaths and reacted negatively to the burial, so they had to move the body all the way back down from the hills to be buried by the shores of Doulei River. However, the villagers of Ma'an apparently came around by the next day, and gave their approval for the hilltop burial. So Beixia's body was moved once again back up the hills to finally be laid to rest. Hence Kemei's memories about her past life's body being moved about.

According to Kemei's mother Liandang Yang, Beixia had actually visited her home several times when she had been alive. Liandang remember being not particularly welcoming towards her, saying, "I already had a child at home, so I didn't feel a whole lot of interest in someone else's." When Kemei was around two or three years of age, her grandma asked her why she had chosen to reincarnate here, and she answered, "I remember seeing dad when he was one of the people who came to help bury me at Ma'an, and I thought he was a good person, so I just decided to come home with him. I lived just behind the doors for a little while and then reincarnated soon after." (the death of Beixia and the birth of Kemei was a month apart) I asked the 12-year-old Kemei, who was present during our interview, what she thought of her parents in this lifetime, and she said that her parents loved her very much, and she felt very content and would give her parents a perfect 100%.

At this point, Kemei's recollection of her past life had dwindled to nothing more than a distant memory. According to Liandang, Kemei used to talk a lot about her past life when she was two or three years old. Her past life's parents, upon hearing about this, would often come by to visit. Her past life's uncle, would give her a red envelope (a form of monetary gift given with blessings) on the spring festival of each year. Before Kemei turned six years old, she would still call her past life's parents "mom and dad", and Liandang, as her mother in this lifetime, would allow her to do it.

However, when Kemei reached six years of age, Liandang began to intervene, and forbade her from calling her past parents “mom and dad” any longer, telling that she was only allowed to call them “uncle and aunt” (which could be used as generic terms with no familial implication in their language). I asked Liandang why she decided to interfere with how her daughter called her past life’s parents, as there were many other Reincarnators throughout Pingyang and Matian who would call their past life’s parents “mom and dad” all throughout their lives. Liandang answered that Kemei’s past mother would begin to cry incessantly whenever Kemei called her “mom”, which was having a negative effect on her daughter.

Kemei, like many others, was fed red carp gruel by her mother when she was little. According to her, she began to forget about the details of her past life not long after drinking the concoction. Today, whenever Kemei came across her past life’s parents in the village, she would merely greet them with a simple “uncle” or “aunt”, and they would grunt in acknowledgement before continuing on their separate ways without any further conversation. The school that Kemei attended - Pingyang Township Central - had a rather unusual practice of requiring their students to partake in independent studies from 7 to 8 in the evening. Kemei was eligible for boarding arrangements at the school, but she didn’t like the living



Kemei Yang and her mother Liandang Yang taking a photo together behind their home

environments there, so her mother would come by and pick her up each night. The journey between school and her home took one hour each way, and the path was difficult and remote, but her mother never faltered in her routine throughout all these years.

I asked the 12-year-old Kemei whether she felt bad about her past life's parents, seeing as they had no remaining children and were alone in their senior years. Kemei answered that she didn't at first, but I allowed her to think on it a bit more. She hesitated for a bit and added, "Maybe just a bit."

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Kemei Yang and her mother; 3. Location: Kemei's home; 4. Interview Date: 18-Jan-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 6 Reincarnation from Sudden Deaths and Acute Illnesses**

In chapter 12 of this book, a detailed description of the spiritual enforcers from the realm of the dead would uncover the true reason behind the phenomenon of "sudden deaths", which was the forceful removal of a soul from its body by the enforcer. In the village of Diling, three different villagers - Huifeng Wu, Changshan Wu, and Wangyan Wu - all had past lives who had succumbed to sudden deaths. All three were middle-aged women at the time of their respective deaths, and all three suffered from a mysterious bout of stomach pain prior to their deaths. The way they died was exactly identical to that of another woman from the village of Paotian, who had been "beaten to death" by an enforcer. Yuwang Wu, who had once served as an enforcer in the afterlife, revealed that a person whose soul had been taken by an enforcer usually had only 7 days to live. In his experience, once the spirit had been escorted away, the empty shell left behind would either die a sudden death, or be temporarily possessed by a secondary spirit if one existed. However, even such a possession would not be enough to keep the body going indefinitely; at most, its inevitable death would be delayed by just a couple of days.

Other cases of sudden deaths not documented in this chapter include the respective past lives of: Zhengbo Yao, Wensong Wu (alias), Nisi Wu, and Xiongfang Wu.

**49. Beixiao Wu, the Reincarnation of Beihong Wu: died of a fever at 28 while 5 months pregnant, reborn from stepmother and reincarnated back into the same family**

Beixiao Wu was born in July of 1955, in the village of Pingyang, Tongdao county. Her past life was Beihong Wu, born 1925 in the neighboring village of Matian. When Beihong was little, her mother passed away from an illness, leaving behind Beihong and her two older brothers. Her father eventually remarried, and Beihong found a husband for herself as well when she was 18. Her husband came from the family of Yang in the township of Linxi, located in the Sanjiang county of Guangxi province.

In 1953, Beihong was 5 months pregnant when she suddenly began suffering from a high-grade fever. Treatments proved ineffective, and Beihong passed away a mere three days later at the age of 28. She was survived by her two sons, Pingsheng and Pingqian, who were respectively 5 and 3 years old.

Before Beihong drew her final breath, her family enrobed her in a new set of traditional Kam clothing. It was not a set of end-of-life attire, however, as those were customarily reserved in Kam culture for people who had passed away from old age. When Beihong finally stepped across the threshold into the afterlife, she watched herself gently floating away from her body. She never did notice a spirit for her unborn child.

After Beihong's spirit had left her body, it withdrew into a corner of the room and watched as her young husband and their two sons bawled in grief over her body. The sorry sight brought much sadness to her spirit.

A few days later, Beihong's two older brothers arrived from their hometown of Matian to bid their final farewells. When the funeral had concluded, Beihong hurried after her brothers and followed them home. No longer constrained by the limits of her physical body, Beihong's spirit felt light as a feather as she walked along the road. When they were about to

reach the village, Beihong noticed a dark-faced old man standing at the entrance. As it turned out, this was the local god for their village. Beihong felt intimidated by the severe-looking old man and hopped onto the back of one of the brothers, making him carry her out of the village. Her brother took no notice, and neither did the local god.

Beihong's spirit held itself against her brother's back for a little while, until she glanced back and noticed that they had left the Patron behind. Relieved, Beihong hopped down from her brother's back and continued walking by their side, until they had entered the village and reached their parents' house.

Beihong's spirit would stay there for another year or so before her stepmother became pregnant with her 5th child. At last, Beihong found her opportunity for reincarnation, and was reborn on July 21, 1955. As her stepmother's 5th child, Beihong was also the latest member of the Wu family, reincarnating once again into the very family she had grown up with in her past life!

Beihong's reincarnation Beixiao recalled that she had recognized her parents right away from the moment of her birth, but was unable to speak at the time. She quickly regained the ability by the end of her second year, and began to volunteer bits and pieces of information regarding her past life. According to Beixiao's recollection, her spirit usually rested during the day, either in a standing position or a sitting one, and would come wide-awake as evening fell. She never wandered at night, though, and preferred to stay indoors inside the comfort of her own home, so she never ended up meeting any other spirits during the year she lived there. As a spirit, Beixiao usually joined her family for breakfast and dinner but would skip lunch. As she described it, taking meals as a spirit was a matter of enjoying the scent and the warmth of the food, rather than solid consumption.

Spirits could see and hear everything in the land of the living, and were able to experience differences in temperature. However, they were completely invisible to the living and could not communicate with them. It was like living inside a mirage - everything was so close, yet so far away. Beixiao remembered living behind the doors as a spirit and listening to her father as he lamented, "Beihong left before her time. Those poor children are still so young, and now they will grow up without a mother!" Her spirit was heartbroken to hear this, but there was nothing she could do. Occasionally, she would also catch her father venting his grief against her,

“Oh Beihong, how could you be so cruel? You were still so young... how could you just leave us behind like that?”

Beixiao turned two in 1957, and her past husband came to the village of Matian that year with her two sons Pingqian and Pingsheng. They were respectively 8 and 10 years old by now, and their father had hoped to reunite them with their mother. During the visit, Beixiao and her past husband began conversing about various details from their past life, and their conversation swept away any remaining doubts about her past life's identity. Her two sons began calling her “mom” on that visit, and the two families had maintained close contact ever since.

Beixiao was later married to another man, and they raised two sons and a daughter together. One of her sons was named Yanfu Yao, and he was a Reincarnator just like his mother.

Note: According to Beixiao, those who drank cold water just before passing on were more likely to retain their memories after they had reincarnated. In contrast, drinking soup or hot water would make them forget these memories. This observation was also supported by the cases of Shike Wu, Zilong Shi, and Zhao Wu.



Beixiao and her husband enjoying their time together and amusing themselves with music. Her husband was accompanying his wife with an ethnic instrument of the Kam people similar to a recorder.

Interview Note: 1. Virgin Media Interview: Not Sure; 2. Interviewee: Beixiao Wu; 3. Location: Beixiao's home; 4. Interview Date: 20-Jan-2016/26-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

### **50. Tianhua Shi: died of an illness at 3, reborn into the neighbor's family**

Tianhua Shi was born on March 14, 1973. Her mother's name was Anfeng Yao, and her father was a man from the family of Shi.

The past life of Tianhua was Bei'ou Yao, born 1969 in the village of Pingyang. Bei'ou's father was Jizhang Yao, and her mother was Yuliu Shi. She was the fourth child of the family, with two older sisters and one older brother before her, as well as two younger brothers following behind.

When Bei'ou was 3 years old, she suddenly fell ill during the winter, and began suffering from diarrhea and vomiting. Her symptoms were accompanied by a fever, and lasted more than 10 days. At the time, Mao's "Cultural Revolution" was underway, and Bei'ou's father had been sent off to work away from home. Her mother Yuliu left her post at the Production Team on the "People's Commune", and stayed home to care for her four children. It was very hard work, and Yuliu's own eye disease began to act up, leaving her in constant excruciating pain. When her daughter refused to get well after nearly two weeks, she felt overwhelmed by the pressure and cursed in bitter frustration, "If you were going to die anyway, then just go ahead and do it already! Stop making life so hard for me!"

Several days later, Yuliu was busy working downstairs when she heard little Bei'ou began calling for her from upstairs. Yuliu ignored her cries for the time and continued working. Once she had finished, she headed upstairs to check on the little girl, but Bei'ou had already left this world.

The following year, Bei'ou's spirit reincarnated into her neighbor's house, and grew up as a little girl named Tianhua Shi. Ever since little Tianhua had been able to speak, she had been talking about events from her past life. When she was 2 years old, she went hand-in-hand with her mother

to visit her old home and reunite with her past family. Once they were there, Tianhua immediately recognized her grandfather, her older brother and two older sisters. However, when she cast her eyes on her past mother Yuliu, she seemed intimidated and was reluctant to call her “mom”. It would take another 9 years and numerous visits before little Tianhua grew confident enough to call Yuliu her mother. Today, Yuliu was an old woman in her 80s. Recalling the events of her past, Yuliu deeply regretted not having taken better care of her little girl, and tears of remorse streaked down her old, weathered face.

In the end, little Tianhua was completely and unequivocally accepted by the members of her past family, and she enjoyed being a part of two families that both treated her like kin. During festive occasions and major family events, the members of the two households would come together as if they were one big family.

Interview Note: 1. Virgin Media Interview: No; 2. Interviewee: Tianhua



Tianhua Shi (left) with her past father Jizhang Yao. Tianhua's little daughter Li Wu (right) told us, “My mom gave me two maternal grandpas and two maternal grandmas, and all of them are my real grandparents!”

Shi, her father and siblings in past life; 3. Location: Tianhua's home; 4.

Interview Date: 23-Jan-2016/25-Feb-2016/08-Mar-2016; 5.

Interviewer/Cameraman: Changzhen Li

**51. Xiaoyue Yang, the Reincarnation of Zhenyou Yao: unable to see self as a spirit, took 7 years for past memories to return**

Xiaoyue Yang was born on November 8, 1946, in the village of Tongmu (right beside the village of Matian), located in Tongdao county. She later married into the village of Laozhai. Today, she was 70 years old and had raised a son and a daughter. Xiaoyue's father was named Delin Yang, and her mother was Bei'er Yao.

Xiaoyue was unable to recall anything from her past life until she was 7 years old, making her the most latent Reincarnator in all 100 cases documented in this book. Earlier this year, Xiaoyue was on her way into the mountains when she came across a middle-aged woman on the road. Upon casting her eyes on this woman, memories of her past life came rushing back to her, and Xiaoyue immediately went up to the woman and greeted her as "mother". Xiaoyue explained that she was "Zhenyou" in her past life, and began recounting various details from the past. The woman had never met Xiaoyue before, but she was immediately convinced that Xiaoyue was in fact the reincarnation of her son, who had passed away a few years earlier. As it turned out, Xiaoyue's past life Zhenyou was from the village of Matian, and he was the only son of his family before an illness claimed his life. Prior to his death, Zhenyou was engaged to his fiancée. He also had an older sister named Beiqiu Yao, who was four years his senior.

Once her memories had returned, Xiaoyue began talking extensively about stories from her past life. She recalled that several enforcers of the afterlife had come to take her away after her life as Zhenyou had ended, but he did not want to leave quite just yet. The decision was not up to him, however, and he found himself spirited away against his will to the lord of the underworld, King Yama. King Yama said to him, "Your life had run its course. It had only been two decades, but that was all you had. Now, it is time for you to be reincarnated back whence you came!" And so, Zhenyou's spirit found itself being escorted back again to his hometown, where it was to be reborn. On his way there, the enforcers offered some well water to Zhenyou and the other spirits traveling together with them. The spirits were not required to drink this water, but Zhenyou drank it anyway; his companions, on the other hand, did not dare to touch it. When Zhenyou got to his hometown, they discovered that there were no suitable vessels

available for him to reincarnate into, so Zhenyou ended up living in his grave for a while. He entered the grave each morning and slept on top of his dead body, then came back out at around 5 in the evening to roam about and amuse himself. His favorite location was amongst the canals running by the fields, where he liked to play with the flow of the water by manipulating the dirt, blocking and unblocking the streams as they flowed by.

Several months went by, and Zhenyou noticed that his old body was beginning to decay, so he stopped returning to the grave and began to roam. Even though he was able to travel freely and move other objects (technically the essence of these objects), he was never able to see himself beyond a faint shadow in the pale moonlight. The other spirits and living beings that passed by were perfectly visible to him, but he could not speak to them at all, as if he had lost the power of speech. Whenever he wandered beyond the boundaries of her village, Zhenyou preferred to keep to himself and avoided coming into contact with anyone else.

One day, however, he noticed a man who came onto the mountains to harvest some wood, seemingly to build racks for cucumbers or beans. He took a liking to this man, and decided to follow him home. As it turned out, the woodchopper was named Qiaoliang Yang, and he would eventually become Zhenyou's grandfather in his next life. Once they had reached home, Zhenyou's spirit lived behind the doors for a mere two days before finding its way into its new mother's womb. It was warm and comfortable inside, but there was nothing to hear or to see. The next day, Zhenyou was reborn as Xiaoyue.

Xiaoyue's family in her present lifetime was very open to her being a Reincarnator. They never tried to feed her red carp gruel, and did not forbid her from visiting her old family. After she recovered her past memories, her grandmother even butchered a big rooster and brought it along as a gift when they visited her past mother. Xiaoyue often made visits by herself as well. If no one was home, she was able to recall the location of their spare key and retrieve it, letting herself into the house as if it were still her own home. Her past mother and older sister both adored her (her past father had sadly passed away), and even sewed her a shirt by hand. Little Xiaoyue would sometimes make her way to the third floor of her old home, where she used to live in her past life as Zhenyou, and go through her old textbooks. Even though she was able to recognize them as hers, she had lost the ability to read them in this lifetime.

Xiaoyue and Zhenyou were both very down-to-earth people, and understood their proper places in life. They were both very fond of learning and enjoyed going to school.

我希望大家都好  
楊孝月

Xiaoyue sent her well-wishes  
for all the readers of this book:  
“I hope everyone is well!”



Xiaoyue Yang and her two children, past and present.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee:  
Xiaoyue Yang; 3. Location: Xiaoyue’s home; 4. Interview Date: 06-Mar-  
2016; 5. Interviewer/Cameraman: Changzhen Li

## **52. Nonggu Wu: threw nightly tantrums as a child, demanded to see past wife**

Nonggu Wu was born on July 23, 1987 in the village of Laozhai. He was the youngest of the family, with 3 older sisters and an older brother before him.

According to his mother, Nonggu had been talking about his past life ever since he could speak. When he was little, Nonggu used to recall the day of his death, “Everyone was standing and crying all around me after I died. I was buried in a cask et just behind the County People’s Hospital.” Apparently, his past life came from the village of Zhaishang in Shuangjiang township. His native name was pronounced like “Bing”, and his son was “Li” (neither names were written in Chinese and both were phonetic approximations only). Up until he was 5 or 6 years old, Nonggu had always objected to being called “Nonggu”, and insisted on being called “Bing” or “the Father of Li”.

After being buried, Nonggu remembered coming across a burly young man with a knapsack in the streets of the county capital (called simply “the Town of Shuangjiang”). Nonggu took a liking to him and followed him home. As it turned out, this young man had gone into town to get some parts for his tractor, and he would one day become Nonggu’s father.

When baby Nonggu was still suckling, his mother once teased him during feeding, “I wonder how old your lady would be now?” Little Nonggu stopped feeding and met his mother’s eyes, “My old lady’s got no teeth left by now!” Since all other evidence suggested that Nonggu had passed away in his prime during his past life, it would follow that his wife was still likely a young woman. Little Nonggu had probably misheard the question and thought that his mother was asking about his “old lady”, rather than how old his wife was.

When Nonggu was a couple of years old, his grandmother passed away, and many people attended her funeral. Someone teased little Nonggu again, and told him, “If you tell us about something from your past life, we will give you this yummy cucumber!” Like most children, little Nonggu loved

treats and was easily convinced, so he began talking at length about his past. He said he was “the Father of Li”, and was buried behind the county hospital after he had passed away. He recalled that his casket was white, and asked why his grandmother was getting a black casket instead. As it turned out, the Kam people had a tradition of burying those who passed away from old age in black caskets; on the other hand, those who died prematurely were sent on their way in white ones. To earn his precious cucumber, Little Nonggu went into lots and lots of rather morbid details right in the middle of a funeral, sending nervous shudders through his mother, who had been listening in from the side.

Besides being very enthusiastic about sharing the details of his past life, little Nonggu was also quite a handful as a child because he would insist on “going home to his wife” every night. This became a very prevalent problem when little Nonggu had reached two years of age, and he would throw massive tantrums about it before bed. Nonggu’s father was away for work during this period, so his mother, feeling helpless, sent him off to live with his grandmother for a time. When Nonggu was at home, he would constantly talk about his past life and would not relent about finding his “wife”, even telling his mother that his wife was prettier than she was, which both terrified and annoyed his mother greatly.

This kind of behavior continued even after little Nonggu was sent to his grandmother’s house. With no other options left, the grownups had to feed him red carp gruel to erase Nonggu’s past memories. As his mother recalled, the remedy proved extremely effective, and the three-year-old Nonggu stopped talking about his past life shortly after taking it. One of Nonggu’s aunts was originally from Zhaishang village, and she quickly tracked down Nonggu’s old family to help them reunite with each other. After his aunt told Nonggu’s old family about the situation, his old family adamantly refused to reunite with little Nonggu for some unknown reason. Later, the aunt who had initiated the contact divorced her husband and left Nonggu’s family. They had not been in contact ever since, and the matter of reuniting with his family was left unresolved.

Note: In an unrelated case, the mother of the Reincarnator Kefu Wu came across his past mother at the farmer’s market in Pingyang and proposed to reunite the two families, but she was also strongly opposed by Kefu’s grandmother. The grandmother reasoned, “If the two families were to reunite, the Longcheng would see the arrival of a major clan! Our

expenditure for things like weddings and funerals would increase manyfold!” In this culture, major family events like weddings and funerals were the largest sources of expenditure besides housing construction, and a single ceremony could cost upwards of tens or even hundreds of thousands in Chinese Yuan (10,000 Chinese Yuan = roughly 1,500 U.S. dollars). This was the equivalence of several years of income for a local farming family, and inviting additional people would only increase the expenditure even further. Once the two families of a Reincarnator had reunited with each other, they were expected to treat each other as if they were blood relatives, which came with the obligation of hosting each other for these major ceremonies. The series of additional costs incurred would be a truly colossal burden for a simple farmer’s household! As a result, the relationship between Reincarnators and their past families fell ultimately into one of three categories: 1) one or both parties refused to reunite, and they went on with their respective lives without any further association with each other; or 2) the two parties met with each other but did not join their families together, living out their lives with minimum contact; or 3) they reunited, and the two families came together as one, sharing a kinship-like relationship with each other and honoring members from each other’s household as blood relatives during major family events and ceremonies. As an estimate, the ratio of cases that fell into each of these three categories was 5:45:50.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Nonggu Wu’s mother and sister; 3. Location: Nonggu’s home; 4. Interview Date: 06-Apr-2016;5. Interviewer/Cameraman: Changzhen Li

### **53. Xianbiao Wu, the Reincarnation of a Certain “Taixiu Shi of Shuangjiang”: a fruitless search for his past family**

Xianbiao Wu was born on November 13, 1983, in the village of Laozhai, Pingyang township. His father was Guoying Wu, and his mother was Defeng Wu.

When Xianbiao was two years old, he began mentioning his past life, who apparently went by the name of “Taixiu” and lived in Zhaishang

Village within the town of Shuangjiang. According to Xianbiao, his spirit had followed his father home from the county town in 1983. His father Guoying was a local “barefoot doctor” (a type of rural health care provider, usually a local villager given medical training). On that day, he was in town to buy some seeds from a distributor, and apparently came back with more than just seeds in tow. Little Xianbiao also recalled that he had a son in his past life named “Xifen”, as well as a wife from the city of Long. In addition, he remembered being buried in a white casket, which suggested that he had died a premature death.

When he was two or three years old, little Xianbiao began begging his father to take him to see his past family, so his father made his way to Zhaishang village and searched for the family of Shi. As it turned out, the remote, isolated little village was full of people from the family of Shi who had a first name beginning with “Tai-”. However, there did not seem to be a single person with the name “Taixiu”. The Kam people who lived amongst the mountains were very scattered, with miles upon miles of land between each household. A tiny “village” of a few dozen families could stretch over entire hill ranges, as the distance helped to prevent the spread of wildfire and made it easier to farm in the rugged terrain. As a result, it was extremely difficult to locate a specific person in the community. Moreover, the Kam people often had multiple names for a single individual - a “newborn’s name” at birth, a “scholar’s name” upon reaching school age, and an entirely different name on the family records. One example would be the case of Xiaolyu Lu, documented elsewhere in this book. Xiaolyu had always claimed to be the father of a certain “Jianzhong” when he was little, but this “Jianzhong” turned out to be just the “newborn’s name” for his son, who had since grown up and adopted the official name of “Jingsong Shi”. Additionally, it was entirely possible that a spirit had spent so long in the afterlife in between its two incarnations, that the word had simply passed them by. By the time they were able to seek out the trails of their past lives again, several years - or even several decades - had already come and gone, and the trail had long since gone cold.

Either way, the case of Xianbiao Wu stood out amongst the 100 cases documented in this book as the only instance where a Reincarnator was able to recall all the relevant details of his past life - including his name and location - but still failed to locate his past family.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xianbiao Wu's parents; 3. Location: Xianbiao's home; 4. Interview Date: 06-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

#### **54. Changshan Wu, the Reincarnation of Local Villager Hui Lin: able to phase through solid doors as a spirit**



A two-year-old Changshan Wu

Changshan Wu was on March 16, 1999, in the village of Diling, located within Longsheng county in the province of Guangxi. His father was Xionguang Wu, and his mother was Suluan Su. He also had a younger sister named Nisi Wu, who was a Reincarnator just like her brother. Changshan's case was amongst those in which the Reincarnator's past memories had remained entirely intact. In between the ages of 2 to 8, Changshan was able to recall most events from his past life and spoke extensively about them. Before his existence as Changshan, he lived as a local woman from the same village named Hui Lin. Hui passed away in 1998 at the age of 43 following a

sudden bout of stomachache.

As Hui stepped beyond the threshold of life, her spirit found itself rising gently from her body, and she watched as her family gathered around her to mourn. Soon after, her family hosted her funeral, and Hui followed along the procession to the village burial grounds on the hills. When her body was lowered into the grave along with her casket, Hui decided not to jump in after it, but instead went back to the village with the rest of the funeral-goers. Upon returning home, Hui continued to live behind the doors

for a time. She found herself powerless to open the doors when they were closed, but eventually discovered that she could in fact phase right through them, instead of having to shrink down to the size of an ant and slipping her way through the cracks.

When night fell, Hui would leave the house and wander about the streets. She came across many other spirits both young and old, bustling about in groups of two or three, but she did not recognize any of them. The spirits seemed to all be minding their own business, and Hui passed them by without ever sharing a greeting with anyone. As Changshan remembered it, none of the spirits seemed to have any color in their clothing; everyone appeared in a sort of grayscale and were close to being transparent. The spirits were apparently also able to roam the streets during the day as well as the night.

After just a few days spent living at her house, Hui's spirit made its way towards her new home to be reincarnated. She did not recall ever being assigned her destination by anyone, and she had not been visited by any spiritual authorities; she had simply chosen her new home based upon the fact that they were old acquaintances whom she had liked during her lifetime.

After Hui was reborn as Changshan, his memories of events immediately surrounding the reincarnation had been lost. It wasn't until he learned to speak again at the age of two or three that his past memories came back to him. According to Changshan, his personality in this lifetime was quite different from that of his past life. The reason, he said, was that he had



been a woman in his past life, but was reborn as a man. Today, Changshan was a 17-year-old culinary student in the city of Liuzhou, working towards his dream of becoming a chef.

←The cemetery hill of Diling

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Changshan Wu; 3. Location: Changshan's home; 4. Interview Date: 16-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**55. Wangyan Wu: sudden death after stomach pain, multiple instances of possession by an secondary spirit, two lifetimes together with her mother**



Wangyan Wu in her home

Wangyan Wu was born at midnight on October 12, 2001, in the village of Diling located within Longsheng county, Guangxi. Her father was named Shiquan Wu, and her mother was Huaqiong Wu. As Wangyan recalled, her past life shared the same last name as her, and lived in the same village. Her past husband Zhenhua Wu was still alive and well, but her son had fallen down a mountain and died from the resulting injuries some time in his 40s. On the Spring Festival of each

year, Wangyan would return home to visit her past family.

Wangyan remembered that her past life had suddenly suffered from a bout of stomachache one morning when she was in her 40s. The pain failed to subside throughout the day, and by the afternoon, it had sent her rolling in bed in anguish. At the time, her family had been out working, so she was alone at home, trying to endure the pain by herself. As the day wore on, her agonized mind grew hazy, and she felt like she was about to die. Suddenly, .

she heard a voice calling to her, "Come!" The voice had a strange, almost comical quality to it, as if a childhood friend was calling her out to play. At this point, she (meaning her spirit) suddenly felt the pain lifting from her body, so she sat herself up and got off the bed. In the room with her were two middle-aged women garbed in black Kam-ethnic clothing, neither of whom she recognized. The women turned and began to leave, so she followed and left with them. Afterwards, she remembered playing with the women, in what seemed to be games from her childhood.

Later, her spirit watched as her casket was lowered into her grave. Even though she was watching from inside the casket, she was somehow able to see everything happening outside of it. Lying in her casket, she noticed crowds of people surrounding her grave, performing some sort of ceremony, and she wondered curiously about why there were so many people looking at her on this day.

Once the burial had concluded, she noticed a woman named Huaqiong Wu in the crowd. This woman would eventually become her mother in her next lifetime, and was also an intimate friend to her past life's daughter-in-law. When she had almost caught up with Huaqiong, a vicious hound suddenly leapt out from nowhere and began barking at her. Undeterred, Wangyan's spirit continued her pursuit, but the hound charged after her and bit hard into the calf of her left leg. A wave of intense pain washed over her, but she toughed it out and kept running after her mother-to-be, dragging along her bleeding limb. After once tripping over a rock, she finally managed to catch up with the woman, and they entered Wangyan's new home together. Once she had crossed the threshold into the house, Wangyan's memory blanked out.

According to Wangyan, her right leg worked perfectly in her present lifetime, but her left leg often suffered from various problems due to the bite she had suffered as spirit. For instance, her left leg would often cramp in the middle of the night, and would sometimes suffer from severe pain on dark, rainy days. The pain would sometimes be so intense that her mother would have to massage it for a very long time before the pain subsided. In addition, her left leg was significantly less agile than her right one, and any injuries suffered at work or from biking accidents would find themselves on the left leg. Even more strangely, all the mosquito and various insect bites in the summertime seemed to concentrate on her left leg as well.

When Wangyan was little, there had also been a number of other

strange occurrences. Whenever she passed by the burial hills as a child, she would appear to be possessed by another spirit of her past life, and would suddenly begin to vigorously narrate events from her past life in a grown-up's tone of voice - one that was entirely unlike that of her present lifetime. She would also sometimes run to the house she lived in during her past lifetime, and, with a tone extremely reminiscent of her past life's manner of speech, enquire loudly, "Don't you guys recognize me anymore? I am so-and-so!" These behaviors occurred several times when Wangyan was 5 or 6 years old, but she would never remember having done these things after the fact. As the events in question never registered in her memory, she would only find out about them when someone else told her what she had done. Such a phenomenon was actually quite common amongst cases of "spiritual possession" throughout China, but the strange thing was that the spirit possessing Wangyan had been narrating her very own past life! This seemed to point to the idea that Wangyan's past life had produced not one, but two spirits after her death, one of which was the "main spirit", and the second an "secondary spirit". When Wangyan reincarnated, her main spirit was reborn into her new body, but her secondary spirit had stayed behind, roaming the burial hills where her grave was located, or in the general vicinity. When little Wangyan passed by the burial hills, the secondary spirit recognized her and attached itself onto her physical body.

Another incident happened when Wangyan was boarding at Diling Elementary in her fifth grade. The school was located near the burial hills, and Wangyan suddenly awoke one night to find herself completely paralyzed. She was completely conscious, but her eyes simply refused to open and she was unable to hear any sound. Her senses all seemed to have stopped functioning, and she felt like she was unable to breathe. Wangyan had long heard stories about this phenomenon of "spiritual suffocation", and managed to recall through her panic that spirits were afraid of saliva, so she hastily spat a few times, and the suffocating sensation immediately lifted.

At the time of writing, Wangyan had grown up to be a middle school student at the Experimental Middle School of Longsheng County, and was doing quite well academically.

Note: Elsewhere in this book, we could also find the case of Shenghuai Yang, whose leg injury in a past life resulted in a lack of mobility in the same leg during his present lifetime. There was also the case of Richun Yang, who had suffered a head injury as a spirit and was reborn with a

corresponding birthmark.

Further considerations: when Wangyan was bitten by a mortal hound as a spirit, she noted that the calf of her leg was not only in pain, but also bled profusely. From the perspective of her spirit, its own “body” appeared to still exist as an actual physical entity, and the spirit felt everything just like it would have in life. Elsewhere in this book, Xiangyun Wu provided a very different account of his experience as a spirit, and the distinctions were qualitative in nature. Xiangyun had mentioned that he was able to place one of his hands through the palm of the other hand as a spirit, and that the process was entirely painless. In addition, he was also able to rest while suspended in midair. By examining a range of other cases, it could also be observed that certain spirits were able to go for long stretches of time without eating or drinking, while others required sustenance and performed other regular bodily functions just as they would have in life. Evidently, spirits took one of two forms. The first, which we shall call its “solid form”, shared the physical structures and biological functions of living beings, thereby also possessing the need to eat, sleep, drink and excrete bodily wastes. When they suffered an injury, they bled; when they came across some obstacle, such as a wall, they were unable to pass through. The spirit of Wangyan’s past life was one such “solid spirit”. On the other hand, there was also a second type of spirit, which we shall call its “hollow form”. Hollow spirits were able to sense the existence of their “bodies”, but were in reality nothing more than a cloud of pure consciousness with no internal organs or any other physical structure. As such, hollow spirits had no need for food or drink, and were able to phase through solid objects at will. The spirit of Xiangyun’s past life was an example from this second category.

Appendix - An Autobiography by Wangyan Wu (15 years old)

### **My Lives Past and Present**

I live in a little mountain village in the province of Guangxi called the village of Diling. The name of the village literally means “Earth - Spirit”, and someone once explained that it stood for “the court of spirits on the underside of the earth”, meaning that this was the location for the ghostly court of the underworld. There were also some truly strange and fantastical tales around these parts, which only served to further highlight the air of

mystery surrounding our village.

I know that many of you don't believe in the existence of the soul. You don't believe that spirits are real, so it follows that you wouldn't believe in the accounts of spiritual existence told by those of us who had reincarnated. Our society and our media urge us to believe in science, but scientists had never proven whether humans had souls, or whether spirits actually existed.

I am a Reincarnator - someone who had truly, genuinely reincarnated from another life! The me from my past life was quite similar to who I am now - we both have a big "pancake-face", and we are both a little chubby. But, sadly, I only got to live for 46 years in my past life. On the morning of the day my past life had died, I finished my breakfast and was about to go down to the fields for work when, suddenly, my stomach began to hurt. My family told me to wait until I felt better, so I stayed home and rested on a little bench. I thought I'd start to feel better in no time, but the pain grew worse and worse. My family was very poor at the time, so I pushed the thought of going to see a doctor out of my mind, and tried to reassure myself that the pain will pass soon enough. Reality ran against my expectations, however, and not only did the pain never subside, it became more and more excruciating. I raised my head and looked out the window, and noticed that I had started to feel faint without realizing. At this point, the pain in my stomach made it feel like bullets were passing through my whole body, and I began to realize that this was far from an ordinary minor stomachache. I slowly forced myself to stand, and stumbled along the walls supported by my hands, hoping that I'd make it to someone for help. Before I could take a couple of steps, the pain redoubled and I collapsed onto the floor, clasp my tummy and writhing in pain. I was seriously considering smashing my head against something and ending it all when, suddenly, a wave of searing pain tore through my body, and then, miraculously, everything stopped hurting.

From somewhere on the periphery of my senses, I seemed to hear someone calling my name very faintly. I slowly half-lifted myself with my hands and sat up on the floor. Looking around, I tried to find the people who were calling my name. In front of me, I saw several indistinct shapes of teenage girls fading in and out of existence. I didn't know where they had come from, but seemed to have a hazy recognition that they were my childhood friends. I thought there was something in my eyes, so I rubbed them with my hands, but the shapes did not appear any clearer. Nonetheless,

their voice continued to echo in my ears, saying, “Come! Come play with us!” They waved to me, and their voice sounded like my sworn sisters from when I was little. The clothes they were wearing appeared to be traditional garments of the Kam people, but also kind of not. Without realizing, I began to stand up and walk towards them. We held hands and played the games we used to play as children, like finger strings and song-matching. I felt like I had traveled back in time to my happy teenage days. After that, I completely blanked out and could not remember where I had gone or what I had done.

By the time I had memories again, I was looking at my friends and relatives as they carried my casket up into the burial hills. My spirit was lying inside the casket, and I saw people crying, but I couldn’t understand why they were crying, since I hadn’t realized that I was no longer alive. I sat up and waved to them, wanting to ask what was wrong and why they were crying, but they appeared to have not noticed me at all as they carried on weeping to themselves. They lowered my casket into a grave. It was very, very dark, and very, very scary, and there were a whole lot of rocks poking into me and hurting me. When they were finished with the burial, they all turned and prepared to head home, so I hurried out of my grave and followed them. It was then that I saw the woman who would become my mom.

I returned to the familiar home I used to live in in my past life. Miraculously, my vision was able to see right through the solid walls, and I noticed my mother-to-be having dinner on the upper floor, in the left corner. By the time she had finished her meal, it was already dusk. She began to make her way back to her own home, and I followed. Why I decided to follow her then, I couldn’t tell you. As we walked, a terrifying dog suddenly appeared in our path with his teeth bared, his legs wide, and a face full of vicious malevolence. The dog charged at me with a vengeance, and I barely dodged his attack, but the beast would not relent and came after me in pursuit. I ran for my life and cut my feet on the many sharp rocks littering the path, but I didn’t have the luxury to complain about that, as the vicious beast on my tail was many times more terrifying. As I scampered down the path, the dog suddenly gave a great leap and launched itself towards the calf of my left leg. This time, I did not manage to sidestep in time, and I gave out a cry of pain as it bit down hard. I cried to my mother-to-be for help, but she just continued walking, as if she had not heard me. Left to my own devices, I summoned all the strength I could muster and gave a hard kick, gritting my

teeth through the pain. The dog was thrown off of my calf, and I climbed to my feet, limping forward with my one good leg. After running like that for a little while, I looked back without thinking and noticed that the evil dog had disappeared without me noticing. Relieved, I slowed down my pace, and finally began to feel the pain rippling through my left calf. I had no time to dwell on it, though, as my mother-to-be was getting away from me, and I hurried to catch up.

I actually wasn't able to remember my past life when I was born; the memories only came back shortly after I learned to speak. Once, I was on my way home after shopping with my mother, and I was walking in front of her. We had to pass by several graves on our way back, and I suddenly felt



Wangyan (left) and her friend wearing traditional Dong clothing.

like my whole being was being shifted as I passed by the first of these graves. I turned around to face my mother, and called out, “mən-nəi!” (Kam for “mother”) Now, I had always used Mandarin when addressing my mother, so this sudden change into Kam shocked her. She asked me, “Sweetie, what was it that you just called me?” And I answered, “Mən-nəi, don’t you remember me anymore? I’m [name of past life]!” Then I began to talk about my past life. “Stop, stop!” My mother said, her face white as a sheet. Even though my mother was also

a Reincarnator, she had always been rather timid, so she grabbed me and hurried me home. Ever since that day, I started to run to the house I used to live in on a regular basis, calling out to my past family and saying some bizarre things. I was even able to answer whenever someone addressed me.

As a matter of fact, I had absolutely no idea what I was saying at the time, but words seemed to come out of my mouth of their own accord. As I grew older, I began to understand things and learned to behave more appropriately. This, combined with the fact that I had started boarding school, meant that I rarely visited my old family anymore. On each Chinese New Year, however, I would still make sure to visit my family and chatted with them over a meal.

In my current lifetime, my left leg was always more likely to get hurt, probably because I was bitten by that evil dog back then. For example, I once fell down from the irrigation canals, and I could swear that I had landed on my right leg, but my left leg was the one that ended up getting injured. When I was in fifth grade, I was riding a bike downhill when I fell off. I was sure that both of my legs had hit the ground at the same time, but my left leg ended up bearing all the scars, while my right leg had somehow escaped unscathed. Once in while, my left leg would also start to throb with a dull pain for no apparent reason.

Even though I had lived through many, many unfortunate events throughout my two lives past and present, I still felt very fortunate, because my mom and I had been mother-and-daughter for two lifetimes now. In



actuality, I was not the only Reincarnator in my family - my mom and my little cousin from her side were both Reincarnators as well. In fact, my cousin was reincarnated from the father of my maternal grandpa!

Wangyan's

mother, like Wangyan

An excerpt from the autobiography penned herself, was able to recall memories from her past life, and had once asked Wangyan, "We've been mother and daughter for two lifetimes now, let's be mother and daughter again for our next one, okay?" Wangyan was very close to her mother, and she happily agreed. .

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Wangyan Wu; 3. Location: Wangyan's home; 4. Interview Date: 16-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**56. Lejia Wu, the Reincarnation of Maternal Grandfather Sheng Wu: suddenly collapsed and died instantly, able to recognize bamboo crafts from previous life**

Lejia Wu, female, was born on June 10, 2011 in the village of Diling, Longsheng county. Her father was Chengyan Wu, and her mother was Aishu Wu. Lejia turned 5 this year. Judging from the mannerism she had displayed since birth, her parents and other family members had determined that she was in fact the reincarnation of her own maternal grandfather, Sheng Wu.

Sheng Wu was born on August 18, 1957 in the village of Diling, and passed away on February 17, 2011. As his daughter Aishu recalled, he had been very healthy at the time of his death, and was not suffering from any illnesses. In the morning of the Spring Lantern Festival, Sheng had been enjoying the festive street views by the window when, suddenly, his wife heard a loud thud. She rushed to check on him, only to find that her husband had fallen backwards onto the floor. She rushed to his side, and was stunned and horrified to discover that he was no longer breathing.

Sheng's granddaughter Lejia was born three months after his death. A 2-year-old Lejia had just learned to speak when, one day, she suddenly turned to her mother and declared, "I am your father!" At the time, her mother did not believe her at all. Little Lejia didn't seem to have a whole lot of memories from her past life, and would only talk about them on special occasions.

On another occasion, Lejia went to Jiangtou with her mother to visit her mother's aunt (who would have been the sister of her past life's wife). When they were entering the house, little Lejia noticed a pair of bamboo

baskets nearby, and said to her great-aunt, “I made this! There should be five pairs of them.” As it turned out, Sheng had indeed been very good at bamboo-weaving during his lifetime, and made many bamboo implements for himself and his relatives, including a variety of baskets and bins. Lejia’s great-aunt confirmed that Sheng had gifted this pair of baskets to her long ago, and that there had indeed been five pairs.

When Lejia’s great-grandmother (who would have been her mother-in-law in a past life) passed away, the two-year-old Lejia attended the funeral with her mother. Some glutinous rice was being stored in a container made from a gourd, and the gourd was resting inside a bamboo holder. When little Lejia saw the setup, she exclaimed, “I made that!” As it turned out, the bamboo holder had indeed been a gift from Sheng to his mother-in-law.



“I made that!” Ngłk"cpf"j gt"o qvj gt

(1) Cooked glutinous rice was stored inside this container made from a calabash gourd (2) The bamboo holder prevented the gourd container from falling over "5+Vj g"dco dqg"dcugv

Lejia used to visit her grandmother (who would have been her wife in a past life) when she was 2 years old, and she was always especially close to her. When she was told to address the old woman as “grandmother”, Lejia

adamantly refused. It wasn't until very recently that she began to slowly come around to the idea. Ever since she was little, Lejia had addressed her mother directly by her first name as "Aishu", and her uncle as "Aihua", just as Sheng had in his lifetime.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Lejia Wu and her mother; 3. Location: Lejia's home; 4. Interview Date: 23-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 7      Reincarnations as Ordained by the Court of the Afterlife**

Since the Court of the Afterlife sent their enforcers to bring in those whose time had expired according to the Book of Life and Death, it seemed reasonable to assume that the same enforcers would also be employed to escort these spirits to their respective next lives. In other words, the Court of the Afterlife was responsible for the administration of matters related to life and death, and mortals had no say whatsoever in such matters. However, it would appear that they were also reluctant to let mortals remember their involvement (for further details, please see the Tale of the Enforcer, found elsewhere in this book).

The following subjects had audiences with the "spiritual authorities" in the afterlife: Zhenyou Yao, Shimen Yang, Shimei Yang, Sude Wu, Beiniao Wu, Qingzhong Shi, Nianxu Shi, Yichun Yao, Suyan Wu, Kunlan Yao, Jia'an Yao, and Beihong Wu. The following subjects had their reincarnations decreed or preordained, but were not included in this chapter: Zhenyou Yao, Shimen Yang, Sude Wu, Qingzhong Shi, Jia'an Yao, and Pingmei Rong.

**57. Ganyue Wu, the Reincarnation of Grandmother Beiling Shi: made wish to reincarnate through daughter just before death, granted by Yama**

Ganyue Wu was born in the year 1960 to his father Guolin Wu and her mother Yuyan Shi. In a previous life, he was his own grandmother Beiling Shi.

Beiling was born in 1920, and raised four daughters throughout her lifetime. She did not have any sons. Her husband passed away in the 60s due to an illness resulting from starvation; their youngest daughter was only three months old at the time. After her husband passed away, Beiling raised their four daughters all by herself, and life was very hard. Whenever Beiling went to do laundry by the river, she would pick a few stones and carry them in



Ganyue Wu

the basket on her back to a burial site of her choosing, marking out her own eventual grave so that her daughters would not be burdened with the task.

Beiling stayed a widow for 16 years, and managed to bring her four daughters to womanhood through blood, sweat and tears. At the age of 40, Beiling came to a premature end on her journey, cut short by exhaustion from overwork. Throughout these years, her third daughter Yuyan had been very helpful and frequently worked the fields by her side, earning Beiling's adoration and quickly becoming her favorite. At the brink of her death,

Beiling made a wish to be reincarnated through her third daughter Yuyan. Incredibly, her wish actually came true.

As her reincarnation Ganyue recalled, Beiling found herself escorted by five enforcers after her death, until they came upon the Naihe Bridge - the crossing between the realm of the living and the realm of the dead. Upon closer inspection, Beiling noticed that the bridge was constructed from stone, and many spirits from all over the land were bustling about. Some of them were walking all on their own, while others seemed barely conscious and had to be carried by enforcers, appearing as if they had stayed in a prison for too long and had rotted to death. Beiling took a closer look at the enforcers as well, and found their features and attires to be utterly bizarre.

Before she crossed the Naihe Bridge, Beiling came upon a square table laden with many bowls of broths. Most of these appeared like clear broths, but a few seemed to resemble a thicker sort of soup. A spiritual being of some unknown nature sat behind the table in silence, and Mengpo, the Crone of Forgetfulness, stood by its side. On the other side of Mengpo was yet another spiritual being, standing with a book in hand. Spirits came from all over the land to pass through this location, and each of them was expected to drink from a bowl before passing through. The bowls in question were not particularly large in size - about as big as a modern teacup - and each was embossed with patterns of flowers and leaves. The passing spirits all wanted to drink the clear broth, but the choice was not up to them, as Mengpo had the final say on which ones they were to drink.

Once Mengpo's broth had been drunk, spirits continued on their way across the Naihe Bridge. The burdens that weighed heavily upon their souls appeared to be lifted somewhat, and they seemed to reach a sort of peaceful acceptance about the past. Behind the Naihe Bridge stood the Wangxiangtai, or the "Reminiscence Lookout", where spirits were able to gaze back one last time into the distance at the mirage they had once called home, now no more than a distant shadow, and reflect upon the impermanence of life and the fickle nature of fate. Descending from the Reminiscence Lookout, the spirits turned their back on their mortal past and continued down the new path that fate had set for them, and crossed yet another stone bridge. Once both bridges had been crossed, Beiling found herself escorted by the accompanying enforcers to the palace of King Yama, the Lord of the Underworld. Inside the palace, a great number of newly-dead spirits awaited their judgement, and Yama moved through his decrees quite efficiently,

asking but a few questions before delivering the final verdict. About seventy percent of the souls there were found guilty of at least one sin, and the enforcers secured them in ropes, leading them away to “walk the plank”. The ultimate fate of these sinful spirits were unknown.

As Beiling’s reincarnation Ganyue recalled, the remaining thirty percent of spirits there were allowed to reincarnate right away. However, many of them had to reincarnate through three lifetimes as beasts before returning as men, living out those lives as livestock and poultry and such. Those who had already lived a lifetime as a human, and were then sentenced to reincarnate as a human once again were truly few and far between. When it was finally Beiling’s turn to receive a judgement, Yama asked her, “Do you wish to stay here any longer?” Beiling answered, “No, I don’t want to stay here anymore. I’d like to go back now.” Yama nodded, and her trial was over. The five enforcers who had escorted her here came to her side once again, and they set out on her journey towards reincarnation.

They did not get very far from the palace before coming across yet another group of spiritual officials with bowls of broths. These broths were different from Mengpo’s broth of forgetfulness, and the spirits were not required to drink it. Most of the passing spirits dared not touch them, but Beiling decided to drink one. Her reincarnation Ganyue suspected that these particular broths acted as a sort of antidote to Mengpo’s broths of forgetfulness, allowing spirits to recall their memories in their next lives. In addition, the passage of time was different in the underworld, and Ganyue thought that a day spent in the palace of King Yama was the equivalence of a year in the land of the living.

The five enforcers escorted her to some unknown location not too far from the second round of broths, and gave her a shove. Beiling suddenly felt like she was falling rapidly, and her memory blanked out. Her reincarnation Ganyue was just a year old when he began talking about his past life. He addressed his mother by name and refused to call her “mom”. His mother grew very worried about this, and went to great lengths to prepare red carp gruel for him despite their poverty, but the results were less than impressive.

There were a total of five birthmarks on Ganyue’s body related to his past life. As a Kam woman, his past life Beiling wore a pair of fairly large earrings, which required sizeable piercings in her ears. When he was born, Ganyue had corresponding “hole-like” birthmarks at the same locations on his ears. The pair of birthmark “holes” were very prominent when Ganyue

was little, but they had slowly faded as he aged. In addition, three different moles could be found across Ganyue's body, each of them an almost exact match in size and location to the ones Beiling had in her lifetime.



Ganyue Wu's mother Yuyan Shi showing items Beiling had used during her lifetime: a skirt in traditional Kam style and a wooden stool. Before Beiling drew her final breath, she had told Yuyan: "I am only going to wear this one skirt after I die; you can keep the other one for yourself."



Ganyue Wu retrieved "his" old stool from the home of his past life when he was two years old. At the time, he was very enthusiastic about sharing a huge array of stories about his experience in the afterlife.

Ganyue was the reincarnation of their mother, they would still make their offerings at their mother's grave on the days of ancestor worship. Ganyue,

When little Ganyue was two years old, he had once dragged his mother to the home of his past life to "retrieve his belongings". Once he was there, he picked out three things that were "his": a pair of earrings, a stool, and a pair of tongs, all of which were items that he had used most frequently in his past life.

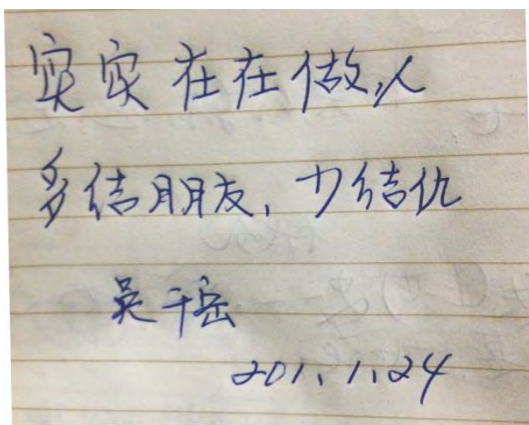
The nights before Beiling's first and second daughters had passed away, her reincarnation Ganyue suffered from some very strong physical symptoms. On both occasions, he had started vomiting and could not fall asleep. And indeed, bad news followed closely behind on both occasions. Even though the four daughters from his past life all knew that

however, never went with his mother. According to Ganyue, he always suffered from migraines on such days of worship prior to his tenth birthday, and could never get himself to eat any food whenever it happened.

Besides events from his past life, Ganyue also began talking about his experience in the underworld when he was just a year old. In his younger years, he used to eagerly tell his stories to anyone who would listen, and was able to recall them with a much greater degree of detail and clarity. Today, many of the particulars had already faded from his memories. At the time of our interview, Ganyue was 55 years old and married. He had a daughter who was attending college, and he spent his days working in management at a market.

The case of Ganyue revealed an important insight into the nature of death: that its cause for most people may very well be the “seizure of the soul”, where the enforcers of the underworld came to take their spirits away when their time in this world had expired. Once their soul had departed, the body would naturally perish in short order. Beiling’s reincarnation Ganyue clearly pointed out that five enforcers had come to escort him to the underworld once his past life had died and the soul had left her body. From this observation, we could further deduce that the amount of time a body could be “driven” by its soul was predetermined. The “karmic merit” of a soul’s past life was precisely defined, and its personality, abilities, and propensity towards good or evil in its current life were also very much immutable. Therefore, the expiration dates found in Yama’s “Book of Life and Death” were not only justifiable decisions, but a deterministic inevitability.

To secure good fortunes in one’s next life (or the remainder of one’s current life), one must strive to accumulate karma by performing good deeds and



Ganyue Wu gifted a few words for the readers of this book in the year 2015: “live your life with your feet firmly on the ground, strive to make many friends and few enemies.”

avoid doing evil in all its forms. The long arms of cosmic law could reach into even the darkest, most obscure crevices; trying to pull a blindfold over the eyes of fate would be a futile effort. Even if you were able to slip through the cracks for a time, you could not escape the judgement of King Yama. Even if you managed to take advantage of others in one lifetime, karma would inexorably catch up in the next one and equilibrium would be found. In short, benefiting oneself at the expense of others must be avoided at all costs.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Ganyue Wu and his mother; 3. Location: Ganyue's home; 4. Interview Date: 24-Jan-2016/23-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li/Pengbin Ding

**58. Nisi Wu, the Reincarnation of Great-Grandmother Shuzhi Wu: sudden death at 82, escorted by spiritual enforcers to be reincarnated**

Nisi Wu was born on May 17, 2004, in the village of Diling, Longsheng county. Her father was Xiongguang Wu, and her mother was Meiluan Su.

In her past life, Nisi was Shuzhi Wu, the mother of Nisi's paternal grandmother. Shuzhi was born in 1921, and died abruptly on the morning of December 30, 2003, at the age of 82.

As Nisi recalled, her past life Shuzhi went to have breakfast at the home of her daughter Qingying Wu that morning.



Nisi Wu's past life Shuzhi Wu (center front row) taking a picture with her grandchildren. The woman carrying a child in the back row was Qingying Wu, her daughter.

After she had finished her meal, she began making her way home on the steep mountain roads. Halfway through her journey, Shuzhi suddenly felt rather tired, so she decided to sit down and take a rest. A few moments later, her head lolled to one side and she simply expired.

After she had passed away, Shuzhi found herself escorted by two enforcers towards a stone bridge. Upon closer inspection, she found that her escorts looked very strange and inhuman. The two enforcers made her drink some unknown broth from a bowl about the size of a teacup, and she found the liquid to be quite bitter. Guessing that the liquid could not have been water, she kept it in her mouth without swallowing, and spat it out when her escorts weren't paying attention (this may be the reason behind her subsequent ability to remember her past life, as the broth in question was likely Mengpo's broth of forgetfulness).

After the broth incident, Shuzhi was brought to several other locations throughout the underworld, but her reincarnation Nisi - who was 12 years old at this point - was unable to recall any further details. Eventually, the two enforcers took Shuzhi to the household she was to reincarnate into. When they had reached the doors to the household, Shuzhi felt a sense of familiarity. Once they entered through the doors, it dawned on her that this was in fact the home of her daughter Qingying (who would eventually become her grandmother in the next life). Having delivered her to her destination, her escorts turned and left without entering.

Shuzhi made her way to the innermost part of the house, where there was an unoccupied room with a single bed. She laid herself down on the bed and made it her resting place. During the time she awaited for reincarnation, Shuzhi was unable to open the doors to her room whenever they were closed, but she could shrink herself and pass through a finger-sized hole near the top.

Whenever her daughter's family took their meals, Shuzhi followed along and ate with them. Like all other spirits, she did not use chopsticks and ate with her hands instead. From the perspective of the living, though, the food did not disappear as she ate them, as she was eating the spiritual essence of the food, and not its physical form.

On the morning of May 17, 2004, Shuzhi's spirit glanced at the clock on the wall and noticed that its hands were pointing at exactly 12 noon. Shuzhi felt that the time of reincarnation was upon her, and threw herself towards her future mother Suluan. She entered the body of her new incarnation inside the mother's womb and felt enveloped in warmth, but

there was only darkness all around her and she could not see a thing. The next thing she knew, she was already three years old when she first began recovering her past memories.

One morning, the three-year-old Nisi suddenly exclaimed to her grandmother Qingying, “I am your mother!” This was the first time her grandmother had heard anything like that coming from her granddaughter, and she did not believe the little girl at all. The grandmother asked skeptically, “My mother, eh?” But little Nisi was very insistent about the verity of her claim. From then on, little Nisi began to quickly recover many memories from her past life, and was able to talk about most events throughout her past life. It did not take long for her grandmother to become thoroughly convinced, which she confided to her granddaughter. Upon hearing this, little Nisi was overjoyed, and told her grandmother, “Now that you believe me, I don’t have to keep talking about it anymore!” And indeed, ever since then, little Nisi had stopped talking at length about her past life.



Nisi Wu, with her grandmother Qingying Wu (her daughter in a past life) and her grandfather (her son-in-law in a past life)

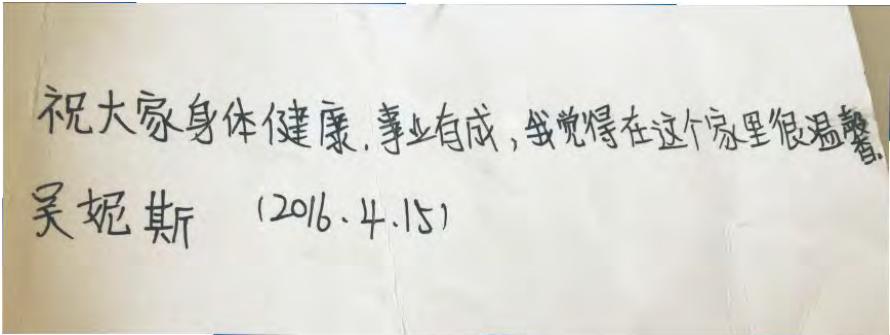
According to her grandparents, Nisi’s personality and disposition were extremely similar to those of her past life. In both of her incarnations, Nisi had been very friendly and got along very well with others. One of her classmates reported that Nisi was extremely popular at school amongst both teachers and students, and was an outgoing girl with a large number of

friends ranging anywhere from the second to the sixth grade.

As an additional note, Nisi also sported a pair of “hole-like” birthmarks on her ears that corresponded with the piercings she had in her past life.



The “hole-like” birthmarks found on Nisi Wu’s ears were very prominent, and were a result of having had piercings at these very locations in a previous life.



Nisi Wu penned a few words for the readers of this book: “I hope that you will all find health and success in your lives. I feel very fortunate to be a part of a loving family.”

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Nisi Wu and her grandparents; 3. Location: Nisi’s home; 4. Interview Date: 15-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**59. Ke Wu, the Reincarnation of His Own Maternal Great-Uncle:  
walked the plank in the underworld and consumed “green moss”**



Ke Wu was born on August 16, 1957, in the village of Gaobu, located within the Pingtan township of Tongdao county.

In his past life, Ke Wu lived as Jiaxiu Wu until he passed away on August 15, 1957, at the age of 57.

During his lifetime, Jiaxiu was a fishing

enthusiast, and he had been casting nets at a river a few days prior to his death. When he returned home from the trip, he began suffering from a cold, and died in the midst of a high fever that refused to subside. Jiaxiu's death left his widowed wife with their three sons and one daughter.

The day after his death, Jiaxiu reincarnated within the same village and was reborn as Ke.

As Ke Wu recalled, the spirit of his past life made a trip to the underworld after his death.

Recalling the events immediately following his death, Ke recounted, “Every spirit had to cross a wooden beam on their way the underworld. The beam was extremely narrow, and there was a giant pot of boiling oil underneath. When I was there, I saw seven spirits falling into that giant pot.”

Ke estimated that about 60% of the spirits there were able to make it across the bridge without incidence and continue on their way to be reincarnated as humans, while the remaining 40% would fall into the boiling oil as a result of the wicked deeds they had committed in a previous lifetime.

Once this initial “plank” had been walked, there was a second bridge for the spirits to cross. This second bridge was much wider, however, and most were able to make it across without falling. Once both bridges had been crossed, the spirits came upon a large pond. The water in the pond was crystal clear, and a fair amount of green moss was growing in it. The crisp green moss floated in the water in silken strands, delicate and smooth. The spirits on their way to be reincarnated all grabbed a bit of the moss and ate it, washing it down with the clear pond water before continuing on their way.

Upon returning home from the trip, the spirit found a woman making a visit to borrow some white cloth. He decided to follow her home, and the woman would eventually become his grandmother in his next life. Once they had reached his new home, the spirit made its way into the womb of his new mother and was reborn within just a few hours.

Ke Wu remembered that he was only able to regain his memories once he had reached two years of age. One day, his grandmother was walking by a pond with a two-year-old Ke Wu on her back when they came across a woman harvesting some moss. (Note: it was ordinary practice for the locals to consume green moss in place of vegetables during the harsh winter months, when greens were difficult to come by.) Little Ke immediately recognized the woman as his wife from his past life, and exclaimed to his grandmother, “That woman is my wife! She’s collecting moss to eat because they ran out of vegetables at home. Let’s invite her over and give her some of our veggies - we’ve got plenty!”

When Ke was three years old, he came across some fish in a stream and suddenly felt the urge to cast some nets. So he ran over to the home of his past wife (now his great-aunt) to retrieve his old fishing net. His past wife told him that she had no idea where it was, as Ke’s past life had been the only one in the family to ever go net fishing. Ke replied, “That’s okay, I know where I left it. I can go get it myself!” With that, he excitedly ran upstairs to the third floor, where the family kept a bunch of miscellaneous items. From amongst the piles of random objects, Ke quickly located his old net and ran back to the river to catch himself some fish.

Once little Ke’s past identity had been firmly established, his past

family showered him with affection. During seasonal festivals, the family would always send little Ke a portion of the slaughter whenever they had any. His past wife, however, seemed to have some reservations about little Ke sharing details concerning the life she had with her late husband. She had once even visited Ke's parents and tried to convince them that Ke should be forbidden from telling any more stories about his past life, going so far as to suggest feeding him red carp gruel, so that his memories could be erased as quickly as possible.

In his past life, Ke had attended a few years of elementary school, and was able to read to a certain degree. As a result, Ke said that he had been able to read a number of characters and count from 1 to 10 when he was two

or three years old, without having to relearn it. According to Ke, his personality had been well-preserved across the lifetimes; even his hobbies hadn't changed, as fishing was still to this day his favorite pastime.

Ke Wu recalled that he came upon a pond a fter he had died. Every reincarnating spirit ate some green moss from the pond before continuing on their way, which was why the local newborns all passed green-colored stools when they went to the bathroom for the very first time. During his present lifetime, little Ke had once come upon an old woman fishing for moss by a pond, and recognized her as his past wife. At the time, he turned to his grandmother and said, "Look, my wife is collecting some moss!"



An old local woman harvesting green moss from the pond to serve as vegetable during the winter months.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Ke Wu; 3. Location: Ke Wu's home; 4. Interview Date: 25-Apr-2016;5. Interviewer/Cameraman: Changzhen Li

**60. Muyun Wu, the Reincarnation of Ji'er Wu: spirit departed two days prior to death, seen by the living**

Muyun Wu was born on July 25, 1996, in the village of Diling, located within Longsheng county in the province of Guangxi. Her father was Congyu Wu, and her mother was Chunhua Wu. Muyun also had an older sister.

In the evening of February 1, 1996, her parents Congyu and Chunhua brought their eldest daughter along to visit Ji'er Wu, a distant relative from the same village who had fallen rather ill. Despite his inexplicably feminine name, Ji'er was a 78-year-old man, born on September 17, 1918, in this very village. His ailment had grown quite severe by this point, and had robbed him of his ability to speak. Lying in his

bed, the old man stared intently into the eyes of Chunhua, not uttering a single word. At the time, Chunhua had been pregnant with child.

Muyun's older sister and her parents stayed with the old man in his room for a little while, spoke some words of comfort, and then made their way home. Once they had entered the house, Muyun's sister turned to her parents and unexpectedly exclaimed, "That old grandpa from before followed us home!" Her father Congyu was very confused, and asked the little girl what she had meant. His daughter replied, "The old grandpa from earlier tonight! He came home with us. See, he's right there in the bedroom!" Her parents were terrified by her answer and scanned the room, but they



Muyun Wu. As Muyun recalled, her past life had gone on to a place resembling Eden, where fortune, harmony, and happiness reigned. The spirits there lived blissful lives and did not wish to reincarnate back into the mortal realm.



Muyun Wu (front right) with her older sister, as well as her mother Chunhua Wu. Muyun's sister saw the spirit of Muyun's past life Ji'er Wu when it followed them home. Young children's unique ability to detect spirits (which had been entirely invisible to the grownups present) were also mentioned in the cases of Shicai Wu and Lexun He.

"But aren't you already home?" Little Muyun's answer came unexpectedly, "This isn't my home!" Her mother asked her where she thought her home was and what her name used to be, but little Muyun could not remember anything, and just kept crying and insisting on "going home". Afterwards, Muyun took her mother's hand and dragged her all the way to the old house that Ji'er used to live in. Once they were there, little Muyun stood still and proclaimed that she was home. At the time, Ji'er's children - a son and two

could not find any signs of the old man. According to the locals, a person with two souls may release his primary soul on the brink of death, scouting out a destination for reincarnation while the secondary soul stayed within the failing body until the moment of death.

The following day, Muyun's sister stopped mentioning "that old grandpa" and everything seemed to return to normal for a time. Two days later, Ji'er was found dead in his bed. Half a year went by, and little Muyun was born.

When she was about two years old, Muyun suddenly turned to her mother one day and said, "I want to go home!" Her mother was perplexed and asked her,

daughters - had already moved away, but Muyun's mother immediately understood that Muyun may very well have been the reincarnation of Ji'er.

Ever since that incident, little Muyun insisted on dragging her grandmother along to visit her old house almost every single day, always around five o'clock in the afternoon. If she wasn't allowed to go, little Muyun would throw a big tantrum until her folks relented, and then became overjoyed when she got her way. She also liked to take her grandmother to see the terrace farms she had cultivated in her past life. During this period, she correctly recalled the names of the children from her past life, one of whom had been married off to a very distant place and had never met little Muyun all her life.

When she was two or three years old, little Muyun would immediately correct anyone who addressed her by her name, saying, "I am not Muyun! My name is Ji'er!" When she turned four, little Muyun went to visit her past wife. She loudly proclaimed in front of everyone, "This is my wife!" The people gathered there were amused by this and teased her, "But not anymore, right?" Little Muyun, however, replied with an air of complete seriousness, "She still is my wife!" The crowd laughed at her answer and told her, "You're a girl now, you can't have a wife anymore!"

Ever since she was a small child, Muyun's personality had been very similar to that of her past life Ji'er. She displayed a great deal of enthusiasm for fertilizers, exactly like how she was in her past life! Whenever Muyun came across a cowpie on a walk with her mother, she would become extraordinarily excited and wave her mother over, exclaiming, "Mom, come quick! There's a cowpie here!", and then find some way to get it home and deposit it in their farm. No other children of her age were ever this excited about a pile of cow dung; even the adults and the elderly showed little interest in them, as most local farmers had long since switched over to synthetic fertilizers. Little Muyun's parents agreed that their daughter was not like the rest of her family at all, and was far more similar to her own past life Ji'er. Even her other favorite pastimes, like singing traditional Kam songs and telling jokes, were entirely identical to Ji'er's old hobbies, as if they were cast from the same mold.

Muyun also talked about her past life's gravesite, and had once taken the grownups to visit her own past grave. However, Ji'er was supposed to have followed Muyun's parents home two days before his death - how on earth would his reincarnation know about where he was buried? My

educated guess would be that Ji'er's secondary spirit had divulged that information to Muyun at some point. Ji'er's son Guobing Wu also later attested to Muyun's uncanny resemblance to his late father, agreeing that they were extremely similar in every possible way. Guobing was very fond of little Muyun, and gave her "red envelopes" each year (the gifting of "red envelope" was a Chinese tradition in which money was placed inside small red envelopes and given to others with a blessing). The following is an autobiography that Muyun had written at my request:

### **Muyun Wu's Autobiography**

I am a Reincarnator from the village of Diling, Longsheng county, Guangxi, and I am Kam by ethnicity. Today I am a girl trying to get through my college courses, but in my previous life, I was a man. I died of an illness, and had a son and two daughters before I passed away.

Ever since I could walk, I had insisted on "going back to my own home", and would cry about it to my family. My family was very confused and scared by these incidents, as they couldn't understand why I was always insisting on going home when I was clearly already home. My family was at a loss as to what they should do, until the locals pointed out that perhaps they should follow along and see where I led them. I ended up taking them to what used to be my home in a past life, and finally stopped crying once we got there. They were very perplexed by this at the time, but let the matter go without too much thought.

When I turned two or three years old, I learned to speak and started to talk at length about events from my past life. I was able to come up with the names of my past children, and could even recall what I did at specific times and locations, as well as the types of crops I had planted in my old farm. I even listed off every single relationship drama I had from my past life - like various land disputes throughout the area with certain people. I also made trips back to my old house and retrieved some of my old belongings. More eerie than any of this, however, was the fact that even my everyday habits bore an uncanny resemblance to those of the old geezer.

The time I spent in the afterlife left quite an impression on me even to this day. Right before I died in my past life, I remembered climbing what seemed to be an absolutely titanic mountain. It was very, very tall, and it felt like I would never reach the top, no matter how far I climbed. Still, I

struggled towards its peak. Before long, I began gasping for breath, and soon collapsed as my spirit shed its mortal form. Now free, my spirit made its way to the top of the mountain, where it was told to drink Mengpo's broth of forgetfulness. The broth made it possible to forget one's past life, along with all its fond attachments and still-seething resentments, and to begin anew with a fresh start. I was lucky enough to get away with spitting out some of the broth, so I managed to keep some of my old memories.

The flora of the afterlife were truly bright and varied. There was no distinction between the day and the night, and time always seemed to linger on the edge of dusk. The inhabitants of the afterlife were all handsome and beautiful, and their lives were free from worldly worries. No one there seemed to like the idea of reincarnating back into the realm of the living, but there was a limit to how many souls could live in the afterlife, and a spirit must eventually join with the flesh in order for it to become whole again. Yama, the ruler of the underworld, had to kick many of the spirits back into the land of the living, which was why many newborns would find themselves coming into this world with green marks on their buttocks. Of course, some spirits had to suffer through a series of torturous punishments for their past transgressions, which was probably why people could end up being born with all sorts of different strange and inexplicable birthmarks. Many of the spirits submitted their personal requests to the spiritual authorities and wanted to be reincarnated as humans once more. Each of these spirits had their own preferences - many wanted to be reincarnated into the household of someone they loved, but there were also those who preferred to be reincarnated into the household of someone they hated. Either way, the spirits' past lives and their subsequent incarnation always had a certain degree of connection, otherwise it was very difficult for them to reincarnate where they wanted.

Note: The paradise mentioned in the autobiography above seemed to be the Yan'ercun, or the "Village of Geese and Swans", which was the Kam people's version of "heaven". The concept was explored in great detail in a book called "The Words of the Channeller", which was a sort of holy text amongst the Kam people, used by the community channellers to illuminate the way towards paradise for departing spirits. The book stated that Yan'ercun was a paradise consisting of hundreds of different villages, where thousands upon thousands of spirits lived in bliss. Elsewhere in this book, the case of Yuzhou Wu also included a visit to a certain wonderful place

without a night, which seemed to fit the description of Yan'ercun as well. According to local legends, there was once a man from Liping county who managed to visit this paradise. The story went roughly like this: a young woman died and left behind her baby children and her young husband. The husband was pining for his lost love so much that he began feeling quite dazed and lost his sense of reason, so he disappeared into the mountains on a quest to find his wife. Amongst the mountains, he took a wrong turn and found himself walking into an unfamiliar village, where he found his late wife fetching some water. The young husband rushed towards her and wanted to bring his wife back with him, but the wife told him that they were no longer in the land of the living, and that she could no longer go back. With that, the wife took out a little pouch and placed it into her husband's hands, then promptly disappeared without a trace. The heartbroken husband returned home alone and opened the little pouch, and found a lock of her hair within. From these stories, we could theorize that Yan'ercun may in fact be a subterranean location. There may be a large and complex ecosystem within the Earth, illuminated by a Sun-like object at its center, which would perfectly explain the lack of distinction between day and night. The ancestral home of the Kam people may be located directly at the entrance of this subterranean paradise. Or, rather, these paradises, as there may very well be a great number of them, with Yan'ercun being just one of many. Incidentally, the mythical location of "Shambhala" mentioned in Tibetan Buddhism also bore a strong resemblance.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Muyun Wu and her parents; 3. Location: Muyun's home; 4. Interview Date: 23-Apr-2016;5. Interviewer/Cameraman: Changzhen Li

## **Chapter 8 Reincarnation from Childhood Deaths Caused by Illnesses**

**61. Shecheng Shi, the Reincarnation of Qianze Lei: died from illness at age 14, reincarnated into the family of a neighbor who came to his rescue**

Shecheng Shi was born on January 15, 2004, in Pingyang Village. He was born in the year of the ram, and shared the Chinese zodiac sign with both of his parents - a trinity of trailblazers leading the way towards good fortune. His father was Chunjing Shi, and his mother Pianshu Yang; both were born in the year 1979. Shecheng also had a grandmother named Yitao Yang.

One day, Shecheng's grandmother was carrying a two-year-old Shecheng on her back. She asked the child, "Can you tell me your name?" Instead of replying with his own name like he always did, little Shecheng gave the name of a boy who used to live next door before he died three years ago: "I'm Qianze Lei." His grandmother was taken aback,



A family portrait with Qianze Lei, taken on April 30, 1994. The boy in the middle was Qianze Lei, and the little girl to the right was his little sister Zemei Lei. In the back were their father Jinming Lei and their mother Shumei Wu.

but the idea of that particular boy reincarnating into her family was not a foreign one to her, because of a certain incident from five years ago. His grandmother asked him, "Why did you choose to live with us?" Shecheng replied, "Because you once saved me, and I thought you were a good person!" Due to the physical proximity of the two families, the identity of Shecheng's past life was quickly confirmed.

In his past life, Shecheng was a boy from the neighboring house of Lei named Qianze Lei, who had reincarnated as Shecheng a mere two months after his death. Like Shecheng, Qianze was also a native of Pinyang Village, born on October 26, 1989, to his father Jinming Lei and his mother Shumei Wu. Qianze also had a sister named Zemei Lei, who was three years his junior. All four members of the family were very down-to-earth people.

When Qianze was attending the fifth grade of elementary school, he went with two of his friends to catch fish at the fish pond (actually poaching) by electrocuting them with some fallen electric wires. One of his two friends was Shi, a boy one year his junior whose past life had been electrocuted to death when attempting the same thing in 1990. This infamous incident was known to nearly everyone in the village, but apparently even death was not good enough a teacher for Shi, as he had once again roped others into doing this extremely dangerous activity with him. As it turned out, the fallen electric wire was a harmless ground wire this time around, but Qianze's reckless actions had certainly tripped his father's wires and set him off. Upon finding out, Qianze's father erupted with rage and, in an effort to keep his son from suffering the same fate as Shi's past life, decided to subject Qianze to severe corporal punishments.

Qianze's father hung his son to the support beams of the house and left him. However, the punishment was obviously a bit of an overkill, especially for a 12-year-old who had always kept his head down and behaved as he should. The little boy waited until his father had gone away, and started calling out to his neighbor Yitao for help.

Yitao heard the boy's cries and hurried over. Once upstairs, she found the boy suspended in midair and suffering from extreme distress. Without a second thought, Yitao retrieved a stool and placed it under the boy to alleviate his suffering, although she never untied him. Yitao was not at all impressed by such cruel and unusual punishment, and was filled with righteous anger towards the boy's father.

Qianze's father returned before long, and found his son standing on a

stool instead of hanging in midair. He grew wrathful at the thought of someone interfering with his family, and cried, "Who dared to give him a stool? I'm going to kill them!" Yitao answered, "It was me. But I haven't had dinner yet. Let me finish my meal, and then you can kill me." Qianze's father fumed for a while and eventually calmed himself down, so the incident went by without any further drama (and Qianze's father never did punish his son again for the incident).

A year passed, and Qianze began suffering from a strange illness. Sores began appearing all over his body, and those on his back and thighs grew especially severe, revealing black bones underneath. The whole experience was unimaginably terrifying and painful for the little boy. At the time, Pianshu - the woman who would come to be his mother in his next life - was seven months pregnant, but had yet to go through with her wedding. Qianze urged her, "Can you guys have your wedding soon? I want to have some good food!"

According to Shecheng's recollection when he was little, the spirit of his past life made its way over to his neighbor Yitao's house (also the house of his present parents) immediately after his death and settled down behind the doors. Two months later, baby Shecheng was born.

When he was two years old, his grandmother accompanied little Shecheng to their neighbor's house and the boy visited his old home for the first time. He looked around and pointed at a wooden wall, asking, "There used to be a door here! What happened to it?" As it turned out, Qianze's father renovated the house after his son died, and the layout had been changed. Yitao asked her grandson, "Do you remember where you used to live?" In response, the little boy went to his old room with his past mother Shumei and pointed out the bed he used to sleep in, as well as where he would used to place his head in the bed.

Since they were neighbors, the family of Lei - Shecheng's family in his past life - often came by to visit little Shecheng. When his parents were out working, the little boy was often placed under the care of his old family. The neighbor's little girl Zemei, who had been Shecheng's little sister in his past life, was ten years old at this point, and especially enjoyed babysitting her reincarnated older brother. Shecheng was also very close to his past mother Shumei, and would beg to have her stay whenever she came over, or insist on following her home when it was time for her to leave. His past mother often had to hide herself from the little boy to get away and return

home.

Many parents of Reincarnators insisted on feeding red carp gruel to their children once they began recovering the past memories. They understandably wanted their children to forget about their past lives, as reincarnated children often ended up loving their past parents more than their present parents if the memory recovery was left unchecked. Shecheng's mother Pianshu was a very generous woman, however, and she announced to the family, "Let's not feed Shecheng the gruel; there's no need to wipe his past memories. Isn't it better for him to have two loving families instead of just one?"

The loss of their 14-year-old only son absolutely devastated the family of Lei, but tragedy struck again three years later, as their daughter passed away as well, again at the age of 14. Their daughter Zemei had gone to visit her parents in Zhongshan, located within the province of Guangdong where her parents worked. Upon returning home, Zemei fell ill and was rushed to Tongdao County People's Hospital, but her conditions rapidly deteriorated and she passed away later that night. The exact cause of her death remained unknown. The local villager Shutao Yang recalled seeing Zemei earlier that day, leaving her house and entering the ambulance all by herself, and even exchanged a few words with her. Incredibly, the three-year-old Shecheng somehow managed to know about his past sister's death before the news ever reached the village, saying, "Little sis isn't coming back. She got left at Two-Rivers." By "isn't coming back", he meant that she had already died at the county hospital, and "Two-Rivers" was another name for the county seat, where the hospital was located. She was "left" there in the sense that she ended up being buried there.

One day, about a year after that incident, Shecheng suddenly turned to his grandmother and told her, "The peaches behind my house are ripe now, can you get one for me?" His grandmother made her way to their neighbor's house and found that the peaches had indeed ripened.

The family of Lei had lost both of their children at this point, and Shecheng became the family's only remaining source of consolation. A few years ago, the Lei family sold their old wooden home, and built a new concrete building at a new location. The building was only two stories tall, and Shecheng's grandmother asked the boy, "Your past parents are building a new house! Do you want to move in when you grow up?" Shecheng replied, "Can you tell them to plan for additional floors? I'd like to add

another two stories to it when I grow up.”

Whenever Shecheng visited his past parents’ home, they always gave him little beer bottle caps with rewards printed on the underside, which Shecheng could exchange for prizes. During Spring Festival, they also gave him “red envelopes” (a Chinese tradition in which money was placed inside a red envelope and given to another with a blessing). His past parents worked in the province of Guangdong, and often called home to speak with little Shecheng. Whenever this happened, Shecheng’s mother Yitao would wave the little boy over and tell him, “You can call him ‘uncle’ (the regular term used for a male family friend), or you could call him ‘dad’ - up to you.” Little Shecheng would pick up the phone and greet his past father as “dad”, and the father would be overwhelmed with emotion and begin crying on the phone.

At the time of the interview, Shecheng had grown up to be a middle school student attending his seventh year. He was especially gifted in sports, and the wall of his room was adorned by a certificate for second place in the school-wide 400-meter run.

At this point, Shecheng had grown unwilling to talk about his past life, saying, “I wouldn’t mind talking about it if my little sister were still alive. But now that she’s gone, I don’t want to talk about it anymore. I feel so bad for my past parents, and it’d be awful for me keep bringing up the topic of my past life.”

### **Addendum: Shecheng Shi’s autobiography, “About Me”.**

I lived for just 14 years in my past life; I left my parents prematurely, which I deeply regret.

At the time, I was suffering from a very serious illness that could not be treated by the local doctors. I was later transferred to Tongdao County People’s Hospital, but their treatments also proved ineffective. I spent another two years at home after that, trying out a bunch of different herbal remedies, but none of them worked. In the end, I left this world behind with my parents in it.

Two months after my death, I was reborn into this world once again. I used to go by the name Qianze Lei in my past life, but this time around I was Shecheng Shi.

When I was two years old, my past father Jinming Lei was travelling to the province of Guangdong for work. Once when he returned home to our village, I called out to him and greeted him as “father”, but he completely ignored me. Even though he was my father in a previous lifetime, he was unable to accept being called “father” by me in this lifetime. I felt like I was stuck between a rock and a hard place - I wanted to love him, but I couldn’t. I was just a little kid, and had nothing to offer my beloved family. He, on the other hand, always remembered to give me pocket money on my birthdays - every single one of them - and I felt so bad for taking his money each year.

What parents wouldn’t think of their children as the light of their lives? Why did my sister and I both have to leave them at the age of 14? It was just fate, I suppose. I feel like it might have been okay to leave one child in their care, but to have both of their children taken from them... that truly breaks my heart.

A little bit about the sister I had in my past life: her name was Zemei Lei, and she was a smart, clever girl who could get things done. She was very tall, and had an enchanting beauty, with a big nose, a small mouth, and long pointy ears. We once went up the mountains to chop firewood together, and came across a snake by a stream. The snake actually began attacking us in earnest, and we leapt across the stream in terror to escape its pursuit. After a while, we returned to the spot and found that the snake had long left the scene. We leisurely made our way down the mountain. When we got to the bottom, I said to my sister, “Let’s go poach some fish from the farms!” And she replied, “Sounds good! We’ll take a break and grab some fish!” With that, we made our way onto the farms and dived after the fish swimming by. In the end, I managed to catch just one, while my sister got two thanks to her superior agility. In total, our booty boasted three fish and some vegetables, and I told my little sister, “Not a bad haul! Now let’s go home.” When we got there, our parents praised us, “Wow, good job, you two! Two bundles of firewood, three fish, and even eight heads of vegetables!”

It was an unfortunate coincidence that my sister and I both passed at the age of 14, leaving our parents behind in this world. When I was four in

this lifetime, I went to have dinner at my past parents' house with my grandmother. When I got there, I wasn't sure what I should call them. I thought, maybe "gramps" would do it, so that's what I ended up calling them. When we were done with our meals, we sat together and chatted for a bit. As the topic of my past life came up, my parents both turned to me and began to cry. I knew they loved me very much, and I also loved them dearly in return. After my grandma and I returned home, she asked me, "Do you love them?" I said, "What do you mean by 'them'?" And grandma clarified, "The couple who invited us to dinner earlier tonight." I told her, "Oh, yes. Yes, I liked them."

The next day, my grandma got up before I did and prepared breakfast, so that I could wake up to a delicious meal - she was very good to me. Once we were done eating, grandma went out to work in the fields, and I found myself alone at home, since my parents were both away for work. I got bored by myself at home, so I decided to make my way over to my past parents' house. They weren't home, though, so I made my way back again. With no one to play with and no candies to eat, I eventually just fell asleep by myself. After four or five hours, grandma came back with a bunch of wild berries for me; they were one of my favorite snacks.

When Chinese New Year came and it was time for the Spring Festival, my parents and grandpa finally returned from their work in Guangdong! They brought lots and lots delicious foods and interesting toys with them. At night, I would sleep with my parents and chatted with them in bed well into the night. When the Spring Festival celebration came, our whole family changed into brand new clothes to celebrate our new beginning. Once we had finished dinner, we lighted some fireworks right in front of our doors in celebration, and exchanged joyous New Year wishes with each other.

On another occasion, I remembered having dinner at my past parents' house with my grandpa. When the meal was finished, I went to watch television on the living room sofa. My grandpa downed quite a bit of alcohol that night, and we soon had to make our way home. He probably had a little too much to drink, and fell asleep before we could get into the house, so I had to go upstairs and get my grandma, so that we could carry him upstairs. Once that was done, I went back to my own room and fell asleep as well.

The next day, grandpa invited my past parents' over for breakfast. I

was still in bed by the time they had arrived, so grandma had to call me, “Shecheng! Your parents are here!” I groggily replied, “What? My parents are back from Guangdong?” And she said, “No, it’s your old parents!” Confused, I asked grandma, “What are they doing here?” And she told me, “They came for breakfast.” So I said, “Oh, okay”, and made myself get out of bed to have breakfast with them. Once breakfast was done, my past parents left and my grandparents went up the mountains to get some work done. I was left alone at home to watch television, but I got bored before long and went down to the fields to play with my friends.

That about covers my life! Please take your time and enjoy the book. Mr. Li: I wish you the very best of health, and may good fortune bless you in your work!

Handwritten manuscript from the thirteen-year-old Shecheng Shi, currently in his seventh grade



Shecheng Shi (front left), now in his seventh grade, taking a picture with his grandparents and little brother.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Shecheng Shi and his grandma; 3. Location: Shecheng’s home; 4. Interview Date: 29-Feb-2016;5. Interviewer/Cameraman: Changzhen Li

**62. Hengfeng Wu, the Reincarnation of Older Brother Hengguo Wu:  
“look, dad, the peach blossoms are blooming again!”**

Hengfeng Wu was born at midday on May 30, 1993, in the village of Matian. His father was Yongbing Wu, and his mother was Xianmei Long.

In his past life, Hengfeng lived as his own older brother Hengguo Wu, who was born on June 15, 1983, and died in April, 1992.

During his lifetime, Hengguo was an active, outgoing child and an outstanding student. Of the 40 or so students in his class, Hengguo usually ranked in the top 5 for academic performance. He did so well at school that his teachers would have his father carry him to the final exams if he happened to be sick, as his participation would lead to a higher class average.



Hengfeng Wu

The news of Hengguo’s brain cancer struck like a bolt of misfortune when he was seven years old. After receiving surgery at the First People’s Hospital at Huaihua, little Hengguo began the painful process of undergoing chemotherapy. Two years later, the cancer had spread to the little boy’s intestines, and his hair had completely fallen out. As the earth awoke to spring and flowers began to bloom, the life of this brilliant boy, so beloved by his family, was extinguished.

The boy’s father, Yongbing, still remembered the last night they spent together like it was yesterday. It was half past midnight, and the little boy had almost lost his ability to speak. Perhaps sensing that he did not have much time remaining, the little boy called his parents and two aunts to his bedside. His father Yongbing said to him, “Dear child, you’ve been to Huaihua a dozen times by now, you know how to get there by public transit. Huaihua is a big city, you should go there for your next lifetime - find yourself a rich family to reincarnate into, not a poor one like ours.” Little Hengguo was extremely enfeebled at this point, and could not find the strength to reply. Even so, he managed to shake his head at his father in

disagreement. Witnessing the exchange, his mother and two aunts began bawling uncontrollably. The village doctor entered the room and advised the father, “Your son is still perfectly conscious, even if it looks like he’s pacing the doors of death. Please try not to say anything to make him upset!” A few hours later, little Hengguo left the world. The boy’s battle against cancer had come to an end, and his family had done everything they could.



Hengguo Wu (left) and his older sister Henglian Wu (right). Hengguo fell victim to brain cancer at nine years of age, and was reborn a year later as his own younger brother Hengfeng Wu.

A year and one month after little Hengguo had passed away, the family was graced with a second son. Ever since baby Hengfeng was just a year old, he had begun talking about his past life as Hengguo. On one occasion, little Hengfeng went upstairs all by himself and found a textbook that Hengguo had used in his lifetime. Little Hengfeng was unable to read any of the texts inside, but he was confident that this was “his book”.

On another occasion, little Hengfeng suddenly announced that he wanted to go fishing. His mother told him, “But you don’t even have a fish hook!” In response, little Hengfeng made his way upstairs and came back with a fish hook that he had hidden in his previous

lifetime. As it turned out, Hengguo was really into fishing during his lifetime, and preserved a fish hook inside an empty penicillin bottle filled with tea oil, sealing the contents with a rubber stopper to prevent the hook from rusting. Even though little Hengfeng managed to retrieve his precious fish hook from his past life and found some fishing line to go with it, his mother didn't let him go at the end, as he was still too young. When little Hengfeng turned three years old, he was finally allowed to go fishing - and he even brought along the trapping implement he used in his past life to catch the slippery mudfish. The boy's undying love for catching mudfish had certainly transcended lifetimes!

One day, when little Hengfeng was about two years old, the boy and his father passed behind their house, where a peach tree had grown for many years. The spring had brought the peach blossoms into full bloom, and little Hengfeng was captivated by its beauty, exclaiming to his father, "Look, dad, the peach blossoms are blooming again!"



Yongbing Wu with the trapping implements for mudfish, used respectively by his late first son Hengguo Wu (left) and his younger son Hengfeng Wu (right).

As it turned out, Hengguo had returned home with his parents during the final month of his treatment when it became apparent that he had no chance of recovery. Spring had just arrived at the time, and flowers bloomed in its wake. When the weather was nice, the boy's father would take him out to enjoy the sunshine. During his final couple of days, the father-and-son pair shared their final moments under the blooming peach blossoms. It was indeed a miracle, then, for the boy's father to stand beneath the same tree once again, a good three years later, with a different son bearing the same soul, enjoying the same gorgeous peach blossoms together. The wonder, however, seemed to have been lost on the

boy, as it never quite dawned on him that he had in fact lived two different lifetimes. To him, the peach blossoms were still the same peach blossoms from three years ago, his father was still his father, and he was still the same boy he had always been.

Hengfeng didn't quite excel at school the way he did in his past life. His father attributed this to the red carp gruel he drank when he was little, which had apparently taken a toll on the boy's ability to retain memories. Hengfeng was also more of an introvert this time around, which was a contrast to the outgoing personality he had in his past life.

After Hengfeng had grown a little older, he came across his old buddy Hongguo Yao, and they reminisced about the pranks they used to pull on each other when they were both four. Apparently, Hengfeng's past life had once thrown earthworms down Hongguo's shirt - an incident that Hongguo had also confirmed. Today, Hengfeng and Hongguo worked together as coworkers in Suzhou, a city located within the province of Jiangsu.



The peach blossoms behind a local house.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Hengfeng Wu's father; 3. Location: Hengfeng's home; 4. Interview Date: 05-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**63. Kefu Wu, the Reincarnation of a Three-Year-Old Girl who Died from an Illness: journeyed with a companion spirit who did not retain past memories**

Kefu Wu was born at 6 a.m. on March 8, 1986, in the village of Pingyang. His father was Qiquan Wu, and his mother was Shutao Yang. Kefu was the middle child of the family, between his older brother Kewei Wu and his younger sister Kezhou Wu.

The little boy had first learned to speak when he was two years old, but he first spoke with a Longcheng accent before settling down into the local one.

As Kefu's mother recalled, it was September 25, 1988 - little Kefu's second Mid-Autumn Festival - when Kefu's grandfather gave him a mooncake (a traditional pastry item for the occasion). Little Kefu refused the treat and told his grandpa, "No thank you, grandpa; I'm going to save it for my grandpa from Longcheng." This was the first time Kefu had ever mentioned his past life; his memories had probably been reawakened by the sharing of the mooncake. The next day, Kefu got up very early, and actually made his way to the bus stop in front of his house, planning to take the mooncake to his grandpa from Longcheng. The little boy was very insistent about taking the trip, so his



Shutao Yang, with her older son Kewei Wu, and her younger son Kefu Wu.

mother agreed to go with him to find his old family. His grandmother, however, adamantly opposed their reunion, as she feared that it would come with a slew of undesirable relationship obligations.

After this initial incident, Kefu further elaborated on the story of his past life, revealing that he had been a three-year-old girl from Longcheng named Beixun. He was unable to recall her last name, only remembering that she had died of an illness. Beixun lived with her parents and grandparents in Longcheng, along with a pair of brothers - one older and the other younger. Kefu also recalled that his grandpa used a tobacco pipe for smoking, and that there was a large photo hanging inside the house. After Beixun died and was buried, Kefu remembered seeing a ray of light penetrating into the grave one day. His spirit followed the beam and found its way outside through a little hole. Once outside, he came across the spirit of another little girl and they became good friends. The two of them got together one day and decided to walk over to the village of Pingyang for reincarnation (Pingyang was about half a dozen to a dozen miles from Longcheng). When they passed by a home on the village peripheries, the other little girl said goodbye to her friend and went inside the home to be reincarnated. Beixun continued towards the village center by herself, and eventually found her new mother Shutao Yang.

Her reincarnation, the little boy Kefu, continued to insist on visiting his old home in Longcheng throughout his second and third years. His grandmother resolutely shut down his requests each time, but his mother eventually relented and took him to Longcheng in secret. Little Kefu was overjoyed, and bounded alongside her mother to be reunited with his old family, taking the same path he did when he first came to Pingyang to be reincarnated. Little Kefu was three years old at this point, and his mother did not carry him on her back like she usually did. She asked the little boy, "This is quite a mountainous path, and it's a pretty long way to Longcheng; how did you guys manage to get here?" Kefu answered, "That little girl and I sometimes walked, but sometimes we also skipped or flew!"

When they were about half a mile outside of the village, Kefu and his mother came across a crossroads with three paths leading forward. Kefu's mother thought that she would try to test the little boy and see if he actually knew the way to Longcheng, so she intentionally pointed to the two incorrect paths first. Little Kefu had never been to this area in his new life, but he confidently shook his head at her misdirection, saying, "No, that isn't

right!” Her mother asked him, “Okay, so which one should we take?” And the little boy immediately pointed out the correct path towards their destination.

As it turned out, the path was a narrow little stone path less than a foot in width; it was a steep and difficult climb with plenty of steps. They had made it over just one hill when the little boy stopped in exhaustion, saying that he needed to lie down for a little bit. He stretched himself out on the grassy ground, and soon fell asleep, so there was nothing left for his mother to do but to carry



(1) Path towards Longcheng      (2) Path towards an unknown destination  
(3) Path towards the village of Pingyang

A three-way fork in the road from Pingyang towards Longcheng. The steepest one was an old stone path towards Longcheng that had been preserved in its original form since ancient times. This was the path taken by the spirit of Kefu's past life and his companion on their way to be reincarnated in Pingyang.

the boy home. This particular path was actually quite familiar to the boy's mother, as there was a big farmer's market in Longcheng, and she often went there to buy and sell produce, even during her pregnancy.

One day when little Kefu was three years old, he suddenly awoke from his sleep and told his mother, “We are building a new house! Not us here, I mean - ‘we’ as in my family from Longcheng.” He continued, “My uncle was helping out, but he slipped and fell down from the roof.” The boy's mother asked with concern, “Is he alright? What's his name?” And little Kefu replied, “He got hurt, but it wasn't fatal. And his name is ‘Chao’.”

One of Kefu's aunts was a very kind person, and decided to ask around for Kefu's family in Longcheng. She found that the accident had indeed happened as Kefu described, and wanted to take the little boy to meet his family. Kefu's grandmother, however, voiced her objections once again. Later, Kefu's mother chanced upon the little boy's mother from his past life, and the two of them talked about reuniting the two families, but Kefu's grandmother put a stop to the proposition yet again.

When Kefu turned fifteen, he began attending school in Longcheng. Finally back on his "home turf", he decided to pay his old family a secret visit. Afterwards, his mother asked him, "Did you go inside?" And he replied, "No, not really; I just stayed outside and watched for a bit. The old house was gone, and there was a bunch of new houses around our new home. It's all grandma's fault for not letting me see my old family when I was little. Now that I am older and finally got a chance to visit, I couldn't make myself go in, because I was afraid that they wouldn't acknowledge me anymore."



Beixun's spirit came to Pingyang from Longcheng along with the spirit of another little girl. The other spirit entered the house pictured here to be reincarnated as a girl once again, but she did not retain any of her past memories. Kefu, however, was still able to recognize her during his childhood.

Ever since he was three years old, Kefu had pointed out another child in the village as the spirit of the little girl who came to Pingyang with him to be

reincarnated. The two of them were still good friends in this

lifetime, but the girl had no recollection of her past life. (Note: Kefu, who had kept his previous memories, was able to recognize the little girl, but the exact reason behind this ability remained unknown. Elsewhere in this book,

the cases of Zhao Wu and Shicai Wu also portrayed similar phenomena.)

When the pair of them were five or six years old, some grownups asked them teasingly, “Since you two had been friends with each other before you were born, maybe you guys should get married when you’re older, eh?” Little Kefu replied that he didn’t want to, and the little girl angrily shot back, “Oh okay, fine, then! I didn’t want to marry you anyway!”

Kefu’s personality was very, very different from those of his siblings. Unlike his big brother Kewei and his little sister Kezhou, Kefu was a very quiet and gentle child, almost like the personality of a girl. For this reason, he had always been his parents’ favorite. In contrast, his siblings were both very hard-headed and strong-



Kefu Wu standing center-back. To his left was his older brother Kewei Wu, and to his right his younger sister Kezhou Wu. Kezhou was dressed in typically masculine attire, and was known as “the Tomboy” in school. Kefu, on the other hand, radiated a certain sense of gentleness, possibly due to his past life as a girl. Kefu’s parents sat in the front row.

willed, especially his little sister, who had been nicknamed “the Tomboy”. When Kefu and other female students were picked on in school, it was always his little sister Kezhou who would come to their rescue.

Today, Kefu worked as a carpenter, and had gotten married at the end of last year.

Interview Note: 1. Virgin Media Interview: Not sure; 2. Interviewee: Kefu Wu's mother; 3. Location: Kefu's home; 4. Interview Date: 26-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

**64. Shengzhong Yang, the Reincarnation of Bingwei Jin from Tongmu Village: Died of smallpox at age 12**

Shengzhong Yang was born on November 10, 1949, in the village of Chaping, located within the Pingyang township of Tongdao county. His father was Xiusi Yang, and his mother was Beipo Wu.

The past life of Shengzhong Yang was Bingwei Jin, born in the village of Tongmu and a relative to Shengzhong's mother.

When Bingwei was twelve years old, the area around the village of Chaping became plagued by bandits and the people there packed up what valuables they could and fled to their friends and families. Shengzhong's mother Beipo was one of these refugees, and she found shelter at the house of Bingwei. At the time, Bingwei had been suffering from smallpox, which was a common childhood disease back in those days. During her stay, Beipo did her best to care for Bingwei, even helping him remove the fleas that infested his hair and clothing. Sadly, Bingwei did not make it, and his spirit followed Beipo - his mother-to-be - as she returned home to Chaping.

Shengzhong began talking about his past life when he was two or three years old, and mentioned that his home was located in Tongmu. As he recalled, there was a great tree there laden with pomelo fruits, and he would used to climb the tree and eat the fruits each year.

To this day, Shengzhong's present family and his past family were still quite close to each other, interacting as relatives usually did when it came to family matters such as weddings and funerals.



Shengzhong Yang (first on the left in the back), taking a picture with his family in the 1960s

Interview Note: 1. Virgin Media Interview: Not sure; 2. Interviewee: Shengzhong Yang's sister; 3. Location: Shengzhong Yang's sister's home; 4. Interview Date: 24-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**65. Qianzhong Wu, the Reincarnation of Quanmao Yao: passed away from tuberculosis at age 8, followed father in a bamboo basket to be reincarnated**

The past life of Qianzhong Wu was Quanmao Yao, born 1956 in the village of Pingyang. Quanmao's father was Fenghua Yao, and his mother was Guofang Wu. Quanmao was the youngest of the family, with a brother and a sister before him. When he was seven years old, Quanmao contracted tuberculosis and began suffering from severe bouts of coughing, sometimes even coughing up blood in the process. Unfortunately, he could not receive

the care he needed and passed away in 1964 at the young age of eight.

At the time, a laborer from the family of Wu had been working on the Yangdongtan hydro dam in Pingyang township. The laborer came from the village of Zitan, which was a part of the town of Longcheng. One day after work, he made his way home with two bamboo baskets, and Quanmao's spirit followed him to Zitan to be reincarnated. This laborer with the bamboo baskets was the man who would one day come to be Quanmao's father.

After arriving in Zitan, Quanmao's spirit was eventually reborn in 1966 as the little boy Qianzhong. When Qianzhong was four or five years old, he began to not only talk extensively about his past life, but also expressed a strong desire to visit his past parents in the village of Pingyang. The boy's parents, however, refused to believe in his stories, and certainly did not allow him to visit Pingyang. In 1974, the eight-year-old Qianzhong finally managed to convince his parents, and the three of them made their way towards Pingyang - which was a good half-dozen to a dozen miles away - for a reunion with the boy's past parents.

The little rural trail towards Pingyang brought the family to the shores of the Doulei River. Not too long ago, the river was spanned by a magnificent bridge - a type of unique Kam architecture known as a Fengyuqiao, or the "Wind-and-Rain Bridge", composed of a grand wooden bridge sheltered by numerous pavilions and towers, built directly onto the bridge itself. Sadly, this marvelous work of architecture was destroyed during a flood in 1973. Upon reaching the Doulei River, Qianzhong and his parents halted where the end of the Fengyuqiao used to be, and the little boy turned to his father in confusion, "Huh...? Wasn't there a huge bridge here before? Whatever happened to it?" In reply, his father explained to the little boy that the bridge had been washed away in a flood a year ago.

Once the family had made their way to the village of Pingyang, Qianzhong led his parents into the world that had once been his home for eight years. The news that the reincarnation of Quanmao had returned traveled quickly, and it didn't take long before the family found themselves surrounded by a crowd of curious villagers. As it turned out, Qianzhong's past father Fenghua had gone out to run some quick errands at the township trading post a short distance away. Upon his return, he was stunned to discover that his home had been virtually barricaded by an impenetrable mass of onlookers. Someone in the crowd noticed Qianzhong's past father,

and yelled out to the little boy, “Hey! Take a look around and see if you can recognize your father!” The words had barely left his lips when little Qianzhong took a cursory glance at the mass of people and immediately zeroed in on Fenghua. He pointed at the man and declared, “That man right there is my dad!”

Fenghua, who was still reeling from the unexpected turn of events, was bewildered to hear a strange little eight-year-old boy refer to himself as “dad”. He invited the boy and his family into the house, where they stayed for the next three days. During this time, they spoke extensively about the boy’s past and present lives and exchanged what they knew. Throughout it all, Qianzhong seemed very affectionate towards his past parents, and addressed them lovingly as “mom” and “dad”. At the end of their stay, Qianzhong’s past father Fenghua spoke with his present father, saying, “You guys have three sons already, but we only have one. Why don’t you let us take care of Qianzhong? That way, we’d both have two sons in our families!” Incredibly, Qianzhong’s father was kind and generous enough to agree to Fenghua’s proposal on the spot without even consulting the rest of his family. When Qianzhong’s mother learned about the agreement, however, she vehemently opposed it and began bawling inconsolably, insisting on taking little Qianzhong home. In the end, little Qianzhong didn’t stay, and returned home to Zitan with his present parents.

Throughout the three decades that followed, Qianzhong returned to the village of Pingyang each year to visit his old parents, and continued to refer to them as “mom and dad”. At the time of writing (in 2016), Fenghua’s wife had recently passed away on March 8th. Qianzhong had gone to work in the province of Guangdong, which was quite far away, and could not make it back to attend his past mother’s funeral, so he had requested his parents to mourn in his place.

According to Fenghua, Qianzhong had been very kind to him throughout the years, and greatly resembled his late eight-year-old son Quanmao in physical appearance.



The funeral of Qianzhong Wu's mother from his past life / Food offerings for the dead

The spirit of the dead could often be found observing its own procession amongst the crowd under such circumstances. The Reincarnator Shenghuai Yang from the village of Matian had been able to produce the names of all eight pallbearers from his past life when he was just a small child. Xiangyun Wu, from Pingyang, also mentioned that his spirit had sat upon the casket as it was carried up the burial hills.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Qianzhong Wu's father in past life; 3. Location: his home in previous life; 4. Interview Date: 09-Mar-2016/26-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**66. Tongneng Yang, the Reincarnation of Quanli Wu: the younger half-brother of his own father, died at 15 from bowel infarction**

Tongneng Yang was born on March 13, 1968, in the village of Xiyao, located within Longsheng county in the province of Guangxi. Tongneng was the youngest child of the family, with one brother and one sister before him. His mother is Shikui Meng. His father Zhengtang Yang, who had served as an administrative secretary to the village for several years.

Tongneng's previous life was his father's half-brother Quanli Wu, born in 1952. When Quanli was 15, he began suffering from a condition known as "bowel infarction". When the boy's condition grew increasingly severe, he was admitted to Tongdao County Hospital for surgery. Unfortunately, the surgery proved unsuccessful, and Quanli passed away a few days later.

Thus, Tongneng was the son of Quanli's half-brother. When Tongneng was four or five years old, he began talking about his past life as his uncle Quanli. When Quanli used to work on the production team at the local People's Commune, he was in charge of tending to a herd of cattle in the nearby hills. One day, the four-year-old Tongneng was passing by the Commune's collective cowpen when he stopped and pointed to one of the cows, exclaiming, "That's my cow!" There had been quite a few cows in the cowpen at the time, and the boy had meant that this particular cow belonged to the herd that he had once tended in his past life. Tongneng's father later confirmed that his son was indeed correct.

Even though little Tongneng had been "demoted" in terms of seniority, he still addressed those he knew from his past life as if their relationships had never changed. When he was five years old, the boy went to visit her older sister, who had married into another village called Baozeng. Once there, he was surprised to find a machete from his past life, which he had often used for chopping wood, and asked, "How did my machete get all the way over here?"

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Tongneng Yang's father; 3. Location: Tongneng's home; 4. Interview Date: 25-Jan-2016;5. Interviewer/Cameraman: Changzhen Li

**67. Changgui Meng, the Reincarnation of Yunkai Meng: died from illness at age 18, born with a birthmark resulting from the use of an essential oil**



Changgui Meng

Changgui Meng was born on February 19, 1980, in the village of Xiyao, Longsheng county.

The past life of Changgui was his next-door neighbor, a young man named Yunkai Meng, who had passed away in 1979 at the age of 18. When he was 15, Yunkai began to suffer from a strange condition that caused his buttocks to rot over time. After several years of ineffective herbal folk treatment, his condition had progressed to the point where he was no longer able to walk, and he lived the remaining 3 years of his life in agonizing pain. Just before he drew his

final breath, his mother told him, “Please don’t go too far away when you reincarnate!” And the boy, in his final moments, reassured his mother, “I

won’t be very far.” After Yunkai finally passed away, his grieving mother marked the center of his wrist with tongyou (the essential oil extract of the empress tree). After he was reborn as Changgui, however, the mark had apparently migrated to his right shoulder.



Changgui’s past life Yunkai Meng was marked on the wrist with tongyou, an essential oil extracted from the empress tree. The marking became a corresponding birthmark in his subsequent lifetime.

Changgui did not start talking about his past life until he was five or six years old. Even then, he was only able to remember bits and pieces from his past life. These memories were fuzzy and fragmentary, and he was unable to recall any details whatsoever from the time of his death to his rebirth, including the

location of his past life's grave. During this period of time, Changgui's memories often came back sporadically whenever he awoke from sleep. When left alone at home, he would also occasionally remember certain playmates from his past life. One detail that Changgui did remember was that he made a hobby of building homemade firearms for bird-hunting when he was a teenager in his previous life, even though he never shot many birds. On one occasion, he had just finished building a new firearm and filling it up with gunpowder, but no one dared to take the first shot. In the end, one of his buddies named Tonghang Yang, who had always been the most daring amongst his group of friends, volunteered to take the shot, and the gunbarrel promptly exploded, probably from being overfilled with gunpowder. Following this incident, the group of friends gave Tonghang a nickname that meant "the Daredevil" in the Kam language. When he was little, Changgui once again crossed paths with Tonghang "the Daredevil" Yang, who was now 18 years his senior. In the ensuing conversation, Changgui brought up the topic of this incident, and Tonghang told him that he had definitely not forgotten about it.

In the final three years of his life, Changgui's past life Yunkai was confined to his bed and had to rely on others to take care of him. The couple living next door to Yunkai - who would later come to be Changgui's parents - sometimes came over to help out. At the time, Yunkai's uncle seemed repulsed by the ailing boy - a fact that had remained deeply ingrained in Changgui's memories even now in his present lifetime.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Changgui Meng; 3. Location: Changgui's home; 4. Interview Date: 09-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **68. Xiuqiong Wei: the reincarnation of a three-year-old boy next door, inherited three markings as birthmarks**

Xiuqiong Wei was born on August 16, 1957, in the village of Diling, Longsheng county.

She came into the world with three distinct “marking-type” birthmarks - a black stripe on each of her feet, and a black “fingerprint” spot on her abdomen. According to her family, these birthmarks strongly resembled the postmortem markings left behind in her past life, drawn with fingers at these exact spots using the residual dust found on the bottom of pots and pans.

When little Xiuqiong had just learned to speak, she began talking about her past life and took a strong liking to visiting her neighbors, the Su family, who had lost their three-year-old boy Loushu back in 1953. Loushu’s mother came over to examine the three birthmarks found on Xiuqiong’s body, and confirmed that they were indeed identical in both shape and location to the markings she left on her son when he passed away in 1953. This piece of evidence, along with the behavioral similarities between Xiuqiong and the late Loushu, led the two families to conclude that Xiuqiong was in fact Loushu’s reincarnation.

The little boy Loushu was born in 1950, and passed away three years later in the midst of a fever.

He was the only son of the family, with two older sisters before him. Xiuqiong recalled that boy’s spirit walked away from his body after it had expired, and watched as his mother cried over his lifeless form. The boy’s father built a small casket from the barks of cedar trees, and buried him on the burial hills nearby. His spirit resided inside that little casket, and was able to see everything happening in the outside world despite the layers of tree barks and earth in between.



The bamboo dustpan mentioned earlier

The boy’s mother was devastated by the loss of her only son, and was unable to cope for a very long time. On numerous occasions, his spirit found his mother sitting by his grave, covering the tiny headstone with a bamboo dustpan and securing it to the soil with two wooden sticks. The mother mumbled to herself, “Come out, child! Come out - I love you!” Occasionally, she would shake the bamboo dustpan while bawling

inconsolably.

Loushu’s spirit spent a few months crawling about inside the little

cedar casket before he grew tired of it. For one thing, his body was beginning to decompose and the smell was becoming rather unbearable, and for another, a large number of worms and various insects had begun to infest the casket. Loushu's spirit decided to make its way outside, and discovered that there were quite a few spirits of young children roaming the nearby hills. The oldest of these children were 5 or 6 years of age, while the youngest were no more than a couple of months old, but all of them were able to walk about freely. Loushu became friends with a dozen or so of these fellow spirit children, and noticed that most of them were wearing a sort of hat on their heads, sewn from fabric with a pointed tip on top. Loushu and his playmates often fooled around in the mud together, and played "cooking" games. The "cooking" games did not involve any actual cooking, mind you - they simply found some tiles to use as "cooking implements", and pretended to make stir-fried vegetables and meats using miscellaneous weeds as their "ingredients" and small sticks as their "firewood". When the children got thirsty, they would sometimes roam the land in search of water; but their quest would be promptly forgotten as soon as their playmates called them back to play.

After spending a year with his playmates, little Loushu decided that it was time for him to look for a family for reincarnation. One day, a man named Binggan Wei passed by the burial hills. Loushu thought that he was a pretty good person, so he followed him home. At the time, Binggan was a janitor at Diling Elementary School, so Loushu followed him back to the school before they returned home together in the evening. As it turned out, Binggan, who would later come to be Loushu's uncle in his next incarnation, was living with his brother Bingkun, as well as Bingkun's wife Qingxiang Wu. Qingxiang had not yet gotten pregnant at the time, but Loushu decided to stay with the family anyway and bided his time until his chance to reincarnate came.

Loushu's reincarnation Xiuqiong was able to recognize Loushu's old toys, his room, and his bed on her very first visit to Loushu's house. Once there, she turned to Loushu's mother and asked, "Mom, wasn't there a cupboard here before? What happened to it?" As it turned out, there indeed had been a cupboard at that location in the past, but it was later moved to another room. Every time Xiuqiong remembered something correctly, Loushu's mother would break into tears.

Xiuqiong's parents were very understanding and never forbade their



A 59-year-old Xiuqiong Wei, standing in front of her home

daughter from referring to her past parents as “mom and dad”. They also allowed her to visit her old family freely. As a result, Xiuqiong continued to refer to them as “mom and dad”, all the way until their death. Her past parents and their two daughters all loved her very much, as her presence brought considerable comfort and a sense of peace to the family. Xiuqiong’s two families remained quite close with each other to this very day, and their relationship became very well-known throughout the village.

When Xiuqiong got married, her past parents brought her new clothes and an array of wedding gifts. When they passed away, Xiuqiong also attended their funeral as their mourning son. Today, Xiuqiong had moved down from the mountains and built a new home for herself right next to one that belonged to a sister from her past life.

As Xiuqiong recalled, she had very similar personalities throughout her two lifetimes. When the spirit of her past incarnation was awaiting reincarnation at her parent’s house, it stayed behind the doors where it lived, and rarely ventured outside, nor did it ever need to eat or drink. When the spirit was playing with its friends on the burial hills, she remembered that the other spirits had appeared translucent, and the little bees buzzing about the hills were able to pass right through them. The Qingming Festival - the traditional time for ancestral worship - was always like a grand feast, and

the spirits of both grownups and children would scramble to get their hands on the food offerings. Since the spirits never washed their hands, the offerings always ended up as black as soot. As a result, all throughout her childhood, Xiuqiong had always refused to eat food that had been placed on an altar.

Note: Spirits saw the world in two distinct ways. The first, found in cases such as those of Loushu Su, Hui Lin and Fangman Wu, had other spirits that appeared translucent, while living beings and objects appeared exactly as they would to a living person. Spirits who saw the world in this way, however, were the minority; the majority perceived other spirits, living beings, and objects in exactly the same way as a living person.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xiuqiong Wei; 3. Location: Xiuqiong's home; 4. Interview Date: 16-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **69. Xiongfeng Wu, the Reincarnation of an Older Brother who Died 11 days After Birth**

Xiongfeng Wu was born at 4 a.m. on November 20, 1981, in the village of Diling, Longsheng county. His father was Jianqun Wu, and his mother was Yueqing Wu. Xiongfeng was the fifth child of the family. One of his older brothers died in infancy at merely 11 days after birth; a year later, Xiongfeng was born.

One day when Xiongfeng was three years old, he came across a person carrying two cardboard boxes. He pointed to the boxes and said to his mother, "That's my house!" Hearing this, his mother began to suspect that Xiongfeng was in fact the reincarnation of her son - the very same one who died in his infancy 4 years ago. As it turned out, Xiongfeng's parents had buried the tiny body of their baby child in a cardboard box, which was why Xiongfeng said that the box was "his house".

Additionally, Xiongfeng mentioned that "his house" was filled with ants and various insects. These creatures would live inside "his house" and

feast on his flesh. This memory indicated that the spirit of his previous incarnation had not only visited the location of the burial after returning home with his parents by boat, but also stayed inside the cardboard box for long enough to witness the decomposition of the corpse.

When Xiongfeng was three years old, he also said that he came home with his parents on a boat. This also turned out to be true. The older brother that was his previous incarnation fell ill just a few days after being born, and began shaking uncontrollably with his little fists tightly clenched. His parents took him to a hospital located outside their village, but the treatments proved ineffective, and they had to return home by boat with the no-longer-living body of their child.

Little Xiongfeng also told his mother, “I was always your son, so I would be coming home no matter what!”

When he was little, Xiongfeng rarely talked about his past life with his own grandmother. Instead, he seemed to have taken a liking to telling them to an old woman living next door named Shuzhi Wu. Shuzhi Wu was later reincarnated as the 12-year-old Sini Wu, and I asked the little girl whether she remembered hearing Xiongfeng’s stories. Sini gave a resigned chuckle and said, “I’ve already forgotten most of my own past memories; how the heck am I supposed to remember somebody else’s past memories told to me in my past life?”

From the case of Xiongfeng, we could conclude that there should be no significant differences between the way an adult spirit perceived the world, and the way a newborn spirit perceived the world, even if the newborn died merely days after its birth. In addition, the spirit would experience a qualitative leap in its capacity for movement after death, regardless of the age of its original body. An 11-day-old baby, for instance, produced a spirit that was perfectly capable of walking after its death, despite the baby itself never learning how to walk.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xiongfeng Wu’s grandma; 3. Location: Xiongfeng’s home; 4. Interview Date: 15-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**70. Fengluan Wu, the Reincarnation of Beiniao Bao: died at 2 years of age, lost most memories from past life**

Fengluan Wu was born on October 2, 1958, in the Datun area located within the village of Diling. Most of the memories regarding her past life had been lost, but she did remember that she used to be a little girl from the family of Bao, and that her parents used to call her “Beiniao”. Beiniao was born in the Tongle district of Diling, and died when she was two years old. One day, her spirit came across a young woman clad in a shirt made from the skin of bamboo shoots, and she followed the woman to her new home. Three months after Beiniao passed away, her spirit was reborn as Fengluan.

When Fengluan was younger, she was able to recall a little more of her past memories. When she was six years old, she had once visited her old home in the Tongle district, accompanied by her parents. However, both of her past parents had passed away within these six short years, and only her past siblings remained. In her past life, she had an older sister and a younger brother, and her older sister did accept her as a “sister” during the visit. However, this was the first and last time they had ever met, as the two families never contacted each other again. (Note: Tongle district was about 6 miles from the Datun area, where Fengluan’s family lived, and the path between them was mountainous.)

In some cases, the young age of a Reincarnator’s previous incarnation, combined with a short stay in the afterlife and a lack of contact between the two families in their subsequent incarnation, resulted in the rapid deterioration of their past memories.

The village of Diling, a part of Longsheng county located within the province of Guangxi, was located within a deep valley. Irrigable land was few and far between, with less than 800 square yards to each villager. The village of Diling boasted the first terrace farms of the entire world. The name of the village literally meant “Earth-Spirit”, which, according to the locals, was short for “the court of spirits on the underside of the earth”. In other words, it was the location for the ghostly court of the underworld.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Fengluan Wu; 3. Location: Fengluan’s home; 4. Interview Date: 15-Apr-2016; 5. Interviewer/Cameraman: Changzhen L

**71. Yongshan Meng, the Reincarnation of Pingmei Rong: died of smallpox at 8 years old, reborn with the same birthmark atop his head**



Yongshan



Yongshan Meng bore a red birthmark at the top of his head, identical in size, coloration, and location to that of his previous incarnation Pingmei Rong.

Yongshan Meng was born on February 1, 1964, in the village of Diling, Longsheng county.

In his past life, Yongshan was a girl named Pingmei Rong, who lived in a secluded village nearby called the village of Fengmu, and passed away at the age of 8 from smallpox.

During her lifetime, Pingmei sported a red birthmark at the top of her head, which reappeared at the exact same location on her reincarnation Yongshan.

As Yongshan recalled, his past life was injured after falling down from a tree, and soon contracted a case of smallpox that became fatal. After shuffling off its mortal coils, the spirit began walking down a path that it did not recognize. Before long, the spirit came across an unknown stone bridge. There were many people crossing the bridge, many of whom were carrying farming implements (the “people”

here were, in reality, spirits). Once Pingmei’s spirit had crossed the bridge,

it came across a bearded old man handing out bowls of various liquids, some clear and some murky. The spirits passing by had no choice in which kind of liquid to drink and had to gulp down whatever was handed to them. In Pingmei's case, her spirit was assigned a bowl of clear liquid. After drinking it, the old man gave the spirits their respective directions towards reincarnation. Some of these spirits were assigned to be reincarnated as pigs, chickens, or various other beasts, while others were denied reincarnation altogether and had to turn back. Yongshan was unable to recall any further details regarding the general process of reincarnation, as much of that memory had been lost.

The spirit of Yongshan's previous incarnation was instructed to make its way towards a certain direction, and so it did. After walking in this general direction for a little while, the spirit came across its mother-to-be and followed her home.

After being reborn as Yongshan, he began recovering the memories of his past life at around four or five years of age. Soon after, Yongshan's sister brought him to the nearby village of Fengmu, where he used to live in his previous life. The first time he entered his old home, Yongshan was reluctant to call his past parents "mom and dad", as he was afraid that they would reject him. During the years that followed, Yongshan continued to visit his old family, chopping firewood with his parents and reminiscing about his past life with his past siblings. It wasn't until he was 11 years old that Yongshan's past parents formally acknowledged him as the reincarnation of their daughter Pingmei - a decision that was greatly influenced by the birthmark he bore at the top of his head.

Once Yongshan's relationship with past parents had been formally established, the two families officially became relatives and remained in close contact with each other. When his past parents passed away, Yongshan attended their funeral as their "mourning daughter". Ever since then, he continued to visit their graves each year to pay his respects and perform traditional rituals for ancestral worship.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Yongshan Meng; 3. Location: Yongshan's home; 4. Interview Date: 20-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 9 Reincarnations from Those Who Passed Away Peacefully**

When we examined the cases in which the Reincarnators' past lives had passed away peacefully, we noticed that most of them also managed to reincarnate into the lives that they wanted. In total, 21 cases of reincarnation from peaceful deaths were documented in this chapter, with 12 of these being reincarnations through a close family member, and the remaining 9 through friends, distant relatives, or close acquaintances; there were no cases of reincarnation through perfect strangers.

### **72. Shenghuai Yang, the Reincarnation of Paternal Great-Grandfather Tongshu Yang: unearthing treasures buried in a previous life**

Shenghuai Yang, 53, was born in the year 1963, in the village of Matian, Tongdao county. His father was Changfeng Yang, and his mother was Lianxiang Wu.

In his past life, Shenghuai was his paternal great-grandfather Tongshu Yang, who was born in the year 1876 (or "Year 1 of Emperor Guangxu" in Qing Dynasty calendar terms). Tongshu passed away from an illness at the ripe old age of 83 in 1959.

As the paternal grandfather to Shenghuai's father, Tongshu raised three sons and six daughters in total. During his lifetime, he was a famous tailor in the village of Matian, and was well-known for his fine handcrafted Kam clothing.

One day in 1965, when little Shenghuai was almost two years old, his mother Lianxiang was about to leave for work at the People's Commune when the boy plopped himself down on the floor and began acting mischievously. His mother grew frustrated with him and ordered him to get off the floor. What she never expected, however, was that her sharp words actually managed to trigger the boy's past memories! Little Shenghuai turned to his mother and stated in the tones of an old man, "How dare you criticize me in this manner; I am to be addressed by you as Elder!" (Note: the locals used to call their grandfathers "elders"). Shenghuai's entire family was very surprised at this revelation, and little Shenghuai began recounting stories from his past life. Shenghuai's father, who was 25 years old when Tongshu passed away, was Tongshu's grandson in these stories.

Soon after Shenghuai's memories began coming back to him, an extremely important matter from his past life revealed itself, and he told his father about this major secret. As it turned out, just before he died, Tongshu had hidden his lifetime savings, in the form of some silver coins and a huge stash of copper coins, inside a steel drum on the family's land near the ancestral graves. Shenghuai's father was skeptical of the boy's claims, as he had never heard about this even as Tongshu's grandson. Little Shenghuai, however, was absolutely certain about it. He told his father that the treasure was buried by a loquat tree, covered by a stone slab, and gave him its exact location, demanding that his father help him dig it back up. Despite his initial skepticism, his father eventually yielded to Shenghuai's relentless insistence and took the two-year-old boy, along with his nine-year-old sister Shutao, on a treasure hunt. One morning in the June of 1965, the three of them made their way to the location in question. Once there, they discovered that the most important point of reference - the loquat tree - had been chopped down, even though it had only been 6 years since Tongshu had passed away, and there wasn't even a stump left behind to tell them where the treasure might be. Little Shenghuai looked around and examined the geography in the area for a bit, then pointed to one particular spot and told his father, "It should be right here!" His father, still half-doubting the boy, began digging. After digging up a foot and a half of earth, nothing appeared to have been unearthed. The three of them continued digging around at random spots for another hour or so, before his father finally told the boy, "This has to be a joke, right? Or maybe your treasure ran away! Let's just head home." Little Shenghuai, however, was adamant about finding the



A comparison between Shenghuai Yang and a picture of his past life Tongshu Yang. A very high degree of similarity could be found between the two (90%+), despite the low degree of shared genetics (6.25%). As such, genetics alone was not a sufficient explanation for the unusually high degree of resemblance.

treasure and did not want to give up. He asked his father and sister to continue digging, but his father ultimately refused and dragged a very disappointed Shenghuai home. On the way back, Shenghuai kept on grumbling to himself, “But that was a whole lot of money!”

During the interview, Shenghuai was asked about why he chose to bury such a large sum of wealth instead of leaving it as inheritance to his nine children, and he simply smiled mysteriously in reply.

When little Shenghuai was little, he visited the ancestral shrines and recognized many of the items that used to belong to him, such as sewing kits, scales, and wooden crates for various fabrics. As a child, Shenghuai once saw his mother’s sewing kit and declared, “I have one, too! And it’s this big!” all the while gesturing enthusiastically in the air. Indeed, Tongshu’s sewing kit had been much larger than those typically used by housewives.

Shenghuai was able to recall a great number of intricate details regarding his past life. For instance, he was able to remember that he had

eight pallbearers during his funeral, and could recite all of their names. After the burial, his spirit made its way to Shenghuai's family and was reborn four years later.

Throughout his childhood, Shenghuai had demonstrated an extraordinary ability to remember things. When he was only five or six years old, he often went to school with his older sister. Whenever his sister had her lessons, little Shenghuai would hide by the window and listen along. At the end of the day, he would be able to recite the texts from the day's lessons, while his sister still struggled. Shortly after learning to speak at two years of age, little Shenghuai had already been able to recite more than a hundred passages from Quotations from Chairman Mao (a common text for the people in those days).

Ever since Shenghuai had begun recovering his past memories, his parents no longer dared to criticize or punish him. Whenever they tried to punish him, the little boy would tell them, "I am your Elder; how dare you raise your hands against me?" Each year during the month of June, the Kam people would celebrate one of their ethnic festivals, and Tongshu's six daughters would come to visit. On such occasions, his mother would tell Shenghuai, "Your great aunts are here! Go greet your great aunts!" And little Shenghuai would protest, "But they should be calling me father instead!"

When Shenghuai visited the ancestral graves for the first time, he asked the grownups around him, "What happened to that pavilion over there?" As it turned out, there indeed had been a pavilion next to the ancestral graves, but it was demolished during the time between Tongshu's death and the birth of baby Shenghuai.

Ever since he was little, Shenghuai had suffered from pains in his left knee. Occasionally, the pain would cause him to limp while walking. According to Shenghuai, his knee troubles stemmed from an accident that happened during his past life. One day, Tongshu was drying some grains on an elevated platform more than 6 feet off the ground when he suddenly noticed a chicken pecking at the grains. He hurried to chase the chicken away, but accidentally fell off the platform and injured his left knee. Ever since then, he had experienced intermittent pain in the area, all the way until he died. Unfortunately, the pain seemed to have lingered past even death, and continued to plague him even in his current lifetime.

Shenghuai earned his living as a carpenter during his current lifetime,

and spent most of his days building classical architecture in the province of Guangdong.



The gravestone of Tongshu Yang, which read: “The grave of our esteemed forefather, the late elder Tongshu Yang”

Changda also said, “Grandpa worked very hard to provide for his three sons and six daughters. He was up before the sun every day and came home well after it had set, harvesting fodder for the cattle, gathering feeds for the pigs, collecting weed for the fish, and sewing clothes as a tailor.” Tongshu had fulfilled every bit of paternal obligation by raising his nine children; his choice to secretly bury his own lifetime savings, and to leave it for himself in his next lifetime instead of dividing it up amongst the children, was really quite well-earned. The ways in which wealth can be inherited should therefore also

include this special case: inheritance by reincarnation.

Shenghuai’s oldest paternal uncle, Changda Yang, also mentioned something about the reasoning behind his grandfather’s decision to bury his treasures. According to local wisdom, a man who leaves treasures for his children may not be able to access them in his next lifetime, as it wasn’t guaranteed that he would reincarnate back into the same family. On the other hand, if he were to secretly bury the treasures somewhere before his death, he would be able to dig them up again after he was reborn, provided that he could remember where it was. This was why Tongshu secretly strung together several dozen kilos of copper coins, hid them inside a steel drum with a bunch of silver coins, and headed out all by himself despite being in his eighties to bury his hard-earned life savings at an undisclosed location. Several of Tongshu’s children confirmed that they had indeed seen their father secretly stringing together a bunch of copper pieces during his

lifetime.

Reflections: the winds of fate could turn at a moment's notice, and fortune never stays constant throughout the lifetimes. As such, the treasures we bury may not always be recovered.



A family portrait with Shenghuai Yang: his wife (first on the right), Shenghuai himself (second from the right), his father (third from the right), his older sister Shutao Yang (first on the left), and his daughter (at the back).

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Shenghuai Yang, his father and his sister; 3. Location: Shenghuai's home; 4. Interview Date: 27-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

**73. Yunfeng Wu: the reincarnation of mother's neighbor and friend, able to turn on televisions**

Yunfeng Wu was born on June 18, 2008, in the village of Pingyang. At the time of the interview, she was eight years old. Her father was Shege Wu, and her mother was Yanqun Shi.

In her past life, Yunfeng was a woman from the local family of Yao. This woman was born in the 1920s, and passed away from an illness in March of 2008, at the ripe age of 80. During her lifetime, Yao and her husband Xiu Wu raised two sons and three daughters. The respective families of Yunfeng and Yao were neighbors and lived a mere 50 yards from each other.

Yao had lived quite a hard life. In her youth, she had served as a Yahuan (a type of arrangement in which young girls, often from poor families, were sold or hired by rich families to serve as housemaids until released through marriage). After getting married, she still had to perform hard labor in the fields usually reserved for men. Whenever she wasn't working on the farms, she would head into the mountains to gather herbs as a source of additional income. In her old age, Yao lived together with her younger son Yizhang Wu, and the two of them had a very close relationship.

The woman living next door to Yao was a very kind and caring housewife named Yanqun Shi, and she was always there for Yao whenever she needed someone to talk to. During Yao's final days, Yanqun had once visited her when she was no longer able to get out of bed. On that day, Yanqun found Yao lying weakly on the bed, her head rolled to one side, half of it about to fall off the side of the bed. Yanqun hurried to her side and helped her reposition her head. Yao, no longer capable of speech at the time, could do nothing but silently stare at her neighbor and best friend of so many years, a moment that her reincarnation Yunfeng would still remember to this very day.

Not long after Yao had passed away, she appeared to the seven-months-pregnant Yanqun in her dream, and told her that she'd like to come live with her. In her dream, Yanqun replied with shock and anger, telling

Yao, “No, don’t you come to my house! You are dead! Why would you come to my house?” Waking up with a start, Yanqun realized that it was just a dream, and found herself terrified and covered in sweat.

Two months after Yao had passed away, Yanqun gave birth to baby Yunfeng.

Ever since she had learned to speak at two years old, Yunfeng had begun to talk about her past life. She would often run straight for her old home whenever she went to play outside, and stubbornly refused to budge at the door, saying, “This is my house!”

When little Yunfeng was two or three years old, her mother once scolded her for misbehaving, and little Yunfeng said in indignation, “I’m not going to be your daughter anymore! And big brother won’t be your son anymore, either. We are going to go home and you will have no more children left!” (Note: Yunfeng’s brother Xiangyun was also a Reincarnator.) When Yunfeng got upset, she would sometimes run back to her old house; if nobody was home at the time, she would plop herself down in front of the doors and start crying. To help her two children forget about their respective past lives, Yanqun made both of them drink copious amounts of red carp gruel. The concoction proved quite effective with her daughter Yunfeng, but did not seem to do very much for her son Xiangyun.

As Yunfeng recalled, the spirit of her past life Yao traveled to her current parents’ home all by itself right after Yao’s body had died. In response to the question of why she chose this particular home, she said, “I liked mom!” Yunfeng also demonstrated for us many details from the spirit’s daily lives and activities while she was waiting to be reincarnated. On most days, she hid behind the doors to the living room, and tried her best to avoid interactions with strangers. Even though she understood on a rational level that living beings could not see her, she still felt intimidated by the



Yunfeng was very close to her past life’s one-year-old grandson.



Yunfeng demonstrating how she used to watch her family from behind the dining room doors. Once the food had been set on the table, she would rush forward and stuff her face while she could.

prospect of having to deal with strangers. During mealtimes, she would quietly make her way out from behind the doors. If the doors were closed, she would open them with her hands. She would then proceed down the halls for a dozen feet or so and hide behind the kitchen doors, watching the family carefully. When they brought their meals to the table, she would rush to the food and eat

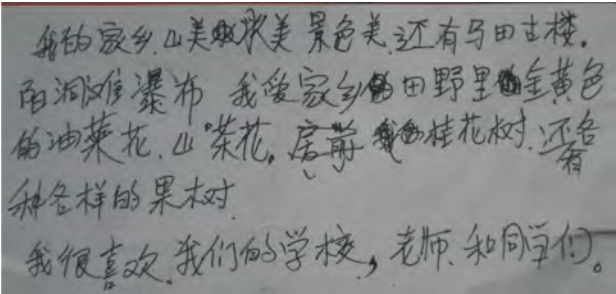
them before they could be touched by the living.

During her stay, Yao's spirit was also able to operate doors and televisions like a regular living person. During the daytime, Yao's spirit usually rested behind the doors, but when the family wasn't home, she would sometimes come out to eat and drink in the kitchen, and occasionally even turn on the TV to entertain herself for a bit. When it sounded like someone was coming home, she would immediately shut off the television and run back to the door, closing it as if it had never been moved. According to Yunfeng, she was very careful and did her best to erase all traces of her



Yunfeng Wu said that her past life's spirit lived behind this door while waiting to be reincarnated.

activities. Her parents, however, said that during that period of time, both of them had noticed on multiple occasions that the doors were left open for inexplicable reasons when they should have been closed.



Yunfeng’s writing assignment from her second grade.

Yunfeng also remembered that she used to call Yizhang Wu - her past life’s son - by name (nowadays, she had learned to call him “uncle”, as was customary towards an older male). At the time of the interview, Yunfeng was eight years old and attended the second grade of elementary school. Her favorite activity was singing.



Yunfeng Wu and her brother Xiangyun Wu both won first place in the school’s 400 meter championship. Xiangyun said that their talent came from their father.

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: Yunfeng Wu and her parents; 3. Location: Yunfeng’s home; 4. Interview Date: 28-Feb-2016/27-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

#### 74. Jingyao Shi, the Reincarnation of Jiantang Shi: reborn from paternal great-uncle

Jingyao Shi was born on April 24, 2013, in the village of Pingyang. At the time of the interview, she was three years old. Her father was Shilei Shi, and her mother was Lamei Shi.



Jiantang Shi

In her previous life, Jingyao was a carpenter named Jiantang Shi. Jiantang was the oldest paternal uncle of Jingyao's father, who was born in 1964 and passed away in 2010 at the relatively young age of 46.

As Jingyao's father Shilei recalled, "My uncle had always been so good to me, always cradling me in his arms when I was little."

When Jingyao was two-and-a-half years old, she visited her great-uncle's home for the first time with her grandmother. Once there, she made her way directly into the

room Jiantang used to live in, pointed at the sheets and said to her great-aunt (i.e. her wife from her past life), "I used to sleep here!" She then pointed at the dresser and the bed, saying, "I made these!" And then finally at the wall, "I installed these, too!" As it turned out, all of these statements were entirely true. A little while later, Jingyao disappeared during dinner time. She had apparently discovered an old photo of her past children, and took it down from the wall, holding it tightly in her hands. In the end, she took the picture home and hung it in the



Jingyao Shi and her little brother

living room, so that she could look at it anytime she wanted.

Before she left, she also asked her great-aunt (past wife), “Do you remember where you left the trowel and axe I used to use for house-building? I have to work on a house in a little bit!” Whenever little Jingyao met her uncle (past son) or her aunt Shijuan (past daughter), she would still call them by name out of habit.

Not too long ago, Jingyao suddenly declared, “I have three houses!” Her father asked her, “Where are these three houses of yours?” And Jingyao replied, “There’s this one here, another one on the hills (meaning the one she used to live in in her past life), and then another one that’s brand new (meaning the one built by her past wife)!” It was fairly obvious that Jingyao still hadn’t learned to distinguish between her past life and her current one, conflating both identities as a singular, continuous sense of self.



Jingyao Shi and her father Shilei Shi were both Reincarnators. In Jingyao’s hands was a photo of her children from her past life.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Jingyao Shi and her father; 3. Location: Jingyao's home; 4. Interview Date: 25-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

### **75. Wanli Wu, the Reincarnation of Maternal Great-Grandfather Zhengyang Su**

Wanli Wu was born on April 21, 2005, in the village of Diling, Longsheng county. His father was Weilin Wu, and his mother was Cailuan Wu.



Zhengyang Su (first on the left at the back), looking intently at his favorite granddaughter (front left) and grandson (front right).

In his past life, Wanli was his own maternal great-grandfather Zhengyang Su, whose family lived right across the street, making them both relatives and neighbors. Zhengyang passed away in February of 2005; three months after his death, he was reincarnated as Wanli. There were no birthmarks on Wanli's body when he was born, but Zhengyang had appeared in a dream vision to one of his close acquaintances from the same village, telling him, "I won't be going far for my reincarnation; it will just be around this street."

Ever since Wanli had learned to speak at two years old, he would often drag his grandmother Mei

Su to Zhengyang's house across the street. He would take her upstairs, all the while telling her, "I will show you my room, grandma!" Once they were there, Wanli pointed at the room Zhengyang used to live in and told his grandmother, "This is my room!"

Zhengyang had a younger brother who lived on the side of the mountain, near the middle. After being reborn as Wanli, his brother still remained very much in his thoughts. By the time little Wanli turned three, Zhengyang's brother was already in his 80s. During the brother's birthday that year, Wanli's family was preparing to visit him for a celebration when little Wanli began urging the grownups impatiently, "Come on, come on! I want to go see my 'brother' already!"

During his lifetime, Zhengyang had been especially fond of two of his grandchildren - a grandson and a granddaughter. In his current lifetime, little Wanli addressed these two as "big bro" and "big sis" (as was customary in Chinese, regardless of actual blood relations). When Wanli was three, his grandmother once asked him, "Wanli, who do you love the most?" Grandmother had hoped that he would answer "mom and dad", but little Wanli's reply was, "Big bro and big sis, of course!"

When Wanli was five years old, he was standing by the window when he saw his past grandchildren leaving for work in another province, so he yelled to them across the street, "Hope you will earn me lots of money!"



1. Past life home 2. Current home

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Wanli Wu's relatives; 3. Location: Wanli's home; 4. Interview Date: 15-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **76. Yanfu Yao, the Reincarnation of Xinga Shi: reborn from aunt Nianmei Wu's father-in-law**



Yanfu Yao

Yanfu Yao was born on September 5, 1981, in the Tangtou area within the village of Pingyang. His father was Zhonglun Yao, and his mother was Beixiao Wu. In his past life, Yanfu was Xinga Shi from the Zhaiyang area of the same village. Xinga was born in the 1890s, and passed away in the 1970s at the ripe old age of more than eighty years. Today, Yanfu's house sat just a hundred yards or so from his old home.

Yanfu began talking about his past life as Xinga when he was two or three years old. To convince some of the unbelievers, he once led two of Xinga's grandsons to the gravesite of his past life and pointed out his own grave. Ever since then, and until he was ten, little Yanfu would ask his parents for traditional offering items and visit his past life's grave during the Qingming Festival of each year, when ancestral worship was traditional practiced.

Little Yanfu once mentioned that the room he used to live in during his past life was a very primitive one, with cedar tree barks as walls instead of wooden planks. When the grownups followed him to the old house, they found that the walls were indeed made of tree barks. Once there, Yanfu was also able to pick out the bed he used to sleep in and the cane he used to walk with.

When asked about why he chose to be Zhonglun's son, little Yanfu answered, "Because he had been so kind to me! Just before I died in my previous life, my dad would always come to visit me with tobacco gifts." As it turned out, this had indeed been the case.

As Yanfu recalled during his childhood, his father Zhonglun also

came by to help out with the funeral arrangements after Xingfa had passed away. While there, Xingfa's spirit took a liking to Zhonglun and decided to follow him home. During his lifetime, Xingfa was an avid practitioner of traditional martial arts. He used to have a treasured booklet called the "Secret Volumes of Martial Arts", which he had hidden somewhere during the cultural revolution in fear of it being confiscated. In his subsequent incarnation as Yanfu, he suddenly remembered this detail one day and located the site of the burial with his family. Unfortunately, they only managed to dig up some fragments of the booklet, as it had long since disintegrated.

Before he turned ten, little Yanfu was very enthusiastic about sharing stories from his past life. However, his enthusiasm turned to reluctance as he grew older. Apparently, he felt embarrassed about being teased by the elders and children of the village, who taunted him and called him by his past life's name, or addressed him as so-and-so's "grandpa". Yanfu's mother Meixiao Wu was also a Reincarnator.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Yanfu Yao and his mother; 3. Location: Yanfu's home; 4. Interview Date: 20-Jan-2016/26-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

## **77. Lichuan He, the Reincarnation of Maternal Great-Grandmother Meixiao Shi**

Lichuan He was born on March 8, 1983, in the Tangtou area within the village of Pingyang. His mother was Xiju Wu. In his past life, Lichuan was his mother's maternal grandmother Meixiao Shi. Meixiao was born in the year 1905, and reincarnated seven days after she had passed away at the age of 78.

Before Meixiao drew her final breath, her daughter Xiuying He (Xiju's mother) said to her, "Ma, don't go to another family to be reincarnated. Xiju is having a baby - you can come be my grandchild!" In



Meixiao Shi (a sketch)

reply, Meixiao gave her daughter a nod, and passed away. As Lichuan's paternal grandmother recalled, on one of her visits during her later years, Meixiao had remarked that their family was very respectful towards their elders, and that she would like to be reincarnated here.

Three days after Meixiao had passed away, Xiju's grandfather had a dream that Meixiao visited his home across the little stream carrying some beddings. In his dream, Meixiao asked him, "Where should I put my stuff?" And Xiju's grandfather replied, "Just leave

them under the altar in the living room."

When little Lichuan was born, there was a rather lustrous-looking birthmark on top of his feet, which was slick and shiny like oil. As it turned out, Meixiao was suffering from a sore on her leg during her later years. As per traditional local practice, her daughter rubbed tea oil on the sore as a remedy. Once done, she would rub the remainder of the oil on top of Meixiao's feet.

One day, when little Lichuan was two or three years old, he suddenly began repeating to his grandmother, over and over again, "My name is Meixiao." This marked the first occasion on which Lichuan spoke of his past life. Ever since then, little Lichuan began talking to himself often, recounting various details from his past life to no one in particular, including the names of his past life's three sons and two daughters. When Lichuan was three or four, he never sought out playmates of his own age. Instead, he would hang out with his old friends from his past life, all of whom were well into their senior years, and reminisce about their past together. Once, little Lichuan remarked to an old lady, "I don't remember you being this old! Even your teeth are falling out now!"

During this time, little Lichuan badgered his grandmother everyday to visit his old home. When they were there, Lichuan recognized many of the things that he used in his previous life, such as a teapot and a sugar canister. He pointed at them and declared, "These are mine! I'm going to take them home with me." His grandmother hurried to his side and stopped

him, saying, “No, Lichuan, these belong to somebody else now. They aren’t yours anymore, and you can’t take them.” After that, little Lichuan also found a little stool that he often sat on in his past life, and wanted very much to take that home with him as well.

Whenever Lichuan talked about his past life, his father often listened with some degree of skepticism. When he was four years old, Lichuan’s father took him into the mountains to honor the dead for the Qingming Festival. His father wanted to test the verity of Lichuan’s stories, so he told him, “I will believe in your stories if you can lead me to the gravesite of your past life Meixiao.” This was the first time little Lichuan had ever been to the burial hills, and he found himself surrounded by more than a hundred gravesites on a single mound alone! Nevertheless, the little boy took the lead and brought his father to one specific gravesite in no time, telling him, “This one was my grave.” As it turned out, he was absolutely right.

One day when he was four, little Lichuan stood by the window and pointed to a piece of land across from the river, saying, “That used to be the field I cultivated! My old house is totally gone, too.” His grandmother turned to the little boy, and saw that tears were overflowing from his eyes. As it turned out, Meixiao’s son had disassembled her house and furnitures for wood after her death, and used them towards house repairs.

In his past life, Lichuan had three sons and two daughters. Two of the sons were very handsome, while one of them was considered fairly average. Little Lichuan had once named one of his sons, saying that “he didn’t look very good, so I didn’t like him.” He also named another of his son, and said that “he looked great”, and that he liked him. When he was five, little Lichuan went to attend a clan wedding with the grownups. Once the feast had concluded, he complained, “I have three sons, but I still had to walk all the way here. Nobody carried me!” The sons of his past life, who were also attending the wedding, heard his complaint, and volunteered to take turns carrying little Lichuan home once the wedding was over. According to Lichuan’s mother and grandmother, the boy’s temperament was virtually indistinguishable from that of his past life; they were both quiet, reserved and courteous, and took great care to never offend anyone.

Today, Lichuan had grown into an adult, and spent his days working in renovations.

Reflections: the often-encountered phenomenon of “dream visions” was essentially the act of a dead person’s soul communicating some specific

matter to the soul of a living person. During such communication, the soul of the living recipient may or may not stay within their physical bodies. In some cases, it was clear that their soul had left the body, such as in the case of Zhiyong Su, where he dreamed about being outside his house, and being requested by his late mother to sell tea leaves in Sanjiang county.



Lichuan He (center) with his mother Xiju Wu (right), as well as his grandmother Xiuying He (left)

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Lichuan He's mother and grandmother; 3. Location: Lichuan's home; 4. Interview Date: 26-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**78. Zilong Shi, the Reincarnation of Great-Grandfather Yuqiu Shi: able to use carpentry tools from past life without instructions**

Zilong Shi was born on December 29, 2013, in the village of Pingyang, Tongdao county. His father was Yanxian Shi, and his mother was XuxiaYang.

In his past life, Zilong was his late great-grandfather Yuqiu Shi. When Yuqiu passed away on December 21, 2012, at the age of 76, he left behind three sons and one daughter with his wife Xiuzhi Yang. At the time, his grandson - Zilong's father Yanxian - was still unmarried and dating his future wife. Yuqiu was reincarnated as Zilong a year later.

One day, not long after Yuqiu had passed away, his widow Xiuzhi was sorting through some clothes inside her late husband's room. She pulled the canvas covering from the drying rack rather abruptly, and, for an instant, she thought she saw a brief manifestation of her late husband's spirit. Xiuzhi felt her hair standing on their ends, and scrambled out of the room in terror.

Little Zilong began speaking clearly about two or three months ago. One day, when he was visiting his great-grandmother's house, the little boy noticed the tobacco pipe that Yuqiu used to use and pointed at it, declaring, "This is mine!" The grownups were amused and asked him teasingly, "And what use would you have for that?" The little boy replied, "For smoking, of course!" The grownups then opened a finely crafted compartment on the pipe and asked him, "Do you know what this little box is for?" Little Zilong played around with the box for a little bit, and said, "It's for the tobacco. But there aren't any in here right now." Ever since this incidence, little Zilong would drag her great-grandmother to his old room during each visit and tell her, "This is mine!"

The Pinyang farmer's market took place on May 25, 2016. On that morning, Zilong's great-grandmother Xiuzhi came to the market with Zilong and her late husband's old cellphone, planning to reactivate it. Together, they entered the shop of Yongbiao Yao, and Xiuzhi took out her late husband's phone, letting the shopkeeper know that she was looking for a new card. Little Zilong noticed the phone and asked offhandedly, "That's mine, isn't it?" His grandmother turned to him curiously and asked, "How do you mean it's yours?" The little boy answered with confidence, "That's definitely mine. I bought it at the store beside Fuleduo!" Xiuzhi was taken



Yuqiu Shi

aback by the mention of Fuleduo, as it was precisely the name of a shop in the county's capital - one which Zilong had never visited in this lifetime. In fact, Zilong had never even come across the name before! Xiuzhi continued to question the boy, "Do you remember how much it was?" Incredibly, the little boy was able to recall the price of the cellphone after all this time, and answered, "Two hundred!" His reply shocked his great-grandmother even more, as the boy had not even learned to count to two hundred at the time.



Zilong Shi demonstrating how he used to smoke in his past life. The woman beside him was his great-grandmother Xiuzhi Yang (also his past wife). The pile of carpentry tools in front of him were picked out by himself from the personal effects of his past life. The person depicted in the framed photo to the left was the late Yuqiu Shi; Zilong stared intently at the photo for a little while and declared, "This is me!"

On May 26, 2016, little Zilong and his mother came over to his great-grandmother's house for a visit. At this point, the little boy was only able to express himself in short phrases, and had a very small vocabulary. He took a portrait of the late Yuqiu in his arms and examined it for quite a while, apparently having taken quite a liking to it. Eventually, the boy declared, "This is me!" He then led his great-grandmother to the room that Yuqiu used to live in, and said again, "This is mine!" Observing from the side, I reminded him, "You could take a look and see which things belonged to you, and take them to the living room!" For the next hour, the little boy ran back and forth, retrieving his past life's personal effects from his



Zilong demonstrating the use of a carpentry plane

room. In total, he found seven or eight items, most of which were carpentry tools. Every time he came back with something, the grownups would ask him what it was and how it was supposed to be used. The boy was able to come up with the correct names for some of the tools, and for those where he couldn't, he substituted words from his limited vocabulary - for instance, he called a wood saw "Ku-kai", which, in Kam, was a verb that meant "to saw something apart". Even more impressively, the boy was able to demonstrate the use of all these tools, including saws, hand planes, files, sanders, and carpentry rulers, despite having never touched any of them before in his current life. From this demonstration, it was clear that Zilong had inherited a great number of skills from his past life. Due to his young age and subsequent lack of vocabulary, he was unable to verbally express many of the ideas associated with these skills, but was absolutely able to show them through action.

Zilong's favorite item was the pipe that he smoked with for most of

his past life. When we asked him how it was supposed to be used, Zilong showed us with the expertise of seasoned smoker. He handled the apparatus with casual ease, and placed it into the side of his mouth, rather than the center, which was a trick that only came with experience. Nowadays, there were very few people remaining who could still use an old-fashioned pipe like this one.



When asked, “Who is this person?” Zilong answered, “It’s me!”

When flipping through a couple of old photos, little Zilong would point towards Yuqiu each time he appeared in a picture, and declared, “This is me!” When he got to a photo of Yuqiu and his wife standing in front of their old home, little Zilong pointed at the house and said, “This is my house!” For unknown reasons, he did not say anything about his past wife and current great-

grandmother Xiuzhi, who had also been featured in the photo.

As Zilong’s great-grandmother recalled, Yuqiu was born in 1936, and had finished his high school education. He was very good at the local style of opera - the traditional theatrical arts of the Kam people - as well as the style of the dominant Han Chinese (which was what people usually meant when referring to “traditional Chinese opera”). Yuqiu was an expert performer as well as a composer, having mastered both aspects of the art form.

During his lifetime, Yuqiu was very good to his children, but treated his wife with a sort of lukewarm indifference. Xiuzhi blushed and admitted that her late husband had been quite popular during his prime years, and swept women off their feet wherever he went. His entourage of adoring female fans gave Xiuzhi quite a headache back in the days. On one occasion, Yuqiu spent a year working in a coal mine, and managed to attract three women by the end of it. They all insisted on coming home with him, even though his wife Xiuzhi and his two children were already waiting there for his return.

At the time of the interview, Zilong was only two-and-a-half years old, making him the youngest of all Reincarnators featured in this book. Despite having finished high school in his past life, the results of field testing suggested that he was unable to retain literacy, and could not read without learning to do it all over again.



Zilong Shi accurately identifying the device used by his past life from amongst several cellphones. When asked, “Which of these three cellphones was yours?” Zilong replied, “This one!”

Note: the full footage of this interview had been uploaded to YouTube

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Zilong Shi, his mother and his great grandmother; 3. Location: Zilong’s past life home; 4. Interview Date: 26-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **79. Hanke Yao, the Reincarnation of Mother's Stepfather Qianbang Wu: able to see seven years into his future incarnation**

Hanke Yao was born on July 31, 1982, in the Tangtou area within the village of Pingyang. His father was Fenghui Yao, and his mother was Xiaolian He.

In his past life, Hanke was Qianbang Wu, the stepfather of his current mother, hailing from the Zhaiyang area of the same village. During his lifetime, Qianbang raised two sons and two daughters with his first wife. After his first wife had passed away, he remarried Xiaolian's mother and began living with them.

Sometime in his 70s, Qianbang found himself no longer able to work. He left his second wife's home on his own, and moved in with one of the sons he had with his first wife. The arrangement didn't work out, however, so he eventually moved back in with his second wife and her family, including his stepdaughter Xiaolian.

When Hanke was little, his family asked him why he chose to return here for reincarnation, to which the little boy replied, "Because my dad was so nice to me! I couldn't work anymore, but he still fed me well and let me use the big bowl for rice."



Hanke Yao said that her past life's spirit lived behind this door while waiting to be reincarnated.

During the final five years of his life, Qianbang fell ill and was confined to his bed. The task of caretaking fell on his second wife. In 1980, Qianbang passed away, and soon after, his second wife received a dream vision, in which Qianbang told her, "Don't leave [this world] quite just yet! You still have to take care of me for another five years once I come back through reincarnation!" This vision suggested that Qianbang's spirit had the incredible ability to foretell his second wife's lifespan, as well as the year in which he would be reborn. At the time of the dream vision, Xiaolian already had a son and a daughter, and was not yet pregnant with Hanke, who would be born a good two years

later. As Hanke later recalled, the spirit of his past life had spent these two years waiting and living behind the doors in the house.

The first time Hanke ever spoke of his past life was when he was two years old. On that day, Hanke suddenly turned to his grandmother (the second wife to his past life), and told her, “You have to ask me the questions, grandma!” His grandmother asked him, “What questions?” And Hanke replied, “You have to ask, ‘where are you from?’, and ‘what’s your name?’” So his grandmother followed his instructions and asked him these questions. In reply, Hanke told her, “I am from Zhaiyang. And my name is Qianbang!” Ever since then, Hanke’s family and neighbors all began calling him “Qianbang”, and it became his most commonly used name amongst the locals.

Little Hanke was able to recall the names of all four of his past children soon after he had learned to speak. The news reached Qianbang’s youngest son, and he decided to pay little Hanke a visit for the Mid-Autumn Festival. After the visit, Hanke’s mother Xiaolian insisted on giving him a sticky rice parcel for the road, but he politely refused. Watching from the side, little Hanke grew impatient and told his past son, “Just take it!” Ever since he was little, Hanke had been very caring and affectionate towards his past son.

When he was little, Hanke’s mother had once taken him to the farmer’s market and bought him a piece of sugar cane. The little boy was chewing happily on the sugar cane when they came face-to-face with a middle-aged woman in her 40s. Hanke’s mother did not recognize the woman at all; little Hanke, on the other hand, recognized her immediately, and was even able to immediately call out to her by name. As it turned out, the woman was none other than Hanke’s past daughter! As fate would have it, they chanced upon each other at a public market, and was thus reunited.

After Hanke turned five years old, his grandmother passed away, just as Qianbang said she would in the dream vision.

In his present incarnation, Hanke retained a great degree of similarity to his past life in physical appearance, but not at all in his personality. Compared to his past life, Hanke was far less aggressive. When his mother Xiaolian fell ill, Hanke did a very good job of taking care of her.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Hanke Yao; 3. Location: Hanke’s home; 4. Interview Date: 26-Mar-2016; 5. Interviewer/Cameraman: Changzhen

**80. Sitian Yang, the Reincarnation of Fellow Villager Shuijiao Yao: wished to be reincarnated into a civil servant's family**

Sitian Yang was born on September 7, 1995, in the village of Matian, Pingyang township. His father Zongyi Yang and his mother Beijie Yang moved here from Longcheng, located over in the neighboring township. When little Sitian was two years old, his mother Beijie divorced his father and remarried to the distant city of Guilin.

In his past life, Sitian was Shuijiao Yao, a woman from the same village. Shuijiao passed away in 1995 at the age of 70, and her later years were filled with sorrow. First, her husband passed away, then her oldest son Lanjun Wu followed, dying of an illness in his 40s. Soon after, Shuijiao's second son Lanfang also died a premature death at 36 years old, and her three daughters all got married and moved away from the village, leaving Shuijiao all alone in her old age. The old woman tended the fields all by herself, weeding, spraying, chopping wood, feeding the pigs, and cooking with no one by her side.

After living through all these miserable years, Shuijiao lamented to a neighbor just before she died, "My life had been so hard and miserable. For my next life, I want to reincarnate into a nice home - preferably a civil servant's family!"

Sitian's grandfather Changda Yang was one of the only three public school teachers in the village. With thirty years of experience as an elementary school principal, Changda was entitled to a generous compensation package as a civil servant. As such, Shuijiao's spirit chose his family for reincarnation.

When little Sitian was two years old, he once suddenly turned to his grandmother - who was still alive at the time - and said, "My house is up there, not here!" In addition, he outright gave the exact name of his past life Shuijiao Yao. When the grownups still refused to believe him, little Sitian told them, "If you don't believe me, I can show you my grave!" And so the little boy led his grandfather up t he burial hills. Once there, his



Changda Yang

grandfather deliberately pointed at several unrelated gravesites and asked the boy if these were his, to which little Sitian decisively refused. In the end, the boy pointed at a gravesite, and it was indeed the one where his past life had been buried.

When Sitian was two years old, the three daughters he had from his past life returned to the village to visit him. They were respectively called Lanhua, Lanying, and Lanxiao, and they all seemed to want to reunite with the reincarnation of their late mother. The three daughters took turns asking little Sitian, “Can you tell me what my name is?” At the time, Sitian became very shy for some reason, and hid behind his grandmother, refusing to speak to the women. The daughters were puzzled, but could do nothing but return home. As they left the building, however, little Sitian pointed at them from the second floor window, and accurately recalled all of their names. He also mentioned that they were his daughters. It seemed like the boy was simply too shy to reunite with his past life’s daughters.

On another occasion, Sitian’s grandfather took him to Pingyang, and they came upon his past life’s second daughter Lanying. When Sitian caught sight of her, he immediately ducked behind his grandfather again, hiding from Lanying until she had gone away. Afterwards, his grandfather asked him who that was, and Sitian once again came up with the correct name.

One day, a three-year-old Sitian suddenly told his grandfather, “My daughter Lanying slaughtered some ducks today! They slaughtered so many of them, and there are still three remaining. How come she never invited me for dinner?” The next day, grandpa Changda chanced upon Lanying at the Pingyang farmer’s market and asked her about the duck slaughter. Lanying was very surprised that Changda knew about the slaughter, especially since the numbers all matched. To this very day, little Sitian and the three daughters still hadn’t formally reunited.

After his mother remarried to the province of Guilin more than a hundred miles away, the two-year-old Sitian was raised by his aging grandparents. Unfortunately, the only remaining matriarch of the family - Sitian’s grandmother - passed away in 2007. Sitian and his father now lived on the pension of the 80-year-old grandpa Changda alone (a total of 3,400 Yuan per month, or about 500 US dollars). Sitian’s father was frail in health and claimed to be constantly “delirious”. He was apparently unable to take on any work away from home, nor could he participate in any sort of

agricultural work. He was unable to perform even domestic duties, leaving their home in complete disarray.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Sitian Yang's father, his grandpa and some related villagers; 3. Location: Sitian's home; 4. Interview Date: 29-Feb-2016; 5. Interviewer/Cameraman: Changzhen Li

### **81. Kangning Wu, the Reincarnation of Grandmother Meihua Wu: moxibustion marks found on back at birth**

Kangning Wu was born on July 7, 1979, in District 3 of Matian village. His father was Yongyue Wu, and his mother was Xiaoyi Yang.

Ever since he was little, Kangning had been talking at length about his past life, which, combined with the many birthmarks found on his back, assured his family of the boy's identity as the reincarnation of his grandmother Meihua Wu. Meihua was born in 1916, and passed away on May 12, 1978, at the age of 62. During her lifetime, Meihua raised two sons and a daughter with her husband Changqing Yang.

Meihua often suffered from stomach pains all throughout her life, and she sought out moxibustion as a means to treat her condition. Moxibustion was a technique in traditional Chinese medicine that involved the burning of herbs at certain locations on the body, and Meihua's numerous treatment sessions had left scores of burn marks across the skin on her back. When



little Kangning was born, he also bore a range of corresponding birthmarks on his back. When the boy was two or three years old, he began suffering from stomach pain as well, and lamented to the grownups, "I was plagued enough by stomach pain in my past life; can't believe I still have to deal with it in this life as well!"

When he was two or three years old, Kangning went with the grownups up the burial hills during the Qingming Festival to honor the late Meihua. There, he successfully identified

his past life's grave, and pointed at a hole on the gravestone, saying, "That's the hole I came out of!" He also added, "My stomach was hurting again when I died. There wasn't any medication available, so I just drank some soap water to sooth the pain."

As Kangning recalled, his past life's spirit came home to live behind the doors after she died. When someone asked him why he chose to reincarnate back into the same family, Kangning answered, "I came back to see my grandchildren. I didn't get to see any before I died!" When he was four or five years old, Kangning was especially enthusiastic about telling his past life's stories, and requested that his past children call him "mom".

Meihua was reborn as Kangning 14 months after her death, but her husband Changqing survived for another 20 years before passing away as well. Their daughter Muxiang was very upset when her father died, and cried inconsolably at his deathbed. Everyone around her tried to comfort her, but Kangning - who had been 20 years old at the time - seemed unmoved. He said, "She didn't even cry when I died, but now she's crying over her dad? Whatever." According to Kangning's mother Xiaoyi, Kangning and Meihua - her son and mother-in-law, respectively - were extremely similar to each other in terms of their temperaments.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Kangning Wu's mother; 3. Location: Kangning's home; 4. Interview Date: 10-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **82.Aishi Yang and Letao Yang: father-and-son pair, both reincarnated from their respective great-grandmothers; Nonghua Wu's spirit lived behind a door for 42 years**

Letao Yang was born in the year 2001, in the village of Matian, Pingyang township. His father was Aishi Yang, and his mother was Xili Wu.

Letao's past life was his great-grandmother Nonghua Wu, who was born in 1929, and died from starvation in 1959 at the young age of thirty. Nonghua left behind her firstborn son, the ten-year-old Jianxiong Yang, her second son, the six-year-old Jianlin, and her youngest daughter, the two-year-old Liutao.

After her death, Nonghua waited for 42 years before reincarnating as

her own great-grandson Letao. Letao's father Aishi was also a Reincarnator, and his past life was his own great-grandmother as well, hailing from the family of Yao. According to Letao, both of these women loved their family very much and did not want to leave. Their spirits chose to remain at home and waited patiently for a chance to reincarnate, taking their turns in order of seniority.

Little Letao began talking about his past life when he was two years old, and was able to pick out some of the things he had used, including a bamboo basket and an old manual sewing machine, which his past life had used at her own mother's house in Pingyang village. For both of these items, the boy had pointed at them and declared them to be his.

When he was two, Letao was having dinner with his family one day when he found several unhulled rice in his bowl. The little boy picked them out and placed them upon the table, dehulling them one by one with his hands and eating the contents inside. He told his family, "Each grain of rice is very precious; it would be such a waste to throw them out." His behavior was likely a product of his past life's life experience during the poverty stricken period of "the Great Leap Forward", where she scrimped and saved all she could, but still starved to death in 1959.

When he was little, Letao never addressed his elders properly by their titles. For instance, he would refuse to address her great-aunt Liutao as "great-aunt", since Liutao was still his daughter from his perspective. When Letao's great-grandfather Baochang (i.e. his past life's husband) was still alive, little Letao would always chastise him lovingly whenever he came home late from work, telling him, "You



The same kind of loom that Little Letao recognized from his past life

should try to come home early sometimes!”

Letao’s father Aishi was also reincarnated from his own great-grandmother. His grandparents Baochang and Nonghua raised two sons and a daughter. Their younger son passed away before he could get married, and their firstborn son Jianxiong raised but one child - Aishi himself. As such, Nonghua had to wait for a whole 42 years before she could find a chance to reincarnate. The respective past lives of Letao and his father Aishi were in-laws, and they both wished to be reincarnated into the same family. Aishi’s great-grandmother, who was from the family of Yao, reincarnated first, followed by Letao’s great-grandmother Nonghua. Of all the cases documented in this book, Nonghua’s spirit definitely held the title of having waited the longest before reincarnating

Supplementary note: During the 42 year period when Nonghua Wu was waiting in her past life home to reincarnate, she reincarnated and lived for three years as a swallow in that same house. After the swallow died, she continued to live in that house and later reincarnated as great-grandson Letao Yang.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Nonghua Wu’s daughter; 3. Location: Aishi’s home; 4. Interview Date: 20-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**83. Ge Wu, the Reincarnation of Great-Grandmother Tianzui Yang: passed away peacefully at 84, spirit called back from the dead and lived for another year**



Ge Wu

Ge Wu was born on April 7, 1995, in the village of Xinzhai, Pingyang township. Her father was Xianyou Wu, and her mother was Huiju Long. In her past life, Ge was her own great-grandmother Tianzui Yang, born July 25, 1910 (Year 2 of Emperor Xuantong, in Qing Dynasty calendar). Tianzui passed away at the ripe age of 84 on June 13, 1994. During her

lifetime, Tianzui and her husband raised two sons and two daughters.

She had fallen very ill once, a year before her death. It seemed like there was no chance of survival, and at the brink of her death, she said, "My first daughter-in-law is a very good person. I'd like to stay here after I die, and reincarnate back into our family. Goodbye." Her daughter-in-law Fenglian Yao panicked upon hearing this, and called over several neighbors who had been good friends with Tianzui. They hurried into the room and began calling out to Tianzui, "Don't go yet, Tianzui! Come back and stay with your daughter-in-law!" Incredibly, Tianzui appeared to have heard them and woke up once again. Opening her eyes, she turned to Fenglian, who had been waiting by her bedside, and told her, "Okay, I will stay for another year. Then I will go." And indeed, Tianzui ended up living for another year before finally taking her leave.

When little Ge began talking about her past life at three or four years of age, her aunt was quite skeptical of her tales. One day, her aunt asked Ge's father to find some items that belonged to Tianzui, so that they could verify whether Ge was telling the truth. Most of Tianzui's possessions had been burned after she had passed away, so Ge's father only managed to find a shabby chamber pot that used to belong to Tianzui. Without a word, Ge's father placed the chamber pot within Ge's field of vision, and watched for her reaction. Ge soon took notice of the chamber pot, and her dad asked her, "What's that?" Ge replied, "That's my chamber pot, of course! But it's all broken now!" She then pouted to her father, "Why didn't you take better care of it?"

In accordance with Tianzui's dying wish, her grave had been erected right by the house, less than a dozen feet away from home. Tianzui truly loved her home during her lifetime, and wanted to continue protecting it even after her death. Note: a small number of Kam households chose to bury their family near their homes, which supposedly allowed the spirits of deceased family members to visit and share meals with them more easily. However, the practice was an exception rather than the rule, and most people chose to bury their dead on a hill instead. Each clan, consisting of families that bore the same last name, occupied its own hill, and as the number of gravesites accumulated, these hills became burial hills, most of which were located quite close to the village.

The gravestones found on the burial hills were intricate and quite particular in their design, each resembling the front of a house, engraved with two characters that meant “resting place”. It was a commonly held belief amongst the older generation of locals that these gravesites were homes to their ancestors’ spirits.



Ge Wu’s great-grandparents standing by the grave of Tianzui Yang. It was Tianzui’s wish to have her gravesite located by the entrance to her home, just as it was her wish to be reincarnated back into the same family.

When Ge was a little older, the grownups around her would ask her about her past life whenever grandmother took her out to play. In response to their questions, Ge replied, “You never used to believe me when I wanted to tell you. It’s too late to start listening now!”

Today, she spent her time working in Shanghai.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Ge Wu’s grandparents; 3. Location: Ge Wu’s home; 4. Interview Date: 19-Mar-2016; 5. Interviewer/Cameraman: Changzhen

#### **84. Xingwang Yang, the Reincarnation of Nongkai Yang: chose a destination for reincarnation before death**

Xingwang was the reincarnation of another local villager Nongkai Yang, who was born in 1913 and passed away in 1994 at the age of 81.

Nongkai reincarnated five years after death. There were two main reasons behind his choice to reincarnate into Xingwang's family: one was the fact that Xingwang's grandfather often provided financial aid to him in his times of need throughout a life of poverty, and the second was that the same grandfather also provided him with medical care whenever he grew ill during his later years, which was quite often. One day, Nongkai visited Xingwang's grandfather for a medicine shot, and fell on the way home. The injury caused his conditions to worsen, and Nongkai passed away ten days later. Just before he stopped breathing, Nongkai said haltingly, "I... must go now. I have to go reincarnate. Over there." His family pressed him, "Over where?" In reply, Nongkai lifted his hand and pointed towards the home of Xingwang's grandfather, and his family understood. "Don't miss me." Nongkai said, and closed his eyes for the final time.

When Xingwang began talking about his past life at three years old, his mother did not completely understand what he was talking about. At the time, his grandmother often took him outside to play in the village. Once, Xingwang pointed in the direction of his old home and told his grandmother, "My home is over there!" It just so happened that his past son Kaishu was clearing out some things from home, and was in the middle of moving some furnitures and potteries and such. Little Xingwang went up to Kaishu and said, "This is our home!" In reply, Kaishu told the little boy, "Yes, it was. But not anymore! We sold it to someone else; it's their home now." The next time Xingwang met Kaishu, he told him, "I want to go to school when I'm older!" And Kaishu encouraged the little boy, "Yes, that's a great idea! I will fund your education when the time comes!"

When Xingwang was five or six years old, his past son and his family went to Nongkai's grave to perform the traditional Qingming Festival rituals of honoring the dead. Afterwards, they came home to play some cards. This wasn't in accordance with local traditions, however, as they were expected to not only make food offerings at the gravesites, but also cook a feast on the night of the Qingming Festival, so that their ancestors may return home for dinner and enjoy their favorite foods. Nongkai's daughter-in-law had decided to skip this part of the tradition, as she felt it was too much work. Later that night, she began suffering from a headache for unknown reasons. When the news of her ailment traveled to Xingwang the next day, he said, "Of course! She didn't cook anything for me, that's why she got a headache!"

When Xingwang was six years old, his grandmother took him outside and told him, "Let's go visit your 'wife'!" In reply, little Xingwang hunched his back to imitate his past wife, and said, "My 'wife' is like this now!"



A one-year-old Xingwang Yang with his mother.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xingwang Yang's grandparents; 3. Location: Xingwang's home; 4. Interview Date: 19-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**85. Hangui Wu, the Reincarnation of Jinzhao Wu: passed away peacefully at the age of 92**

Hangui Wu was born on June 18, 2002, in the village of Xinzhai, located within Pingyang township. His father was Yong Wu, and his mother was Liumei Shi.

In his past life, Hangui was another Kam villager from the same village named Jinzhao Wu. Jinzhao was born in 1910, and passed away on May 19, 2002, at the ripe old age of 92. One month after his death, Jinzhao was reborn as Hangui.

During his lifetime, Jinzhao was a very hard-working farmer with a healthy, robust build. He raised five sons and one daughter. Jinzhao never learned to read, but he was able to farm and chop woods with his son even at 80 years of age.



Jinzhao Wu



Hangui Wu

When Hangui was two or three years old, he came upon a middle-aged man wearing a mantle on the streets and declared, “That’s my mantle!” At the same time, Hangui recognized the man underneath as the third son of his past life. After returning home, the man checked his wife, and confirmed that the mantle he was wearing had indeed been inherited from his late father Jinzhao.

As Hanggui recalled, his past life's spirit often saw his current mother passing by in front of the house. His mother was pregnant at the time, and his spirit thought that she seemed like a good person, so it followed her home. Hanggui's mother Liumei confirmed that she had indeed passed by the



Hanggui Wu and his mother Liumei Shi. When Liumei was pregnant with Hanggui, she walked this path quite often. The spirit of Jinzhao felt that she was a good person and followed her home to be reincarnated.

house of Jinzhao's youngest son quite often during that period, as she had been working at a diamond processing plant as a diamond polisher.

In his later years, Jinzhao also spent quite a bit of time with Hanggui's grandfather at the local corner store he owned, chatting with each other while enjoying the warm fire.

In total, Jinzhao raised five sons and one daughter. In the last twenty years of his life, Jinzhao lived with his youngest son Yongge Wu. Yongge's wife Beishao Yang (born 1962) was very good to the old man, and took care of his every need. When he was little, Hanggui would tell everyone about how good his youngest son and daughter-in-law were to him. His other daughters-in-



Hanggui Wu and one of his past daughters-in-law, standing in front of his past life's corner store.

law, however, did not leave such a good impression. As Hanggui recalled, Jinzhao - who had been in his 80s - once went over to his third son's home and worked their fields for them without bothering to even have breakfast. After work, he passed by his son's house, and found the smell of delicious glutinous rice drifting through the air. His daughter-in-law, however, never invited him inside for breakfast. Jinzhao was very angry, and entered the house, chastising her, "I worked so hard for you in the fields - how come you never called me inside for breakfast?"

When Hanggui was seven or eight years old, he once woke up the morning after the Qingming Festival, and told his mother, "My second son disrespected me yesterday when he was making offerings to honor the dead; he ate one of the apples before the offerings were set!" In traditional Kam culture, the ritual offerings made during the Qingming Festival (which included meat, fish, rice, fruits and alcohol) must be carefully and respectfully presented in front of the grave, and spiritual papers must be burned while prayers were made to the ancestors. Hanggui's mother was quite puzzled after hearing about his complaint - even though they also visited the grave of Hanggui's great-grandfather on the day of the Qingming Festival, they were on a hill in the opposite direction to the one with Jinzhao's grave, with a great distance in between. How did the little boy come to know about his past son's behavior? Later, Hanggui's mother went

to the second son's house to verify the boy's accusations, and it turned out that it was entirely true.

According to Jinzhao's



Hanggui Wu and Yongge Wu, the youngest son of his past life

son Yongge, Hanggui was very much like his father Jinzhao in every aspect.



The gravestone of Jinzhao Wu

Hanggui Wu and Beishao Yang, the youngest daughter-in-law of his past life, standing in front of Jinzhao's grave. Jinzhao lived with his youngest son for the last two decades of his life, and his daughter-in-law took very good care of him.

Interview Note:1. Virgin Media Interview:No; 2. Interviewee: Hanggui Wu, his mother,his sons and daughters-in-law in past life; 3. Location: Hanggui's home; 4. Interview Date: 19-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**86. Wangzhuan Wu, the Reincarnation of Grandfather Mingcai Wu: mediocre in both lifetimes**

Wangzhuan Wu was born on November 5, 1990, in the village of Laozhai, Pingyang township.

Wangzhuan began talking about his past life when he was two years old. One day, his grandmother Beixu Wu (who passed away in 2002) was taking the boy for a walk when he told her, “I used to be your husband!” Wangzhuan’s grandmother was quite taken aback by his statement at the time. Soon after that, the identity of the boy’s past life was confirmed to be his grandfather Mingcai Wu, who had passed away on October 8, 1990.

Wangzhuan recalled that someone from the family had affixed a length of wood to his past life’s casket while carrying it up the burial hills. While doing so, they slipped and the wood collided with the casket, leaving a little crack through which Mingcai’s spirit had escaped.

When he was two years old, Wangzhuan mentioned that his old pipe had been taken away by Guomei Wu. According to Kam tradition, the personal effects of someone who had passed away in old age, such as their clothes and various everyday possessions, should be burned. If someone wanted to continue using an item, they must first heat it in fire. Supposedly, everything that had been burned or put through fire would become available for use by spirits in the afterlife. Guomei Wu had always fancied Mingcai’s pipe, and retrieved it from the pile of personal effects without first putting it through fire. The Reincarnators of Pingyang almost always retained their memories of the afterlife, and their spirits often attended their own funerals. As such, Wangzhuan’s memory probably came from Mingcai’s spirit, when it saw Guomei taking his pipe during the funeral.

When Wangzhuan’s father decided to part ways with his brothers and establish his own household, the family had to reassign its various valuables, including furnitures, agricultural equipments, and livestock. During this process, little Wangzhuan was very adamant about not letting his “sons” take away “his” things. He told the grownups that he bought certain things with his wife back in the days, and did not wish to part with them. There were also certain things that he made himself, which he did not want to give away. All in all, he wanted to leave his past life’s personal effects for his

own parents.

Ever since he was little, Wangzhuan had addressed his father as “father”, but called his aunt Beifeng by her name.

When he was five or six years old, some of the villagers liked to bribe him with candies to hear his past life stories, telling him, “Hey, Wangzhuan, tell us about your past life! We will give you candy if you do!” In response, little Wangzhuan would immediately launch into an elaborate tale.

According to his father, Wangzhuan and his grandfather were extremely alike in terms of their respective abilities, personalities, hobbies, and habits. Both of them preferred to perform simple farm work over more complicated things. They were both unexceptional as students. In addition, they both drank and smoked in moderation when guests were visiting, and ate similar amounts of food. Neither of them had a liking for card games.

Note: In his later years, Mingcai suffered from a stroke and became bedridden. His son took great care of him for four months before he passed away. At the time of Mingcai’s death, his daughter-in-law was already nine months pregnant. Wangzhuan was born one month later.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Wangzhuan Wu’s father; 3. Location: Wangzhuan’s home; 4. Interview Date: 06-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **87. Qinghong Yang, the Reincarnation of Father’s Great-Uncle Guiyou Yang: reborn to his favorite great-nephew**

Qinghong Yang was born on January 22, 2008, in Zhutang village, located within the town of Longcheng in Tongdao county. Qinghong’s father was Chunyue Yang, and his mother was Chunlun Yang.

In his past life, Qinghong was Guiyou Yang, the second younger brother to his father’s paternal grandfather Guixi Yang. According to family records, Guiyou was born at noon, on “the first day of the first month, in the year of Gui-You” (January 26, 1933, in Gregorian calendar). He died of an illness on the evening of January 21, 2008.



The family records for the house of Yang. Inscribed herein was a record for Guiyou's birth, which read:

"Guiyou Yang, came into this world at noon on the first day of the first lunar month of the year 1933, born healthy."

Before he drew his final breath, his wife told him, "Don't go anywhere else, dear; our great-nephew's wife is expecting, why don't you reincarnate into your older brother's family?" And Guiyou nodded in reply. His great-nephew's home was not far from his own, and Chunyue had always been Guiyou's favorite. He had been helping out at Guiyou's furniture workshop for many years, and Guiyou treated him very kindly throughout. In return, Guiyou also visited Chunyue often, playing dominoes together and staying over whenever the games ran late.

Guiyou passed away in his own home on the evening of the 21st. The next day, his great-nephew's wife Chunlun was rushed to the hospital in

a tractor and gave birth to Qinghong, on exactly the projected due date.

When little Qinghong was two years old, he began talking extensively about his past life, including the names of his past life's wife, children, and grandchildren, the location of his old home, as well as the items that could be found in his home. In addition, he also mentioned the four pomelo trees and two plum trees that he used to own.

Qinghong's home today was just over a small hill from his old home. Once, when he was visiting his old home with his mother, he led his old room and told her, "This used to be my room! We can stay here for the night."

When Qinghong was two years old, he once came upon an old man smoking with a pipe. The little boy ran up to the old



Qinghong Yang

man and said, “I have the same kind of pipe! And there are lots of tobacco as well upstairs at my [former] house!” When Qinghong came across people playing dominoes on the streets, he would occasionally go up to them and say, “I have those, too! They are in my drawers at [my old] home.” There was also a time when he overheard the grownups arguing about money, and interjected, “I had some seven hundred yuan on me when I died, and I don’t have them anymore. Which of you took the money?”

When Qinghong was two or three years old, he was playing on the streets one day when he came upon several old ladies. He looked up at one of them, and said, “Xifeng - it was me who carried you home when you broke your leg back then.” As it turned out, Xifeng loved to go into the mountains alone and gather plums when she was younger. On one of her adventures, she slipped from a tree and broke her leg. Guiyou, who had been passing by at the time, found her and carried her home. Xifeng was very grateful for his help, and often told her children, “I owed my life to Guiyou and his kindness!” Ever since Qinghong told her about this, Xifeng had taken a great liking to the boy and bought him candies every time she saw him.

Ever since Qinghong learned to speak at one years old, he had been calling his father directly by his name, rather than “dad”. It wasn’t until his fourth year that Qinghong learned to make the switch.

Physically, Qinghong looked a lot like his father, but his temperaments and habits greatly resembled those of his great-uncle Guiyou. While his parents always ate warm rice, for instance, Qinghong had always had a preference for cold rice. This was a highly unusual preference, but it could be found with both Qinghong and



Qinghong lived here in Zhutang village, located within the town of Longcheng

Guiyou. Just like Guiyou before him, little Qinghong was quite social and well-liked by those around him.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Qinghong Yang's mother; 3. Location: Qinghong's home; 4. Interview Date: 30-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

**88.Wanfeng Wu, the Reincarnation of Qiaoduan Ou, a “Five Guarantees” Household from Huangtu Township: reborn into the family of his good friend Heyu Wu**

Wanfeng Wu was born on October 10, 1970, in the village of Zhutang, located within the town of Longcheng, Tongdao county. Wanfeng's father was Heyu Wu, who entered the workforce in 1954 and was reassigned to a granary in Huangtu township in 1959. At the time, the locals in the Huangtu township area lived in abject poverty. During his work there, Heyu befriended a household that had been a part of the “Five Guarantees” program - a social security program that aimed to ensure access to basic necessities for rural households, including food, which they received from Heyu's granary. The family lived in Shenzhai village, and had only one daughter as their child. The head of the household was named Qiaoduan Ou, and his wife was Xiuying Wu. Whenever Heyu was in town, he would drop by and pay Qiaoduan a visit. During festivities and holidays, he would come by to share dinner with the family, and Qiaoduan would stand at the intersection to wait for his arrival. As time went on, their friendship grew stronger, until Qiaoduan passed away in August, 1970. Two months later, Heyu's son Wanfeng was born.

Ever since Wanfeng was able to speak, he had been talking about his past life as Qiaoduan. His father Heyu still worked in the neighboring Huangtu township, while little Wanfeng and his mother stayed at home in Zhutang village. Whenever Heyu came home to visit, Wanfeng would address him as “Ol ' Wu”, rather than “father”, just like his past life Qiaoduan.

When he was three years old, Wanfeng often demanded his mother to “take him home”. Eventually, his mother relented and agreed to accompany him to his old home in Shenzhai village. When they were halfway there, little Wanfeng suddenly stopped and pointed at a nearby location, declaring that there was a well underneath where they could get a drink of water. As it turned out, the homeland of the Kam people were littered with hidden wells, constructed to quench the thirst of wary travelers. Without knowing the lay of the land, it was very difficult to find these wells while walking down the road. Once the boy and his mother arrived at his old home, Wanfeng recognized and reunited with his past wife Xiuying, his younger brother, and other family members. Ever since then, the two families had been quite close with each other.

According to Wanfeng’s parents, the boy did not physically resemble Qiaoduan, but their personalities were quite similar. The late Qiaoduan had been illiterate during his lifetime, but his reincarnation Wanfeng had the chance to study traditional Chinese calligraphy in this lifetime. As such, the various poetic couplets decorating their homes and the sacred texts found on the family altar were all handwritten by Wanfeng.

Note: Heyu’s wife visited her husband in Huangtu township not long after Qiaoduan had passed away. At the time, Heyu’s wife was seven months pregnant. After her visit, she passed by some local farmers while walking home alone, many of whom saw a little boy following her home from afar. At the time, Heyu’s wife never noticed any little boy behind her.



Even though he was illiterate in a past life, Wanfeng was an outstanding calligrapher in his present lifetime, and handwrote the sacred texts found on the altar at his home. Altars such as this one could be found in almost every Kam household.

Two months after she returned home from her visit, she gave birth to Wanfeng. In the case of Yongju Wu, documented elsewhere in this book, Yongju also mentioned that the spirit of her past life had transformed from an eagle into a little girl, and was able to converse with her grandmother. Together, these two cases seemed to suggest that some spirits were capable of taking alternate forms that were visible to the living.

Reflections: Those who perform many good deeds and forge bonds of friendship will likely have their children reincarnated from the spirit of friends; likewise, those who do ill and make enemies wherever they go will likely have their children reincarnated from vengeful spirits, who would grow up to bring shame to their families.

The four characters found across the top was an ancient proverb that meant “trekking forward in the footsteps of one’s ancestors”. The vertical text down the center marked the altar as a dedication to “the Heaven, the Earth, the Nation, the Ancestors, and the Master (Confucius)”. The poetic couplets found on either sides of the altar read: “May our lives be blessed through the sublime incense of a thousand years; May our descendants be graced by the ancestral karma of ten thousand generations.”

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Wanfeng Wu’s parents; 3. Location: Wanfeng’s home; 4. Interview Date: 30-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

### **89. Xuri Yang, the Reincarnation of Great-Grandfather Wanjie Shi: reborn three hours after death**

Xuri Yang was born at 11 p.m. on October 27, 2000, in his home within the village of Zhutang, Longcheng, Tongdao county. His father was Guangdian Yang, and his mother was Ai’e Yang.

When he was born,



Baby Xuri with his grandmother Yinhu Shi (the daughter of his past life)

baby Xuri bore three distinct marks on his buttocks. These birthmarks seemed like three fingerprints, each more faded than the last, which could only have been the result of someone tapping three times with fingers covered in sediments from the bottom of a cooking pan. But who could have been the person to leave these marks? The solution to the puzzle was soon revealed - as it turned out, the past life of Xuri was none other than his paternal grandmother's own father, Wanjie Shi of Longcheng city, who passed away a mere three hours before the birth of Xuri! After Wanjie had drawn his final breath, his wife made these identification marks with her very own hands.

It only took a few days for Xuri's family to establish the boy's past identity. Their conclusion was based upon two facts: 1. The group of markings was very unique, and its location, color, and size all matched perfectly with those made on Xuri's past life, and 2. The younger sister of Xuri's past life, who had been living in the village of Yuanchong at the time, received a dream vision from her brother, telling her that he was about to reincarnate into the home of his daughter Yinhua Shi (i.e. Xuri's paternal grandmother).

Little Xuri began talking about his past life when he was two years old. One day, he told grandma Yinhua, "Grandma, you have to call me 'dad'!" Whenever little Xuri met his aunts and uncles, he would always call them directly by their names, and demanded for them to address him as their "elder". When his grandmother asked him why he chose to reincarnate here, he answered, "The air here is nice and clear, unlike Longcheng!" And, indeed, the village of Zhutang was nestled deep within nature, with clean, fresh air untouched by the pollutions of industries. On the other hand, the city of Longcheng was mired in toxic air as a result of its concrete factory and pig farms.

When Xuri was two years old, he returned to his old home with his grandmother. As they stood in front of the doors, Xuri took his grandmother's hand and pointed to the house, saying, "This is my house!" On another occasion, the pair was visiting the county capital when Xuri led his grandmother to the gates of a school, where the boy stood still and watched without a word. As it turned out, this was County Middle No.1, where the second son of Xuri's past life worked as a teacher. In addition, Xuri's past life himself boarded here for some time as well. In his past life, Xuri had also taught at an elementary school in the town of Yatunbao, where

he was also a Fengshui master.

On one occasion, Xuri's sister - who had been attending the first grade at the time - was doing her homework when Xuri - who had never learned to read - went up to her and flipped open her Chinese textbook, telling her, "I can teach you! This character says 'one', that one is 'two', and that one is 'three'." Unfortunately, Xuri was not subjected to any sort of vigorous testing at the time, and the extent of his literacy owing to his past memories remained a mystery.

When Xuri was six years old, his uncle enrolled him into the first grade at Zhutang Elementary. Children of his age were usually very excited about going to school for the first time, but Xuri told his uncle rather blandly, "I already know everything; I don't want to go to the first grade." His uncle then borrowed a first grade Chinese textbook and gave it to the boy, telling him to try reading it. The boy took the book and started flipping through it, but remained silent throughout. At the end of the day, the exact degree of his literacy was never discovered.



Xuri Yang, when he was attending first grade in the city of Guilin

Xuri's uncle and his grandmother eventually brought little Xuri to the city of Guilin, where he was enrolled into the first grade at a local school. Guilin was a big metropolis, and all the children here had attended kindergarten prior to entering elementary school. Xuri, on the other hand, was a country boy from an isolated Kam ethnic village located deep within the mountain ranges. As Xuri had never attended kindergarten, and was never taught any sort of

lessons involving Chinese characters, spelling, or arithmetic, his uncle was very concerned at first about his ability to keep up at school. Surprisingly, Xuri not only managed to keep up, but consistently ranked first or second in class, with math test scores between 90 to 100 percent and Chinese test scores usually at a perfect

hundred percent.

Note: after examining the results of testing for many of the children with past memories, it became apparent that while they retained a great deal of memories regarding past events, they did not manage to remember much about the academic subjects they had studied in their past lives, such as literacy, math, or the sciences. The most likely candidates for transference across lifetimes included memorable events (especially those experienced close to the time of death), select musical or artistic talents, crafting skills, and personalities.

According to Xuri's family, his character is similar to his previous Wanjie. They both like to joke and play basketball.

Xuri Yang is currently in 9th grade, and he is exactly the same height as past life both 180 cm.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Xuri Yang's mother and grandpa; 3. Location: Xuri's home; 4. Interview Date: 30-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

### **90. Rongtao Wu, the Reincarnation of Nengjun He: reborn from great-uncle who died of eye cancer**

Rongtao Wu was born on January 13, 2011, in Diling village, located within the province of Guangxi. At the time of the interview, Rongtao was five years old. The boy's father was Zhongyao Wu, and his mother was Lichun Wei. In his past life, Rongtao was Nengjun He - Rongtao's great-uncle - who died on January 24, 2010, from eye cancer.

Just before Rongtao was born, his past life's father received a dream vision from the late Nengjun, who asked him, "Dad, are you still afraid of me? My eyes are all better now." During the first Qingming Festival after Nengjun's death, his younger brother Nengyong also received a dream vision from him, in which Nengjun told him, "Hey lil' bro, burn some extra money for me this year, won't you? I really need it."

Ever since little Rongtao was able to speak, he had displayed many

signs of his relatedness to Nengjun on numerous occasions. The first time Rongtao visited his old home, he was already able to pick up Nengjun's room and his belongings. When his past wife placed three phones on a table and asked Rongtao, "Which one was the one you used?", the boy was able to immediately point out the correct device.

When Rongtao heard news that his past life's father-in-law had passed away, he reacted very strongly and demanded that his grandmother took him to see his father-in-law immediately. His grandmother asked him, "You're just a child - what are you going to do there?" And Rongtao replied, "I am going to mourn through

the night." Indeed, it was entirely expected in Kam culture for a son-in-law to mourn through the night when his father-in-law had passed away.

One day, Rongtao noticed that his great-aunt Meiluan was wearing a blue top and told her, "Your blue top is really pretty! I have one, too!" As it turned out, his past Nengjun's family had indeed tailored a blue top for him just before he passed away, which Nengjun liked very much. When Nengjun died, the blue top was never burned, and little Rongtao found it again during one of his visits to his old house.

On another occasion, Rongtao saw someone smoking nearby, and said, "I used to smoke, too! But not anymore; now I just eat candies."

Today, little Rongtao seemed quite tense and uncomfortable whenever someone mentioned his past life, and appeared rather confused. He no longer wanted to talk about his past life.



Rongtao Wu and his grandmother.



Now whenever anyone asks little Rongtao about his past life, he gets very nervous and confused. He no longer wants to talk about his past life. His grandmother's sister (left) says that at the age of two, when he and his family members would go to clean up the graves on Tomb Sweeping Day, he would approach his past life grave and call out, "I'm home, my home!" Then he would run to his grave, point at it and say, "This is my home!" Family members scolded him: "Nonsense! This is just a grave." This suggests that his soul may have lived in the grave for a while.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Rongtao Wu and his aunt 3. Location: his aunt's clinic; 4. Interview Date: 15-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

### **91. Minghui Wu, the Reincarnation of Fellow Villager Baotian Wu: spirit strangled a pig as a result of sons fighting over inheritance**

Minghui Wu spent his past life as Baotian Wu, who was born in 1912 in the same village, and passed away in 1986 at the age of 74.

Baotian was illiterate, but quite passionate about community-building,

and often volunteered to repair the communal roads and canals. At the time of his death, he had raised four sons and three daughters.

One day, not long after little Minghui had learned to speak, he came across his father smoking through a pipe and said to him, “Your pipe is so short! Mine is this long!” Evidently, the sight of the pipe had triggered Minghui’s past memories for the very first time. His past life Baotian was indeed in possession of an especially long smoking pipe, which little Minghui promptly retrieved from his old home.

When Baotian passed away, his four sons began fighting amongst themselves over the inheritance. They each claimed to have greater need of it, and therefore deserved a larger share. In the middle of the fight, the air was suddenly pierced by the tortured screeching of a pig. The four brothers rushed to the pigsty and found a pig - the only one they inherited - lying on the ground, dead as a nail. Upon closer inspection, they noticed several black fingerprints on the neck of the pig, as if the animal had just been strangled to death, but there was no footprints to be found anywhere nearby! Several years later, the topic of this incident came up again, and Minghui - who had been three or four years old at the time - said, “You know, I was so angry to hear my four sons fighting over my inheritance just moments after my death! So I went into the pigty and strangled their pig to death.”

When he was little, Minghui never greeted his past life’s son Xinguang Wu. In addition, Xinguang’s little brother Xinfan would address Minghui as “father” every time they crossed paths. On one occasion, Xinguang caught a turkey in the mountains, and called the five-year-old Minghui over to have a feast.

Note: Ever since tobacco was introduced into China during the Ming Dynasty, most peasant men would smoke through a tobacco pipe, since cigarettes were prohibitively expensive. This trend continued until the 1960s, and the pipes used mainly consisted of three components: the tobacco compartment, the ignition, and the length of the bamboo pipe itself. This style of tobacco pipe was a uniquely Chinese design, built from hollow bamboo segments. The front of the pipe, where tobacco was placed, was usually made from stone or iron, whereas the mouth of the pipe was generally made of glass. The pipes manufactured during the Republican years tended to be fairly short, while the 60s saw the rising popularity of a much longer design.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Minhui Wu's son in past life; 3. Location: Baotian's home; 4. Interview Date: 14-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 10      Reincarnation Into Already-Born Babies**

The three cases presented in this chapter all shared one especially unique feature: the spirits in each case did not enter the bodies of fetuses, but the bodies of already-born infants.

### **92. Lichun Wu, the Reincarnation of Renkou Wu 90 Days Post-Birth: infant became expressive and smiled only after the incarnation of the spirit**

Lichun Wu, female, was born in December of 1997, in the village of Diling, Guangxi. Her father was Xiaohui Wu, and her mother was Yunjuan Su.

In her past life, Lichun was another villager from the same village named Renkou Wu. Renkou, male, was born in 1938, and passed away 83 days after the birth of Lichun. During his lifetime, he had been a good friend to Lichun's paternal grandfather, Lian Yao Su.

Lichun's mother Yunjuan recalled that the little girl had been a very unusual newborn for the first ninety days of her life. Even though she was able to sleep, feed, cry, and excrete waste as normal babies do, her eyes seemed soulless and incapable of communication with her mother. Whenever someone smiled at her, she would not smile back or express any

other sort of emotions.

Little Lichun began talking about her past life when she was around two years old. As she recalled, her past life Renkou had been helping out in the fields for another family from the Wu clan on the day he died. At two o'clock in the afternoon, after a morning of plowing with the oxen, the family invited Renkou into their home for a feast. Renkou and the host chatted over rice wine, and each of them drank over a pound of alcohol. Later in the evening, the host presented an exotic wine to Renkou - a crimson liquor infused with Chinese



A view of the local scenery, where a field was being plowed with oxen.

medicinal herbs. Renkou was enjoying the red liquor under the glorious setting sun when his head flopped to one side and he suddenly died for no apparent reason. The account of her past life's final hours provided by Lichun matched perfectly with what actually happened. (Note: It was local tradition to work from 6:00 a.m. to 2:00 p.m. when helping out on someone else's farm)

When Lichun was two years old, her family asked her, "Why did you choose to reincarnate into our family?" To which little Lichun replied, "Because grandpa had been really good to me! He brought me home every time I ended up drunk, and he mourned for me throughout the night after I died. He seemed like a good person, so I came to his family and reincarnated through his daughter-in-law!" During his lifetime, Renkou was quite well-known for his appreciation for alcohol. As one of his best friends, Lianyao often invited him over to have a drink. Ever since she was little, Lichun was also quite enthusiastic about alcohol and would ask to have

some whenever she saw the grownups drinking, saying that she used to drink a lot and that she had once tasted crimson liquor (i.e. the herb-infused liquor). Her mother, however, adamantly refused her requests, telling her that she was to wait until she had reached adulthood.

As Lichun recalled, the suddenness of Renkou's death resulted in his casket not being ready for him even seven days after he had died. By that time, his corpse had already begun decomposing in the subtropical heat and became home to many maggots. Renkou's soul, unwilling to wait any longer, exited the body and left through the window, travelling towards its future mother to be reincarnated. When Lichun was born, there was a tiny white mark on her abdomen measuring just over a sixteenth of an inch in diameter. Ever since the incarnation of Renkou's spirit on the 90th day, however, this little dot had quickly grown into a patch of nearly an inch. When little Lichun was two years old, her mother asked her about the origin of this white patch, and she told her that the body of her past life had been lying on a bed for seven days, during which the maggots had eaten through her abdomen, exactly where the patch was, resulting in a mark as white as the maggots that created it. This was a very rare form of birthmark indeed, as it took form after the baby had already been born, but yet still adhered to the rule of past-life-related birthmarks always forming after the incarnation of the soul.

When Lichun was two years old, she also once mentioned that she had two wives and two daughters. She was also able to correctly state the names for each of these individuals. During his lifetime, Renkou had indeed been married twice, and both ended in a divorce. He had a daughter from each marriage, and both of these daughters married into another household after he passed away. As such, his house had been sitting vacant ever since.

When she was two, Lichun once told her mother, "I have some money under my bed; let's go get it!" Her mother was amused and asked her, "You're just pulling my leg, right? Who would hide money under a child's bed?" Little Lichun, however, was dead serious, and told her mother, "Not my bed here! The bed I have at home in Qiaotou!" Recognizing the name "Qiaotou" as the location where her past life had lived, her mother brought Lichun to one of her past life's daughters, and together, they returned to Lichun's old home to retrieve the hidden money. When they got there, Lichun immediately headed upstairs to her old bedroom while everyone followed behind. Unfortunately, she never did find the money under her bed

(which had probably been found and taken by some family member). Lichun was very disappointed, but she suddenly remembered a second location where she had hidden the money. Everyone followed her once again as she rushed back to the kitchen, where she stopped and pointed at the floor tiles around the cooking pit (a type of firepit built directly into the ground and intended to be used as a cooking station). She told her mother and past daughter, “There’s also some money down there!” They worked together to remove the bricks surrounding the firepit, and found that there had indeed been a bundle of money hidden underneath. The money ultimately did not amount to very much, totalling about forty yuan (or approximately six to seven American dollars).

On another occasion, Lichun was playing by the farm when she came across her father working in the fields. She said to him, “I used to farm, too! We all have to work to put food on the table.”

According to Lichun’s mother, the girl was not quite as hard-working as her past life Renkou, but their personalities and overall temperaments were quite similar, as they were both very active people. In addition, the way she walked was extremely reminiscent of Renkou, as both of them utilized motions from their entire body when walking.

Note: Other cases of post-birth incarnation could be found within this book, including the case of Zuiyuan Yao, who incarnated just after birth, and the case of Shilei Shi, who incarnated 48 hours after birth. The case of Renkou Wu, however, featured an incarnation that occurred a full 90 days after birth - an extremely rare phenomenon amongst all documented cases throughout the world.



Lichun Wu

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Lichun Wu's mother and grandparents; 3. Location: Lichun's home; 4. Interview Date: 20-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**93. Shilei Shi, the Reincarnation of Someone from Out-of-Town: electrocuted while catching fish with power lines, incarnated into an already-born baby**

Shilei Shi was born at 3 a.m. on June 16, 1990, in the village of Pingyang. His past life died in the early morning of the 18th, two days after his birth, making this one of the rare cases of post-birth reincarnation.

According to Shilei, his past life was a 26-year-old unmarried young man from out of town (possibly from Hengyang, Hunan). At the time, he was in the village of Pingyang for work with three of his countrymen. On June 17, 1990, at 10 p.m., these young men were playing cards with some locals somewhere on Pingyang Street. As the game extended into the wee hours of the night, a few of them suddenly had an urge to steal some fish from the local fishpond. They proposed to fish by electrocution, and Shilei's past life, in his bravado, volunteered to do it. He stole about 23 feet of electric wire from some local farmhouse, and attached one of the exposed ends to the power lines running past the fishpond. Extending the other end into the fishpond, he soon got his first kill, but not before the wire came loose on the other end and fell from the power line. The young men picked up the fallen wire and climbed halfway up the pole, and threw it up towards the power line. While he succeeded in catching the powerline with the thrown hooked end, he had entirely forgotten that his left hand was still clenched around the exposed wires on the other end. Immediately, high-voltage currents coursed through the young man and burned him to a crisp as his body plummeted from the pole, landing head-first into the mud with the live wires still attached. His accomplices, realizing the trouble they were in, dispersed and ran away.

At approximately 2 a.m., a local villager named Jian Shi and several of his companions found the electrocuted body. With some bamboo, they removed the still-attached wires from the fried body. It wasn't until the

wires had been removed that the spirit of the young man was able to leave its now entirely unrecognizable vessel. As such, the spirit felt tremendous gratitude for Jian and followed him home. When Shilei first recovered his past memories at three years old, he recounted the events surrounded his death, saying, "And that's how I ended up following dad home."

After arriving at Jian's house, the young man's spirit noticed that they already had a two days old baby. At this point, memories were still being recorded by his spirit. After its arrival, the spirit went back out briefly to check on its old body. He noticed that someone had tied a noose around the body's neck, and was dragging it off into the distance to be burned overnight. Once the flames began roaring, his memories faded.

As Jian and his family recalled, one of their baby's hands suddenly began spasming uncontrollably upon Jian's return that night, as if it had been struck by lightning. The baby also began crying intensely - a radical departure from its absolute calmness during the first two days after birth.

One day, after he had turned three, Shilei was playing with his friends on the crop-drying fields when he ran too fast and fell into the ditch on the side of the field. The boy landed head-first into the mud, just like his past life did at the moment of death, and his past memories came rushing back to him. He immediately began telling everyone around about his past life's name and his place of origin, as well as a detailed account of how he died. Unfortunately, no one recorded the information at the time, and some of these memories began to fade soon after. By the time he was seven or eight years old, Shilei had lost virtually all memories of his past life prior to his death.

One day, Shilei suddenly told his family that the villager who burned his corpse on the night of his past life's death had passed away. His family was taken aback, and asked him how he came to know such information. The boy said that he wasn't sure, but after some asking around, they confirmed that the villager in question had indeed passed away just then.

When Shilei was 23 years old, he got into a fight with one of his friends while drunk. The topic of his past life somehow came up, and memories of his past life resurfaced under the influence of alcohol. He once again recounted the name and place of origin for his past life, as well as numerous other details. Unfortunately, just like the first time, the information was never recorded. When asked about this incident the next day, Shilei apparently had absolutely no recollection of it; apparently, the

brief resurfacing of his past memories was nothing but a short-lived phenomenon.

Note: Shilei Shi's daughter Jingyao Shi was also a Reincarnator.



Shilei Shi, with his daughter Jingyao Shi.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Shilei Shi; 3. Location: Shilei's home; 4. Interview Date: 25-Feb-2016/07-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

#### **94. Zuiyuan Yao, Memories from Two Lifetimes: able to recount events in the afterlife, incarnated into a newborn**

Zuiyuan Yao was born in Pingyang on December 17, 1942, to her mother Beiyin Yang and her father Xianwang Yao. She was married to her husband Yukui Shi. Zuiyuan was able to recall memories from two of her past lives.

Some of the details regarding her first incarnation, including her name and place of origin, had been lost to Zuiyuan. Instead, she mainly remembered the events following the death of her first incarnation, when her spirit found its next father and followed him home. At the time, the spirit was wandering the roads when it came across a man approaching his 50s. The man was carrying two baskets on a pole across his shoulders, and there was a string of copper coins hanging down from the pole. The spirit noticed the coins and, thinking that the man was probably someone with at least a respectable amount of money, decided to follow him home. As it turned out, however, the man came from the family of Lu in Ma'an village, which happened to be the poorest household around. Him and his wife had no irrigable land and survived on temporary labor work. They lived in a rather run-down house, and did not raise any children. In fact, they did not even have a rice huller (considered a basic necessity for local households), so they had to visit their neighbors each time they bought rice, otherwise they wouldn't be able to do anything useful with the grains. Mr. and Mrs. Lu were both nearing their fifties, and they both wanted a child very much. So the two of them visited a temple one day to make an offering with their wish, and the wife soon became pregnant. One fateful day, Mr. Lu went to the home of a wealthy family to participate in some ceremony for honoring a recently deceased family member in exchange for a small payment. After the ceremony had concluded, Mr. Lu strung up his meager payment and hanged it from the pole on his shoulders. On his way back, he came across a spirit who was attracted to the strung-up coins and followed him home. Not long after, Mrs. Lu gave birth to Beiqian, who was named in honor of the wish they had made ("qian" was a term that referred to the oracle sticks used during divination). Ever since Beiqian was little, her parents treated her like the most precious thing in the world - she was never expected to work, and was allowed to play even as her mother continued to visit their neighbors for their rice huller.

The years went by, and Beiqian turned eleven under the doting eyes of her parents. One day, she fell under the spell of a mysterious illness and developed a fever that refused to subside. Her conditions quickly worsened and she was soon struggling at the brink of death. Her parents were worried sick, but could not do anything for her. A few days before she had fallen ill, Beiqian had told her parents, "This family is too impoverish - I haven't had any new clothes for years now, and I can't even keep myself fed, nor satisfy

any of my other everyday needs. I don't want to stay here anymore; I'm leaving." In reply, her parents tried to pacify her, saying, "We've been through so much together for the past 11 years. We have to stick together as a family and help each other through whatever difficulties may come our way!" Beiqian, however, was the incarnation of a money-loving spirit who only came to this household because it was lured in by a string of copper coins; the pursuit of wealth was engraved into her very nature. When the spirit followed Mr. Lu home and saw that the family was impoverished, it decided to wait for a few months and incarnate anyway, as it did not want to change households again after having already entered this one. As Beiqian grew older, she came to understand the full extent of their poverty, as well as the seniority of her parents. By the time she was eleven years old, she realized that there was no chance for her circumstances to improve. As she lay in her bed, half-delirious with fever, she suddenly heard someone calling to her from outside the house, beckoning to her, "Come, Beiqian. It is time for us to go." And so, her spirit once again departed from its mortal body.

After Beiqian passed away, her spirit spent another five days with the same impoverished family she had called home for the last eleven years. She watched as her mother changed the clothes on her deceased body, giving her a newer, nicer top, then a pair of pants, and finally a pair of new canvas shoes. In exchange, her parents removed the tiny silver bracelet she had always worn on her wrist. Looking down, the spirit discovered that it was now wearing the same thing as its deceased body - new clothes, new shoes, but no more bracelet. Her parents wept inconsolably for five days, and Beiqian's spirit finally could not take any more. She left this household behind her, and made her way across the Doulei River towards the village of Pingyang, where she hoped to find a better, wealthier family for reincarnation.

Before she began her journey to Pingyang, Beiqian's spirit took off her new canvas shoes and changed into a pair of sandals. On the way, she came across the spirit of another little girl. She was only eight years old, and they quickly became companions. When they got to the bridge leading to Pingyang, they found the local god standing guard. They were intimidated by the sight of the Patron, and decided to make their way around him, taking off their shoes and wading across a shallow crossing. Once they made their way across the Doulei River and into the village of Pingyang, they parted ways to find suitable families for themselves.



This used to be a beautiful Fengyuqiao - a type of unique Kam architecture, also known as the “Wind-and-Rain Bridge”, composed of a grand wooden bridge sheltered by numerous pavilions and towers built directly onto the bridge itself. In 1970, the bridge was washed away by a flood and replaced by a steel cable bridge. On the Pingyang side of the bridge stood a temple dedicated to the local god, and the Patron stood guard against intruders. As a result, the spirit of Beiqian and that of the eight-year-old little girl did not dare to cross the bridge, opting to take the long way around instead, wading through the river at a shallow crossing.

Beiqian’s little companion managed to find hers first, and entered the household to live behind their doors, waiting for her chance to reincarnate. Unfortunately, this particularly family had a habit of diligently sweeping every corner of the house - including the area behind the doors, which would hurt the little girl’s legs each time. After a while, the little girl could not take any more of their sweeping, and left the household, telling Beiqian that she was switching families. Soon, she found another family in the nearby village of Tangtou, and was reincarnated as Gennü He. At the time of the interview, Gennü had already passed away.

Beiqian’s spirit soon found a family for itself as well. Upon her arrival, she discovered that there were already two boys in the family. To her pleasant surprise, she found the wife already pregnant. As a rule, “free spirits” - i.e. those not escorted by enforcers from the underworld and sought reincarnation on their own - had to first ensure that the dwelling

wasn't already claimed by another spirit, otherwise they'd have to vacate the premise and find themselves another family.

Having found the family she wanted, Beiqian's spirit made herself at home behind the doors. She slept through the days, and went out at night to hang out with her ghostly friends. Her companions consisted of seven other spirits - four boys and three girls, each at approximately the same age as Beiqian. Occasionally, the boys would pick on the girls and strike them in the head. When the boys were up to no good, the girls sometimes tried to dissuade them from mischief. Some of these spirits were quite starved, as they often did not receive any offerings from their living family for extended periods of time. Their impoverishment often drove them to theft, sometimes stealing even live chickens from homes to feed themselves. The chickens in the village would occasionally die without any apparent reason, and these starving ghosts may very well be behind this phenomenon. Spirits, however, were generally afraid of dogs as a rule, and would run away whenever one barked at them. Ghosts both young and old roamed the streets, but, just like the living, they tended to group together based on age. The younger spirits had toys to play with, and the girls would often pick flowers from trees to accessorize themselves. They would also cross paths with the living on occasions, but the spirits were wary of the living and preferred to keep to themselves. Since they were able to see the living, but not the other way around, the spirits generally had to actively avoid them, stepping aside to let them pass. As the local saying goes: "Men walk down the middle path; phantoms take to the sides."

The distinction between the living and the dead were quite apparent to the spirits. Regardless of their age, spirits always wore the attire they had on at the moment of death, unlaundered and unchanged. As a result, their clothes were always ratty and unkempt. The rest of their appearance did not fare much better either, as they also did not wash their faces, nor shampooed their hair - hence the Chinese colloquial saying, "you have the appearance of a damned ghost!", which would be used to chastise a particularly untidy individual. In addition to their state of cleanliness, the living also radiated an aura of life and vigor ("Yang-aligned Chi"), with the blush of vitality red upon their cheeks. In contrast, spirits were deathly white in complexion.

While Beiqian's spirit was waiting for reincarnation at the family of Yao, she never communicated with the living. Otherwise, she lived much as they did, complete with all the necessary biological functions, like eating,

drinking and the excretion of bodily wastes. Whenever dinner was served, she would rush out from behind the doors and wolf down the food, regardless of what it was - rice, meat, soup, everything would be stuffed down with her hands, which she used in place of chopsticks. In reality, she was just eating the spirit of the food, not its physical form. As a result, the living would never see a decrease in the amount of food. When the family arrived and sat down for dinner, Beiqian's spirit would conclude her hasty feast and quickly retreat from the table. Besides taking her meals this way, Beiqian would also avoid the living while using the bathroom. She was able to sense the various waste products produced by the living, but not the other way around; as a result, the living could not detect the presence of a spirit through its use of the bathroom.

After five months of living like this, the wife was finally going into labor. She was doing it all alone on the floor, with no one around to assist her, and Beiqian watched as the baby was born, its umbilical chord severed by the mother herself. At this point, Beiqian made a lunge towards the baby, her spirits melting into its tiny body as they became one. And so ended the memories of her second lifetime, and began her third incarnation as Zuiyuan Yao.

When little Zuiyuan was about two years old, she came upon her mother dehulling some rice and instantly remembered her old, impoverished life, back when they could not even dehull their own rice. Even though Beiqian's family never had their own rice huller, Beiqian often followed along when her mother dehulled their rice at the neighbor's house. This humbling experience of dehulling rice at someone else's house, with someone else's tools, was burned into her memory as a mark of poverty, and the sight of a rice dehuller now served as a catalyst to past memories in her present lifetime. (Note: this particular type of rice huller was called a "dui" in Chinese, and was a manually-operated apparatus constructed from wood and stone, somewhat reminiscent of an old flour mill in appearance.) Once her memories returned, little Zuiyuan asked for permission to visit her old family back in the village of Ma'an, but her current parents turned down her request.

When Zuiyuan was three years old, a Ma'an woman who had married into Pingyang came by to visit her, letting her know that her past life's parents had passed away. As there was no one left for her to visit, Zuiyuan never ended up visiting her old home.

On the topic of offerings, Zuiyuan recommended sprinkling water on spiritual currencies as they were about to completely burn away. Apparently, this would help secure the money against the wind and made it easier for the spirits to retrieve them. Once the spirits had gotten the money, they would be able to use them in the afterlife. Most of the merchants found in the afterlife were located close to graveyards, as these areas were usually inhabited by a large population of spirits. The items available for purchase were limited to clothing, shoes, food, confectionery and such. The gravesites served as homes for the spirits, and the gravestones were their “doors”. If the gravestones were badly made or entirely absent, other spirits may enter their “homes” and steal from them.

### **Addendum to the Case of Zuiyuan Yao**

When we visited Zuiyuan Yao today, she provided us with some



A recent photo of Zuiyuan Yao. She was able to recall memories from two of her past lives.

interesting additional details.

When her past life Beiqian passed away, she was eleven years old, and stood at a height of about 3'7". In her form as a spirit, however, she was a whole eight inches shorter, leaving her at a measly 2'11" - a "pixie girl" indeed. Her diminutive form, however, also came with powers that far surpassed the ones she had during life, such as the ability to lift large boulders that would have been entirely unmovable in her mortal form (the things being lifted were likely the boulders' spirits).

Since spirits were very, very light, Beiqian's jumping abilities also went right through the roof. She was able to leap to a height of nearly six feet, and was able to land from the second floor with no damage whatsoever. Every day at four in the morning, Beiqian would conclude her nightly outing and return home. Occasionally, she would find the doors locked, but this did not bother her, as she was able to shrink herself and enter through the little cracks around the door. Once inside, she would enter the room of her mother-to-be Beiyin and sleep with her in her bed. At the time, her father-to-be Xianwang was living and working from the cabin in the middle of their fields along with their two sons, and never stayed the night at home.

As a spirit, Beiqian was very fond of water and swimming. When she played by the water, she liked to skip stones across the river and watch the ensuing splashes (which were perfectly visible to her). As for swimming areas, they were segregated by gender, and neither could see each other. All the little girls swam naked, but the grownups entered the river with their clothes on. Their clothes, however, would remain dry afterwards. While they were in the water, spirits must use their limbs and body to move about, just like the living. Floating did not come any easier to them, despite their lighter weight.

The spirits feared death just as much as the living, and they whispered rumors amongst themselves, saying that they'd perish if they took too long to reincarnate. According to Zuiyuan, her past life's decision to seek reincarnation in Pingyang was preordained by the Lord of the Underworld, Yama. Beiqian's spirit, however, had never personally seen Yama himself.

Overall, Zuiyuan was extremely satisfied with the choice of family she made for her present lifetime. Her family owned properties and land, and she had two older brothers, as well two pairs of loving grandparents.

Zuiyuan's mother-in-law was also from the village of Ma'an, later married into Pingyang. Zuiyuan often asked her about details regarding

Beiqian's life. Each time her mother-in-law recounted an event, Zuiyuan would indicate that she already knew about it. Her mother-in-law asked her incredulously, "Every time I tell you something about Beiqian, you'd already know about it. Why ask if you already know? Were you really Beiqian in your past life?" In reply, Zuiyuan only gave an ambiguous smile.

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Zuiyuan Yao; 3. Location: Yuchun's home; 4. Interview Date: 07-Mar-2016/09-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 11 Reincarnations with Talents Inherited from Previous Lifetimes**

Most of the Reincarnators featured in this book were fairly regular folks with no particularly awe-inspiring gifts, whether in their past lives or their present ones. However, they did manage to retain what talents they had throughout their lifetimes, as well as their past shortcomings. This suggested that talents and general aptitudes were carried within the soul, rather than the genetics of one's parents.

It was quite common for parents and children to share the same types of talents. Johann Strauss Sr. and Johann Strauss Jr., for instance, were both well known for their waltzes, and were respectively honored as the "Father of the Viennese Waltz" and the "Waltz King". As an ancient Chinese saying goes, "as the myriad things sorted themselves in accordance with their nature, so, too, do people congregate according to theirs" - in other words, birds of a feather often flocked together. The reincarnation of spirits was no exception, and spirits tended to reincarnate into the families of old acquaintances - people who had crossed their paths in both life and fate. This was the true reason behind why children tended to have the same

talents as their parents (although there was also no shortage of cases where they did not). Parents who were talented in a certain field tended to attract spirits with talents in the same field; genetics had nothing to do with such an inheritance. Naturally, the talents possessed by the parents themselves would also be inherent properties of their respective souls, rather than genetic information passed on from their own parents.

The case of Yongju Wu(#31), whose unusually exceptional eyesight was inherited from her past life as an eagle.

### **95. Jiacan Yao, Acquired Talent for Kam Music from Past Life's Spirit**



Jiacan Yao

Jiacan Yao was born on November 7, 1995, in the village of Matian. Her father was Huantian Yao, and her mother was Qiuyu Yang.

In her past life, Jiacan was her mother's paternal grandmother Beixu Wu. Beixu was born in 1898 (or the 24th year of the Guangxu Emperor, in Qing Dynasty calendar), and passed away in 1973 at the age of 75, spending her entire life in the village of Matian.

During her lifetime, Beixu was a celebrated Kam singer within Matian, and was considered a master of the art. Amongst her many students was Shutao Yang, the mother of the Reincarnator Kefu Wu,

who could still sing several of Beixu's ancient tunes to this very day. The Kam language was not Sinitic, and differed vastly from other Chinese dialects in both phonology and grammar. In addition, their songs utilized

many unique musical features, making them very challenging to master indeed. Even amongst the Kam ethnic people, only the especially gifted were able to become proficient in this art form. As such, Beixu could be found wherever these songs were performed, putting on performances throughout the village during various seasonal festivities and celebrations. Not only did she have a large repertoire of traditional songs, she was also a master of improvisation, often creating new melodies on the spot. Whenever families and friends with similar talents came by to visit, they would communicate with Beixu through music, singing to each other in a series of call-and-response passages.

When Jiacan was little, she mentioned that the spirit of Beixu - her past life - had chosen to stay home after death, living behind the doors and watching as her granddaughter Qiuyu blossomed into a young woman. Beixu was also there when a young man by the name of Huantian Yao came to ask for Qiuyu's hand in marriage. At the time, however, Qiuyu's father turned him down for undisclosed reasons. As time passed, the family of Yang came around and eventually accepted the marriage proposal. Beixu's spirit followed her granddaughter as she left for the home of Huantian as his new bride, and settled behind the doors there as well.

Not long after Qiuyu's marriage, she gave birth to her first daughter - Jiacan's older sister. Several years later, on November 7, 1995, she gave birth to Jiacan. All in all, Beixu's spirit spent a grand total of 22 years living behind doors across both families.

One day when Jiacan was three years old, she began talking about her past life, and suddenly broke into songs - all of which were old Kam songs popular during Beixu's lifetime (1898-1973). Amongst the other family members, none had the ability to sing Kam songs; in fact, it was difficult for them to even understand the lyrics half the time. Occasionally, Jiacan's mother would come across the little girl singing some especially passionate love songs and stop her, deeming them inappropriate for her age. Nevertheless, Jiacan was very dedicated to her newfound hobby, and would sing freely for anyone upon request, whether it be family at home, strangers on the road, neighbors in the streets, or relatives on visits. Her songs were no short little jingles either, but long, complex passages of music. It was obvious that Jiacan's skills could not have come from anywhere but within herself, as there had been no more masters around capable of teaching this type of music.

When she was three years old, Jiacan put on a performance at the village theater and had a taste of stardom. Due to her young age, she had to stand on a table while singing to her audience for a good part of the day. During the performance of a particularly passionate love song, her past life's student Shutao was embarrassed by the subject matter and lowered her head. Jiacan, noticing the one seemingly unimpressed audience member amongst the captivated crowd, decided to call her out, saying, "Hey, you, with your head lowered! You don't like my singing?" Of course, this only left Shutao feeling even more awkward.

Ever since she was little, Jiacan had been calling the grownups directly by their name. In her eyes, perhaps, these people were all youngsters who owed her the usual respect enjoyed by elders. All the grownups in Jiacan's family - from her parents to both sets of grandparents - were entirely incapable of singing traditional Kam songs at such a high level. In fact, as both Jiacan's past life and her great-grandmother, Beixu had tried teaching these songs to Jiacan's mother Qiuyu during the eight years they spent together, but Qiuyu never managed to learn them.

Asides from being able to sing very difficult traditional songs, Jiacan was also able to improvise extremely well, just like her past life Beixu. When she was three, for instance, Jiacan once came up with a song about the sadness she felt when her parents went to Guangdong for work and left her in her grandmother's care, which went something like this: "Mom and dad went to do labor in Guangdong, and left me all alone with grandmother; I would forget to wash my face, and grandmother would hit and yell at me..." When she was old enough to chop wood and do some farm work, she was also able to improvise beautiful songs as she worked.

Clearly, spirits were able to not only reincarnate with their past memories intact, but also bring along talents and aptitudes from their past lives. The case of Jiacan clearly demonstrated that her talents were a gift born from the reincarnation of her soul, rather than the genetics of her parents.

When Jiacan recovered her past memories at two or three years of age, she suddenly gained the ability to sing extremely difficult traditional Kam songs from her past life, without ever having to learn them. Her past life Beixu Wu was the top Kam singer of Matian during her lifetime.



In 2016, Jiacaan Yao won the second “Best Voice on Campus” championship, Guangxi division. <https://youtu.be/N5apX0tfABs>



Jiacaan Yao performed on this stage in Matian Village in both her past and current lives.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Jiacaan Yao’s mother and her student in past life; 3. Location: Jiacaan’s home; 4. Interview Date:

27-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

### **96. Hongman Yang, Born Literate**

Hongman Yang, male, was born around the year 1991 in the village of Zhutang, located within the town of Longcheng, Tongdao county.

In his past life, Hongman was a master of Fengshui within the same village, who had the ability to read and write. At the time, being a “Fengshui master” was considered a specialized literary profession, and their jobs included Fengshui analysis, fortune telling, choosing auspicious dates for important ceremonies (such as weddings and funerals), marking altars with sacred writing, dictation, and various other administrative duties. As such, the ability to read and write was vital to a practitioner of the trade.

When Hongman was two or three years old, his grandmother once brought him to a fengyuqiao (wind-and-rain bridge). Upon the bridge was a wooden plaque with the names of those who donated towards the construction of the bridge, as well as their respective donation amounts. At this point, little Hongman had never been taught how to read, so when the little boy read out more than a dozen names from the plaque, his grandmother and all those present were completely shocked. While it was quite common for Reincarnators to recognize books from their previous lives (treating them as just another object), it was extremely rare to find one who was able to inherit the ability to read them.

When Hongman’s father Xilai passed away in his twenties from a heart attack, Hongman’s mother remarried into the village of Yuanchong and had since left with her son. Amongst the cases documented within this book, there were also several others who could read and write as a child without having to learn it, including: Xiuyi Yang, Xuri Yang, and Ke Wu.



“Plaques of Merit” such as the one pictured above could be found affixed to each local fengyuqiao (wind-and-rain bridge). The plaques documented the names of donors, as well as the amount of their donations.

Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Hongman Yang’s neighbor in his born village; 3. Location: Hongman’s born village; 4. Interview Date: 30-Mar-2016; 5. Interviewer/Cameraman: Changzhen Li

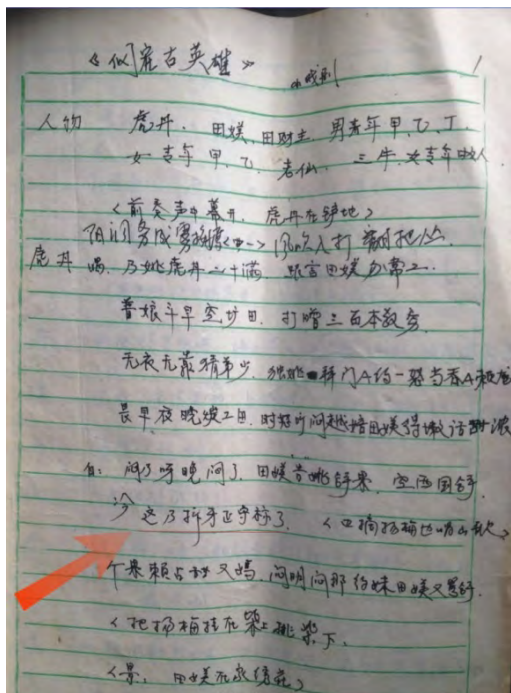
**97. Lichun Shi, the Reincarnation of Maternal Great-Uncle Xinggui Yao: loved to sing Kam opera in both lifetimes**

Lichun Shi was born on April 29, 1975, in the village of Pingyang. When she was born, Lichun bore a large birthmark six inches in width, extending from the right side of her abdomen up to her chest, as if someone had deliberately placed the mark upon her with an oil-based substance.



Lichun's father Pingzhang was a locally famous Kam opera artist, and had written many folk operas during his lifetime. He specialized in script-writing, music composition, and voice arrangements, and worked extensively with the local amateur Kam opera troupe. Lichun's mother Qingfen Yao was born in Pingyang in 1958. Aside from her parents, Lichun also had an older sister and a younger brother.

Lichun's memories of her past life came back to her when she first learned to speak. This, along with her prominent birthmark, quickly established her identity as the reincarnation of Xinggui Yao - the maternal uncle to her mother Qingfen Yao. Lichun's past life Xinggui was born in Pingyang in 1896, and later moved to the village of Baozeng, located within the Longsheng county of Guangxi, to work as a long-term laborer for a certain landlord. Xinggui passed away in December of 1974, at the age of 78, leaving behind a son and a daughter with his wife. His son, possibly in hopes of finding his father again after reincarnation, marked a large section of Xinggui's body with



Lichun Shi with a play script written by her father.

tea oil, smearing it across the right side of his torso. Lichun's mother Qingfen was beside herself with grief when she attended her uncle's funeral in the village of Baozeng, probably because her uncle's death reminded her of the loss of her father when she was little. Xinggui's spirit noticed Qingfen's heart-wrenching crying and was touched by his niece. As Qingfen had already been seven months pregnant at the time, Xinggui decided that he would follow her home to be reincarnated as her child.

After the funeral, Qingfen made her way back to Pingyang on foot, and Xinggui's spirit followed closely behind. As Lichun recalled, Xinggui's spirit also followed Qingfen's lead and drank some water from a well, located at the entrance of the village, when they passed by a small hamlet called Gaoqiao.

Ever since she was little, Lichun had had a dark, crimson-tinted complexion, much like that of her past life Xinggui. Throughout his life, Xinggui had been quite gifted in the arts of storytelling and Kam operatic theater. Lichun, as well, had a strong liking for Kam



Lichun's birthmark, now significantly faded in comparison to her childhood years. According to Lichun, the birthmark was linked to her past life.

theater and was very adept at the art, learning it without much effort at all. In contrast, her older sister Aili was rather strongly repulsed by this particular art form, and was very vocal about her disapproval regarding her father's dedication to opera composition, as well as his habit of bringing home young actresses for rehearsals. In her view, he was wasting his time on a profitless hobby, as his operas did not bring home any additional income. Amongst the three children of the family, Lichun's personality and talents truly set her apart from the rest of her siblings. Unlike the rugged and hot-headed Lichun, her older sister and younger brother were both more refined and rather mild, although neither of them possessed the same level of raw

talent as Lichun when it came to the theatrical arts. As such, it was clear that Lichun's gift for Kam theater was inherited from her past life, rather than genetically from her father, despite his passable compositional abilities.

When she was little, Lichun would begin crying every time she began talking about her past life. As a result, her mother did what she could to deter her from recounting the stories. As Lichun grew older, many of her past memories had begun to fade away; even the prominent birthmark on her abdomen had since faded significantly. Today, Lichun was a married woman with a son and a daughter. Her son was also a Reincarnator whose past life had been her neighbor.

As an individual, Lichun was very different from her siblings, and her unique talents in the art of Kam operatic theater may have been a gift inherited from her reincarnation. Pictured to the right was the first page to a play script written by her father Pingzhang, titled "The Ancient Hero of the Kam Village". Pingzhang was inspired to write this piece after he and some villagers crossed paths with an Immortal at Yangdongtan. As the Kam people never had their own writing system, they traditionally used Han Chinese characters to phonetically transcribe their own language. The highlighted passage, for instance, meant "we will just harvest some plums

from this tree"; the sentence, when read aloud, produced sounds corresponding to the same phrase in the Kam language, but would be nonsensical if read in the context of written Chinese.



Lichun Shi, dressed in traditional Kam clothing

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Lichun Shi; 3. Location: Lichun's home; 4. Interview Date: 02-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

## **Chapter 12      Cases    without    Personal Interviews**

The three cases presented in this chapter were related by locals. Due to time constraints, personal interviews with the subjects could not be arranged. The case of Zhongri Wu was related by the villagers of Diling, where the subject still lived to this day. The tale of “Lady Scarface” from Sanjiang had been confirmed through a telephone conversation with the subject’s parents.

**98. Zhongri Wu, the Reincarnation of an Invading Japanese Soldier**

Zhongri Wu was born in the village of Diling, located within Longsheng county. In his past life, he was a Japanese soldier who partook in the invasion of China during the Second World War. He died in a battle within Longsheng county in the year 1944, and his body was tossed into a nearby river. More than a decade later, his spirit was reincarnated into the village of Diling, located within the the Lejiang township of the same county. At the present time, Zhongri was in his fifties, and still resided within the village of Diling.

### **99. Lady Scarface of Sanjiang, the Reincarnation of a Victim of the Cultural Revolution: incarnated into the family of her murderer**

The woman nicknamed the “Lady Scarface of Sanjiang” lived in a small unnamed village within the Sanjiang county of Guangxi.

Her present father was the one directly responsible for the murder of her past life, who was killed by gunshots to the face and in the head. For reasons unknown, the deceased spirit of her past life chose to reincarnate through the wife of her murderer and became his daughter.

When Lady Scarface was born, she bore a huge red birthmark across her face. When she was two years old, she began talking about her past life and told her father, “Dad, you were the one who shot me to death in my past life!” After she turned eight years old - around the year 1977 - Lady Scarface went to find her past parents and reunited with them. Unfortunately, her past parents were still traumatized by their experiences during the Cultural Revolution, which had ended not too long ago, and dared not allow her to stay for long. Lady Scarface then returned home to her present family (i.e. the family of her past life’s murderer), where she stayed until an illness claimed her life shortly after.

After the death of her second incarnation, the spirit was reincarnated once again. Her third incarnation was also a girl, and she was able to recall her past life just as before. However, this third incarnation had visited her old family only once, when she wanted to retrieve a silver bracelet that she had hidden beneath the roof during her second incarnation. She continued to live today as a married woman.

**100. Richun Yang, the Reincarnation of Pinchui Yang: died from illness at 13, suffered head trauma as a spirit, reborn with a birthmark as a result**

Pinchui Yang was born on March 22, 1969, in the remote village of Zhuping, located within the Malong township of Tongdao county. During her fifth year of elementary school, Pinchui became severely ill with a leg-related condition, and died on June 13, 1982.

Her father and cousin carried her casket into the nearby hills to be buried, and her spirit made its way out just before her body entered the ground, watching them in silence as they placed her to rest. When the funeral-goers began to make their way back, Pinchui's cousin was walking at the very rear, so she jumped onto his back and followed him home.

After arriving at her cousin's house, Pinchui settled in behind the doors. She would occasionally leave the house to play in the streets or in the hills, where her gravesite was located. After nine months had passed (in the year 1983), Pinchui was reincarnated through her cousin's wife, and was reborn as the baby girl Richun Yang.

Ever since little Richun had learned to speak, she began talking about her past life as Pinchui. When she was around two years old, Richun would often throw tantrums and demand to visit her old home. When she finally got her wish and stepped into the house she used to live in, she acted like it was her own home. The little girl was intimately familiar with every object in every room, took whatever food she wanted to eat, and generally exhibited behaviors entirely unlike that of a guest. Once, she found one of Pinchui's old class pictures, and was able to point out who she was in her past life. Her identity as the reincarnation of Pinchui was thus proven to both families' satisfaction.

When Richun was roaming the land as a spirit in the afterlife, she once got hurt in a particular incident that remained fresh in her mind to this day. On that day, one of her past life's older cousins was chopping some firewood with her friends in the hills. Her cousin came across Pinchui's grave and accidentally stepped on the gravestone. As it happened, that was

exactly where Pinchui's spirit was at the time, and her cousin's foot struck her right on the side of her forehead. The pain caused Pinchui's spirit to instinctively lash out, and she gave a kick towards the source of the

offending foot, catching her cousin square in the abdomen. The spirit watched as Pinchui's cousin dropped the firewood she had been collecting and ran home clutching her stomach. Incredibly, the wound she sustained on the side of her forehead as a spirit was carried over to her next life as a birthmark, found at the exact same location.

When Richun was two or three years old, she often tried to play with the schoolmates she knew from her past life as Pinchui, but most of them were fifteen- or sixteen-year-old teenagers by then. Richun would walk up to them and tell them that she was their old classmate Pinchui, and that she came from the "wild burial hills". Of course, this would then scare her "old friends" out of their wits.

As little Richun was extremely vocal about her past life and the various events she had encountered in the afterlife, her parents began to grow rather worried, and decided to feed her red carp gruel. As a result, Richun began to talk less and less about such topics. According to her, the red carp gruel also caused some damage to her ability to remember things. As a result, her academic performance had suffered and could not measure up to that of her past life. (Note: In the case of Hengfeng Wu, his parents also attributed his relatively unimpressive academic performance to the red carp gruel.)

Reflections: When Pinchui's spirit was hurt, the trauma was transformed into a birthmark in her subsequent incarnation. Likewise, the various birthmarks or birth defects displayed by other Reincarnators also corresponded with the inherent defects or markings found on their respective souls, which then stimulated the rapid growth of physical birthmarks and defects at the corresponding location on the fetus following the soul's incarnation. This new hypothesis could be supported by details from more than twenty cases documented throughout this book.

## Chapter 13 The Underworld Enforcers

This chapter will introduce three underworld enforcers (one of whom was a squad leader). Together, these cases served as an explanation for certain instances of sudden death with “unknown causes”. Moreover, they revealed that an individual’s lifespan was in fact not determined by the state of their health, but rather by the records found within a “book of life and death”, which was unaffected by the degree or quality of health care they may receive. Once an individual had reached the preordained end of their life, they would inevitably die on the exact date indicated in their book of life and death, without even a day of delay. The underworld enforcers charged to whisk away the souls of deceased mortals were cold, unyielding agents of the system, and would not be persuaded by any attempts to delay



death from the realm of the living. The exact duration of one’s life, as recorded in the books of life and death, was determined by one’s “karmic balance”. As an ancient Chinese saying goes, “the errand-ghosts of the underworld will come only when so commanded by Yama”; thus, it was pointless to fear death.

←The errand-ghost image from “The Cause And Effect Scripture of Triple of Life” printed in 1854

### **Shenghuo Ding, the Head Enforcer of Xiyao Village, Guangxi**

Shenghuo Ding was born on October 8, 1952, in Xiyao village, located within the Longsheng county of Guangxi. His wife Beifang Yang was from the neighboring village of Matian, located within the Tongdao county of Hunan. Together, Shenghuo and his wife raised one son and one daughter.

During his earlier years, Shenghuo served as a “barefoot doctor” for his village (a type of rural health care provider, usually a local villager given medical training). He was literate and well-trained in conventional medical techniques, such as herbal medication. In addition, he was also the channeler of his village. Ever since ancient times, the Chinese people had practiced the tradition of curing diseases through incantations. This practice was widespread throughout China, in both the north and the south, and the general idea was largely the same. Historically, it proved especially effective against strange and unusual acute disorders, often cleansing them miraculously. The “arcane spells” of the Kam people were not easy to acquire; some of them had to be passed down by masters on the brink of their deaths, while others were rare gifts from spirits or immortals, bestowed upon the practitioner in a seance. According to Shenghuo, the “underworld masters” who showed him the correct herbs to use for each condition were all temple residents in life. Shenghuo himself also bore a prominent “hole-like” birthmark on the lobes of his ears; he was a nun once, in a previous lifetime, and his “underworld masters” were none other than the masters who lived in the temple at the time.

When Shenghuo was 21 years old, he was called upon to cure an illness for his younger sister in the village of Chang'anbao, located within the Malong township of Tongdao county. The sister, who had been gravely ill prior to Shenghuo's visit, was very quickly cured. This earned Shenghuo quite a reputation, and all the villagers in the area began to flock to him for treatment. On a different occasion, there was a dying patient from a neighboring township who had blood oozing out of his mouth and nose. With the help of his incantations, Shenghuo managed to solve even this particularly perplexing case and cured him as well.

After turning 22, Shenghuo began to serve as an executioner for the court of the underworld. His squad consisted of four members, with him

acting as the head of the group. The other three members of his squad came respectively from the neighboring townships of Mujiao, Boyang, and Linxi. Shenghuo and his group worked on an on-call basis, and each round-trip usually took less than two minutes by flight. Occasionally, however, they would be required to travel to a location more than 60 miles away (such as Changsha). Whenever this happened, the court of the underworld would supply them with “rockets” - vehicles similar to modern spacecrafts - and they would ride them to and from their destination. Shenghuo seemed quite pleased with himself when he told me, “I’ve been riding the underworld ‘rockets’ since the 70s - the government didn’t even have the Shenzhou spacecrafts yet back then!”

The lord of the underworld, Yama, delegated tasks without regard to the time of the day. Shenghuo could be doing anything from having a meal to working in the fields, but when the orders came, he would immediately collapse onto the ground and promptly fall asleep. Yama’s orders came on scrolls, delivered by spirit messengers, and detailed the identity and location of the person whose soul was due to be taken. Once Shenghuo had received the order, he would gather his three squad members, head to the indicated location, and “execute” the person whose time had come to an end according to the dates inscribed within the book of life and death.

Despite the fact that they had reached the expiry date indicated in the book of life and death, some of these people were still quite healthy, with no particular signs of illnesses. In these cases, Shenghuo would use a metal hammer bestowed upon him by Yama himself, and strike his target on the apex of their head with great force, separating the soul from its mortal vessel. In most cases, one strike was all it took to send the living body into sudden death. As for what happened next to the now-detached soul of his target, Shenghuo did not know. That part was not in his job description, and he and his companions generally left the scene once they had struck the soul from its body.

Occasionally, Yama would obscure the true nature of their tasks from Shenghuo and his squad by temporary turning people into livestock. Once, Shenghuo was assigned to execute one of the pigs belonging to his father. After carrying out his task as ordered, he suddenly discovered that the pig had in fact been his own father. Unfortunately, the job was done at that point, and there was nothing more he could do. On another occasion, he was sent to the village of Matian to execute a goose from his father-in-law’s home -

the household of Yang. Once the goose had been executed, Shenghuo suddenly realized that it had in fact been his own father-in-law. As Shenghuo's wife Beifang recalled, her father had been doing quite well on the day of his death, and wasn't suffering from any illnesses. At the time, he had been sitting rather haphazardly at the doors, and his wife chastised him, "Sit up properly!" The words had barely left her mouth when her husband suddenly slumped over and simply died.

As for those who were already bedridden from illnesses at the time of their deaths, Shenghuo and his squad would put away their hammer and simply lift the soul away. Moving a soul this way felt very much like carrying a live person in the land of the living. Once the soul had been carried away, its body would die very quickly. Certain people had particularly healthy bodies and an extraordinary amount of "fiery chi", making them very strongly "Yang-aligned" and extremely difficult to approach for the Yin-aligned agents of the underworld. Shenghuo had once been assigned a case like this, with the target being a middle-aged woman in Lutang village, within the town of Longcheng. He and his squad failed to retrieve her soul by the time indicated in their task, and returned empty-handed. Afterwards, Shenghuo fell sick for an entire month, and was visited by Yama in a dream, who told him that his sickness was punishment for his failure to complete the task assigned. Once Shenghuo had finally recovered, he gathered his squad and made his way to the woman once again. This time, they found the woman doing some laundry by the river, so they simply pushed her into the river from behind and drowned her.

Since the only information given on their orders were the names and locations of their targets, it was not unheard of for executioners to accidentally terminate the soul of someone with an exactly identical name. In such cases, Yama would turn the wrongfully executed soul over to his enforcers, who would then escort the spirit back its body and "resurrect" it.

Within the village of Pingyang, there was once an event that turned out to be connected to Shenghuo. Many, many years ago, one of the local families was celebrating the one month anniversary of a newborn grandson. The grandfather of the family was drinking with a large group of friends and families, but his time had come. When Shenghuo and his squad received their order and arrived on scene, they discovered that the grandfather's daughter-in-law, who had just finished giving birth a month prior, was sitting right next to the grandfather. For some strange reason, Shenghuo and

his squad found themselves inexplicable fearful of the new mother, and could not get themselves to approach. In the end, Shenghuo came up with an idea, and ordered one of his squad members to enter the baby room and make the baby cry. The daughter-in-law fell for the trick, and was lured into the baby room to take care of the baby's crying. Once she had stepped into the room, Shenghuo and his squad members immediately carried out their task in the living room, and the grandfather died instantly in the middle of the celebration.

The team headed by Shenghuo covered a fairly large area within their jurisdiction. Their territory stretched from Huaihua and Changsha in the north, to Guilin in the south. When he was younger, Shenghuo used to take on multiple jobs per day. Now that he was older, however, the frequency and number of jobs had greatly decreased. Ever since the beginning of his career, his jobs never took more than two minutes to complete, but Shenghuo would always feel especially tired afterwards.

Shenghuo had tried to examine his own attires while he was on the job, and noticed that he always wore the same clothes he had on when he began his missions. The four team members of Shenghuo's squad were able to see each other, but mortals from the land of the living could not see them. At home, Shenghuo only ate tofu, and never touched fish or meat, as they always made him vomit afterwards. One time, he ended up eating some fish while on a mission in Mujiao township. When he awoke again in his physical body, he immediately began retching, and felt like a fish bone was stuck in his throat. After struggling with it for a while, he managed to extract the foreign object from his throat, and saw that it was an actual fish bone - the same one he had eaten as a disembodied spirit.

Shenghuo also revealed that many accidental deaths were in fact a manner of execution. He and his teammates would occasionally work together to sabotage moving vehicles with metallic poles, creating mishaps that resulted in the deaths of their target. According to Shenghuo, it was possible to extend one's preordained lifespan by committing good deeds, such as making donations to community projects (like bridge-building). As such, it would appear that one's lifespan, while written in the stars, was not entirely immutable, and could be extended or shortened by the spirits that ruled over one's life, depending upon the virtue or vice of one's behaviors.



Interview Note:1. Virgin Media Interview:Yes; 2. Interviewee: Shenghuo Ding and his wife; 3. Location: Shenghuo's home; 4. Interview Date: 08-Apr-2016; 5. Interviewer/Cameraman: Changzhen Li

**Yuhua Wu, the Enforcer of Pingtan Village, Hunan - spirit on constant standby for soul collection missions**

Yuhua Wu was born on April 16, 1968, in the village of Pingtan, located within the Tongdao county of Hunan province.

When he was twenty years old, Yuhua began to experience strange recurring dreams, in which he would visit certain locations, only to find himself physically there a few days afterwards. A little while later, his dreams changed and he began to receive visits from an old man with a white beard. The old man would come to Yuhua each night and pass on the knowledge of incantations to him, leaving each time after a few verses. These incantations belonged mainly in one of two categories - the first being spells to help guide the spirits to the afterlife, intended to be used at funerals, and the second being cures for certain mysterious acute illnesses, such as stomach pain or fevers caused by malicious spiritual possessions. According to Yuhua, this bearded old man, robed in vestment as white as his beard, was his “underworld master”. This type of event, in which divine spirits bestowed mystical knowledge upon their chosen students in their dreams, was quite well-known throughout the area as “seances”. Due to the sensitive nature of these spells, Yuhua was unwilling to disclose their exact composition, but he did reveal a certain “emboldening” incantation taught to him by his “underworld master” (the white-bearded “immortal”). This particular incantation could be used before a public speech or a performance to decrease the level of nervousness and inhibit the feeling of being self-conscious, and the meaning of the verse could be roughly translated as follows:

*I come upon ye, as a fierce tiger upon pigs and lambs;  
As the beast enters, all else becomes an indistinct ocean.*

Half a year later, Yuhua began to be called upon for underworld duties. After a few months of carrying out the tasks assigned to him, Yuhua realized that he had in fact been recruited as an underworld enforcer without his knowledge. The nature of his tasks consisted of apprehending souls whose lifespans had come to an end, assisting his group leader as a squad member and securing their targets by force with chains.

Yuhua's most recent mission took place just seven days ago, in the neighboring village of Gaotuan, which I shall now describe in detail to illustrate the workflow of these enforcers.

On the night of April 21, 2016, a familiar voice suddenly spoke into Yuhua's ears, "It's time to go!" The court of the underworld did not care for the time of the day when issuing orders; Yuhua was expected to answer the call of duty under all circumstances, and did not have the freedom to choose whether he wanted to take a particular mission. If the summoning call came to him during the day, Yuhua would quickly grow extremely drowsy. When the summoning call had been repeated three times, he would fall fast asleep without exception. If the call came during nighttime, or if Yuhua was already asleep, his spirit would exit its body effortlessly with but a single call. Once the spirit had disengaged itself from the body, he was able to look back and survey his own sleeping form. After taking to the air, Yuhua's spirit would soar across the sky above the mountain ranges at an extremely high speed. If he were to look down, he would see the various geological features rapidly "retreating" past him, including hills and valleys and rivers, as well as human settlements and farmlands. Whenever spirits looked down at themselves, they would only be able to see above their knees, with the rest of their body seemingly obscured by a thick cloud of mist (similar to the "flying nimbus" described in the famous Chinese classic, the *Journey to the West*, which the Monkey King Sun Wukong used for traveling. Elsewhere in this book, Shimen Yang was also reported to have traveled from Guilin to Dongjiang village for reincarnation using the exact same method.) Once Yuhua's spirit had left its body, he was able to see nothing but the spirit world, which included the spirits of human beings, as well as the spirits of various natural entities such as trees and mountains. All in all, seeing the world through such a lens was not much different from seeing it through the eyes of a mortal.

For this particular mission, Yuhua was to travel to a neighboring village with five other enforcers, including one head enforcer. Throughout his 28 years of service as an enforcer, Yuhua had never asked for the identity of his team leader, nor those of his fellow squad members. As their target destination for this mission was but a few miles away, the team reached the location very quickly and floated above the village. Together, they landed by the entrance of the village, and walked into the village on foot. When Yuhua looked around at his fellow enforcers and the surrounding village structures,

he saw the world in exactly the same way as a living person. In his experience, the team would generally present their warrant to the local god and fill out some immigration documents (with reincarnation into the village being considered “immigration”, and spirits being taken away “emigration”). The local patron would then lead them into the village. This whole process, however, was the domain of the head enforcer, and a lower-ranked team member like Yuhua had no responsibilities related to it. During missions, Yuhua’s consciousness was locked and he would carry out the commands of his team leader efficiently, without any questions or thoughts.

The team’s target for tonight lived in the very center of Gaotuan village. As it was late in the night, they discovered that her doors had already been shut and locked by the time they got to her house. This, however, was no trouble for them, as they could simply push on the doors, which would always open for them, regardless of whether they were locked. The head enforcer made their way to the second floor in complete silence, entirely invisible to the living, with their team of five following closely behind. They passed by the living room, where several people were chatting, and made their way into their target’s bedroom. There, they found an old woman in her seventies lying on the bed, and the head enforcer commanded, “Take her!” Their voice, like the voice of all spirits, were only audible to other spirits. One of enforcers immediately stepped forward and looped a metallic chain around the neck of the old woman, dragging her off from the bed. From the perspective of the enforcers, the bed was now empty, with the old woman safely secured by their side, but from the perspective of the old woman’s family, she would still appear to be lying on her deathbed. Now that Yama’s target had been successfully secured, the team made their way back to the village entrance and took to the sky with their captive in tow. Soon, they made their way to a certain mountain that Yuhua had never come across while he was in the land of the living. Landing at the foot of the mountain, they found themselves on a small path, and they escorted the old woman down the path with her in the center. Halfway through the mountain, they came across a wooden pavilion with a water well beside it. Standing by the well was an old man with a green beard. Whenever spirits passed by this area, the green-bearded man would retrieve some water from the well with a bamboo bucket for the spirits to drink. The water was quite murky and infested with worms, but all the spirits who passed by here were extremely thirsty, and 99% of them would take several drinks of this tainted water. If

someone did not wish to drink it, however, the green-bearded old man would not force them. Once the old woman's spirit had taken a drink of this water, the team took a short little break, and then continued their journey. The path eventually led them to the other side of the mountain, where they came across a river with a stone bridge. Yuhua recalled that he was only able to see up to the middle of the bridge, with everything beyond the shores obscured by some sort of fog. At this point, Yuhua suddenly startled awake. After collecting his thoughts, he was able to remember which village he went to, and whose spirit he had escorted. Two or three days later, the news of the old woman's death arrived from the village of Gaotuan.

Another case we could examine was the death of Yuhua's father-in-law. Like Yuhua, he was from the Wu clan, and lived in the village of Hengling, located just a few miles away within the same township. One afternoon about 20 years ago, Yuhua and his wife went to visit her father, who had been about 70 years old at the time. The old man was living with some ailments, but they were not very severe, and his mobility was entirely unaffected. Along with Yuhua's wife, he had four sons and two daughters, and they gather around the firepit to banter. At five o'clock that afternoon, the all-too-familiar summoning call sounded in Yuhua ears once again, telling him, "It's time to go!" After three repetitions, Yuhua fell promptly asleep. When his spirit disengaged itself from his sleeping body, he immediately noticed three of his teammates walking into the house. The head enforcer pointed at the old man sitting and talking nearby and said, "It is time for this person to depart." At this point, Yuhua's spirit had already been locked into mission mode, and he immediately made his way over at his leader's command. He had no clear recognition of who the old man was; all he knew was that the old man felt like a menacing presence, and he wanted nothing more than to strike it with a hammer. As soon as the thought formed in his head, he found a metal hammer materializing in his hands, and he immediately lifted the hammer and struck the old man from behind, right at the top of his head. Once the blow had been struck, one of his teammates came forth with a chain, secured it around the old man's neck, and dragged the man away. When his teammates had taken the old man through the doors, Yuhua suddenly found himself awake as well.

Having startled awake, Yuhua found himself rather disoriented and spent a few moments collecting his thoughts. After some introspection, he realized that the old man he had struck with a hammer and allowed to be

dragged away in chains was none other than his own father-in-law. Yuhua composed himself and took a good look at the old man, and found that he was still talking vigorously in his seat, clearly present and very much not dragged away. Upon closer inspection, however, Yuhua noticed that his complexions had begun to grow dark. Drawing from his experience as an enforcer, Yuhua realized that the spirit his teammate had dragged away was only the old man's master spirit. The one currently inhabiting his still-chatty father-in-law was the secondary spirit. As Yuhua understood it, the master spirit of the body was taken away to be reincarnated, while the secondary spirit of the same body was left behind to occupy the grave. At the same time, however, Yuhua also confessed that he had not been able to see the secondary spirit of his father-in-law when his teammate had taken away the old man's master spirit, as the seat had appeared entirely empty from his perspective.

In Yuhua's experience, the permanent departure of the master spirit would always result in the death of the body, regardless of the individual's age or gender. The death may occur immediately, or delayed for no more than seven days (similar to the description given in the case of Shike Wu, in which a tangerine was observed to quickly rot and wither away after its essence had been taken away). Knowing that his father-in-law had but a short time to live, Yuhua secretly called two of his brothers-in-law over and told them in a low voice, "Our father's master spirit had already departed. By my estimation, he may die at around 1 a.m. the day after tomorrow. For the next couple of days, you should refrain from leaving his side, and remain at home to see him off."

As Yuhua had predicted, the old man, who remained quite talkative for a short time after his master spirit had departed, quickly became bedridden later that night. The next day, his conditions deteriorated rapidly, and he lost the ability to speak. The day after that, at exactly one in the morning, he passed away on Yuhua's schedule.

According to Yuhua, most of his missions went fairly smoothly, as the living were unable to detect the presence of the enforcers, and they usually finished their missions within two or three minutes. Occasionally, however, they would come upon a particularly difficult case. One of their targets from some twenty years ago, located with the township of Huangtu, was one such case.

This Huangtu township woman was in her thirties - at the prime of her

life with a fit and powerful body and no illnesses to speak of. Yuhua and his team visited her for five nights in a row, but failed to apprehend her each time. The reason for their failure lay within the hand-loom used by this particularly hard-working woman, who would spin yarn deep into the night every day. The loom she used consisted of more than ten spindles, which spun rapidly with the loom as she worked. For some inexplicable reason, this primitive contraption brought an overwhelming sense of dread to the enforcers. When the head enforcer gave the command to apprehend the woman, none of the team members dared to approach her, so they all stood by the door and waited for her to finish. This woman, however, was extremely hardworking, and continued to loom deep into the night with no signs of ever stopping. As the enforcers' missions were time-restricted, they could do nothing but return empty-handed. After five nights of repeated failures, the head enforcer gathered them on the sixth day and said, "The superiors had spoken; we must apprehend her this time, no matter the cost!" Instead of going in the middle of the night, the team chose to approach at noon. When they found the woman in her village, she had been fetching some water at the village well. The enforcers approached cautiously, and watched as she placed a bamboo pole across her shoulders, getting ready to carry the water home as she always did. Just as the woman was bending down to attach the two water buckets to either ends of the pole, the head enforcer gave the command to Yuhua, "Now!" Yuhua quickly strode forth with his metal hammer and struck the woman's head with great force. With a single blow, the woman was brought soundly to the ground. The remaining team members rushed to her side and chained her up, dragging her spirit away. In the land of the living, her body fell upon the ground by the well and died immediately. According to Yuhua, whether or not their target had to be struck with the hammer depended mainly on the individual's disposition - those who were "fierce" would be struck and then dragged away, while those who were "placid" would be dragged away without striking. The decision was not based simply on factors like age or gender.

Yuhua also recalled one particular case in which the group not only failed to apprehend their quarry, but actually fell victim to a beating themselves. This particular mishap occurred around the year 2011, in the village of Yanglan located some miles away. Yuhua and his group had just entered the isolated settlement when the local god came at them with an air of great fury and began to thrash the group before any words could be

uttered. The group dispersed and fled in panic, with Yuhua trailing behind. The enraged patron caught up to Yuhua and beat him to the ground with a few blows, then stepped on his back with one foot to keep him down. Suddenly, a voice rang out around them, “You may not strike this one; let him go!” Yuhua did not know whom the message was intended for, but the local god eventually did let him go after stepping on him for a little while. He and his group of fellow enforcers retreated with their tails between their legs, and were never called upon again to capture that particular target. In all likelihood, Yama had probably sent another group of enforcers to complete their failed mission.

Amongst the many types of missions Yuhua had taken were some that required him to apprehend two souls at once. Around the year 2009, Yuhua was working as a laborer under someone from the family of Ma, carrying wooden blocks for the train tracks in the township of Jikou. One day, in the middle of his work, Yuhua suddenly heard the summoning call: “It’s time to go!” He quickly unloaded the wooden blocks he was carrying and made his way to the side of the road. When the third call came, he promptly fell asleep. A couple of minutes later, Yuhua awoke and saw his employer Mr. Ma walking by. Mr. Ma was very angry with Yuhua for sleeping on the job and told him, “If you’re going to slack off, at least slack off with some dignity, not on the side of a road in broad daylight!” In reply, Yuhua simply said, “I wasn’t slacking off just now. I passed out against my will because I was out collecting the souls of two young men. If you don’t believe me, you can pay attention to the area within three miles of here for the next little while - two young men will be dead very soon.” Needless to say, Mr. Ma was not at all convinced, although he did appreciate what he thought was Yuhua’s sense of humor.

At noon, Mr. Ma’s wife returned from the local farmer’s market. She told him, “I saw a tractor accident on the road today on my way back. It was taking a whole bunch of people to the market from a nearby village and somehow flipped over on a mountain road. Most of the people escaped with just minor injuries, but amongst all the men and women and children and old people, it was two young men that ended up dying.” Mr. Ma was shocked after hearing his wife’s tale - as it turned out, Yuhua really wasn’t slacking off after all, and definitely not joking either! He was actually a fabled “underworld enforcer”!

As for where Yuhua had gone earlier that day during his little “nap” -

he was in fact off to collect souls with his fellow enforcers. He did not have to fly for very long before touching down, which was how he knew that the radius could not have been more than three miles. After landing, he and his teammates made their way to the entrance of the village, where they chanced upon a tractor leaving for the farmer's market. As many villagers lacked any means of personal transport, they chose to hitch a ride on the tractor. The head enforcer leading Yuhua and his group told them that the souls of two young men standing behind the tractor were due for departure, and ordered his team to take them away. At the head enforcer's command, Yuhua and his team strode forth and wrapped their chains around the two young men's souls, pulled them out of their bodies and dragged them off. Just as his teammates were leaving with the two captured souls, Yuhua startled awake. Even though the targets of their mission were two healthy young men, neither of them radiated any hint of "fierceness", so Yuhua and his team did not have to use their hammers, instead capturing them directly with their chains from behind.

As a mortal, Yuhua was just another regular villager. He did not venture very far from his village, and was familiar with just a handful of neighboring villages. As a result, after collecting his thoughts for a little bit, he would be able to determine the identity of his target after each mission if they happened to lie within this little sphere of familiarity. When he just started his job as an enforcer, Yuhua could not resist the urge of revealing the information to his target from the night before. Whenever he came across someone like that on the street the next day, he would tell them, "You probably don't have long to live; I'd suggest you get your affairs in order." Occasionally, he would even divulge the information to their children instead. This, however, was a great taboo in the underworld. As a punishment, Yuhua had been taken away at night on several occasions by other enforcers, and was subjected to severe punishments by the court of the underworld. On one such occasion, he was taken behind a mountain that he did not recognize. Upon landing, he noticed that the buildings there were generally shorter than those in the land of the living, but their general design followed more or less the same patterns. Within these houses were several menacing errand-ghosts with fanged, ferocious faces. Two of these errand-ghosts came to Yuhua and secured him to two wooden boards with ropes, sandwiching him in between in a standing position. With Yuhua thus immobilized, the errand-ghosts took out a saw and sawed him clean in half.

The process was raw and bloody, with bits and pieces of flesh and bones splattering all over the place, but throughout it all, Yuhua did not feel a severe pain. At the time, Yuhua told himself that he was surely done for - there was no way he could survive being cleaved in half! Strangely, however, his soul did not appear to perish after being cut in half. Rather, it joined itself back together, and he was soon sent back to his body, his punishment now complete. Although Yuhua did not feel the pain while being cut in half, it all came rushing back with a vengeance once he was awake, and he found himself suffering in agony, accompanied by a fever that did not subside for another day or two.

By comparing and contrasting the cases of Yuhua and Shenghuo - the enforcers of Pingtan village and Xiyao village, respectively - it became quickly apparent that the Shenghuo, as the head enforcer, was privy to the various details of his missions, such as the identity of his targets and their exact locations. On the other hand, Yuhua, as just a regular member of the team, did not have access to such information. The commonalities found within the tales of these two enforcers - who resided fairly far from each other and were mutually unacquainted - would suggest that the circumstances surrounding one's death was determined entirely by the will of the underworld, rather than the individual's state of health. When the lords of the underworld sent out their enforcers to collect expiring souls, they paid absolutely no heed to the physical health of the spirits' vessels. This concept completely uprooted the traditional understanding of mortality, as the core factor affecting one's lifespan may not be their physical health at all, but, rather, the lifespan written down on their "book of life and death".



In other words, one may be perfectly healthy at the prime of their life and suffering from no illnesses whatsoever, and still die a sudden death, simply from having their soul taken away by the underworld enforcers.

←Pingtan Village



Yuhua Wu, who had served as an underworld enforcer for 28 years

Interview Note: 1. Virgin Media Interview: Yes; 2. Interviewee: Yuhua Wu; 3. Location: Yuhua's home; 4. Interview Date: 28-Apr-2016; 5. Interviewer/Cameraman: Changzhen

### **The Anonymous Enforcer of Paotian Village, Pingdeng Township, Guangxi**

The subject of this case was born in 1958, in the village of Paotian, located within the Pingdeng township of Longsheng county, in the province of Guangxi. He passed away around the year 2006, at approximately 48 years of age.

Zhiyong Su came from the village of Diling, located within the Lejiang township of the same county. When Zhiyong was 18 years old, he worked at a winery alongside the subject of this case, who had been 30 years old at the time. Noticing his coworker's sickly complexion, Zhiyong asked him what was wrong, to which he answered, "I am not like you guys, going home after a day of work to sleep soundly in your beds. After a day of hard labor, I still have to go out all night at the request of Yama, running around smiting people." The "smiting" he mentioned was none other than the "executions" performed by the underworld enforcers, who visited expiring souls as commanded by Yama, terminating their lives as preordained in the book of life and death.

This person told Zhiyong Su that his soul usually departed at the command of Yama after he had fallen asleep, traveling dozens of miles by flight in a matter of four or five seconds. Before his departure, Yama would show him the relevant entries in the book of life and death, which usually indicated the name and location of the individual in question, with a checkmark at the end. Once his orders had been received, he would fly over to carry them out. The enforcers always traveled in groups of four, and he would never dare to strike anyone beyond the individual relevant to his orders.

Zhiyong, being young and ignorant, had never heard of such a thing before, and refused to believe in his coworker's tales at first. Not long after, however, there was news of a mysterious death occurring in the Jiangtou district of his home town, Diling village. On May 23, 1988, a normally very healthy woman in her thirties (who had married into the family of Wu from the Dazhai area of Diling village) suddenly began suffering from stomach pains, and died abruptly on the same day. The villages of Diling and Baotian were quite far apart, requiring a good three hours by motorcycle.

Nevertheless, Zhiyong's coworker told him the next day, "The woman who died in your village - we smited her yesterday." Zhiyong's brother-in-law, who had been listening in, was infuriated upon hearing this, and asked the man, "How could you guys do such a thing! She was barely in her thirties, and had elders and children to take care of! She was perfectly healthy and at the prime of her life - how could you kill her like that?" In reply, Zhiyong's coworker told him that this particular order was in fact delivered by four Yamas at the same time. One of them, sporting a white beard, had told the enforcers, "This woman should be dead; in fact, she had outlived her entry by an entire day. The four of you must go get her immediately; if one of you can't do it, you must all smite her until the deed is done." As he recalled, his team of enforcers arrived and saw that the woman was very healthy indeed, so they all descended upon her with wooden hammers and struck her down.

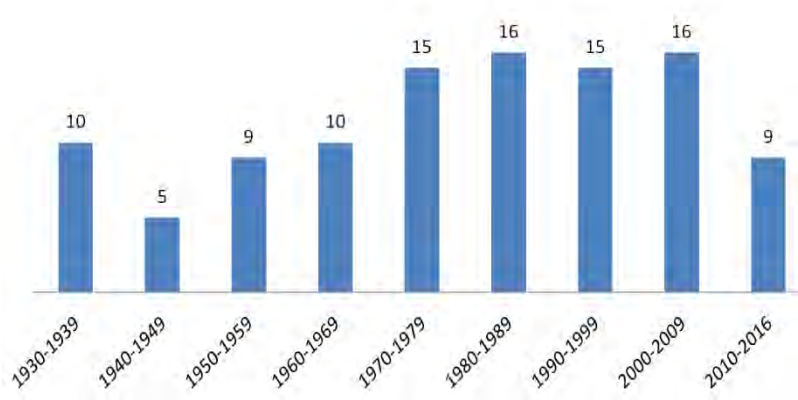
Being the headstrong young man that he was, Zhiyong still remained somewhat skeptical of his coworker's tales. When they were working together on a house construction project in the village of Paotian, his coworker told him, "If you still don't believe me, why don't we make a bet? I predict that the carpenter named so-and-so would die a certain death by noon tomorrow." Hearing this, Zhiyong grew even more skeptical, as the carpenter named by his coworker was working right there by their side. He was a healthy man, not elderly, and appeared nothing less than perfectly fine. The next morning, this carpenter was in the middle of his work when he suddenly began experiencing a sharp abdominal pain. The carpenter immediately dropped what he was doing and returned home. In the end, he really did die before midday. Zhiyong's coworker confided to him, "I wasn't the one to smite him this time. It was an enforcer from Sanjiang." At the time, Zhiyong thought that it was very unwise of his coworker to reveal such secrets - how could he just go around telling everyone about "smiting" people? Zhiyong also noted that his coworker rarely ate fish or meat, and never touched alcohol.

In addition to carrying out the tasks assigned to him by Yama, Zhiyong's coworker was also able to project his spirit at will after falling asleep at night. Even far-away places like Guangzhou - which was several hundred miles away - could be reached within seconds. One morning, Zhiyong's coworker bragged to him, "I took a trip last night - there were so many beautiful women there!" According to Zhiyong's coworker, even Yama wasn't infallible and may very well hand down a wrong order.

Whenever such a situation arose and Yama noticed that someone had been wrongfully killed, he would command some enforcers to escort the poor soul back to its body, allowing the mortal to resurrect from the dead. However, there was a condition - the body of the deceased must not be buried. This was the rationale behind the Chinese tradition of leaving a corpse in its deathbed for seven days before placing it into a casket and burying it; by doing so, people made it easier for deceased souls to return to the living, just in case Yama made a mistake.

# Data on the the Reincarnators

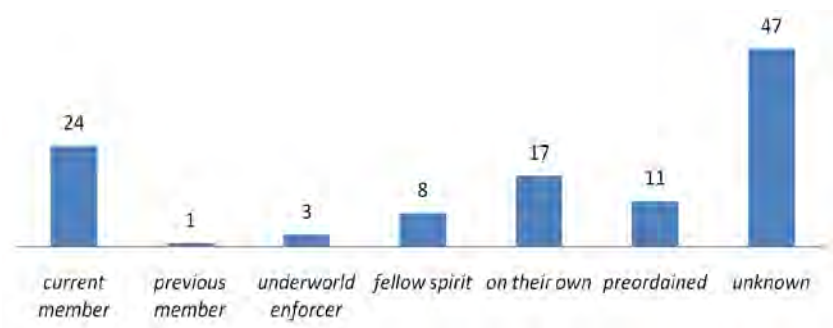
## 1. Birth years of Reincarnators within this book



1930-1939: 10; 1940-1949: 5; 1950-1959: 9; 1960-1969: 10; 1970-1979: 15; 1980-1989: 16; 1990-1999: 15; 2000-2009: 16; 2010-2016: 9.

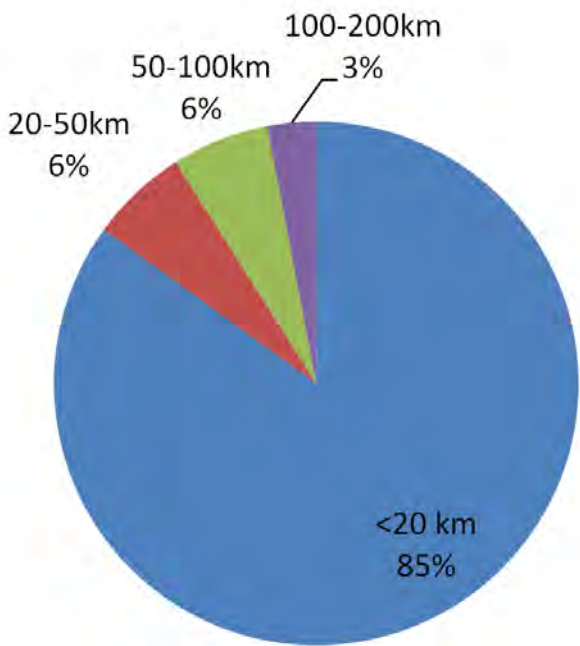
Note: The number of cases found between the years 1930 and 1969 may actually be much higher than reported, the reason being that many of these subjects may have passed away long ago and could not be interviewed.

## 2. The relationship of the Reincarnator to his/her spiritual guide



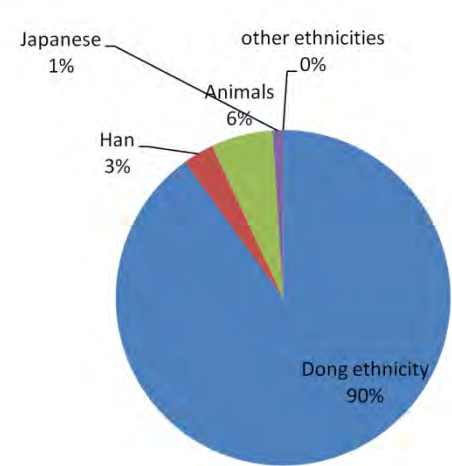
In total, there were: 24 cases of guidance by a family member from the Reincarnator’s current lifetime, 1 case of guidance by a family member from the Reincarnator’s previous lifetime, 3 cases of guidance by underworld enforcers, 8 cases where the Reincarnator reached their destination with fellow spirits, 17 cases where the Reincarnator reached their destination on their own, 11 cases of preordained reincarnations, and 47 cases where the identity of the guide was unknown.

**3. Distance to reincarnation (as measured between the location of the past life’s death, and the location of the present life’s birth)**



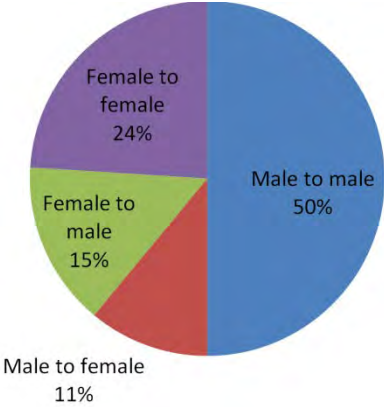
There were 45 cases of local reincarnation (within the same village), and 55 cases of non-local reincarnation. In 85 cases, the subject was reborn within 20 kms. In 6 cases, the subject was reborn within 20 to 50 km. In another 6 cases , the subject was reborn in between 50 to 100 km. In the remaining 3 cases, the subject was reborn in 100 to 200 km.

4. Ethnic composition



Amongst the past lives of all R eincarnators, 90 were of the Dong ethnicity (also known as the Kam people), 3 were Han (the majority ethnicity of China), and 1 was Japanese. 6 cases were reborn from animals, and there were no cases of reincarnation from any other ethnicities. Amongst the present lives of all Reincarnators, 100 were Kam, and none were of any other ethnicities.

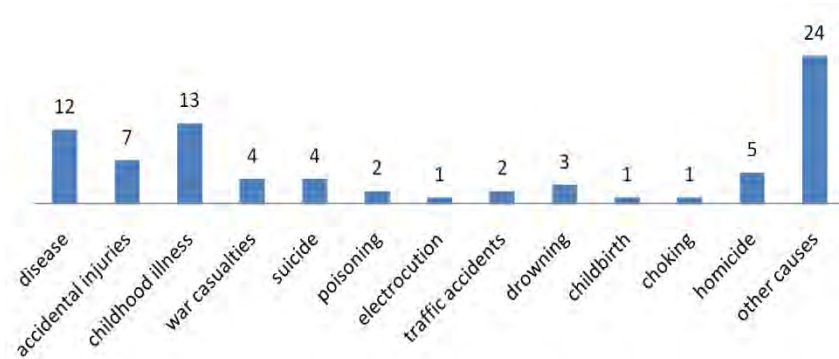
5. Variations in gender



Male to male: 50%; Male to female: 11%; Female to male: 15%; Female to female: 24%

Amongst the past lives of all Reincarnators, 61 were male, and 39 were female. Amongst the present lives of all Reincarnators, 65 were male, and 35 were female. There were 50 cases of reincarnation from male to male, 24 cases of reincarnation from female to female, 11 cases of reincarnation from male to female, and 15 cases of reincarnation from female to male. In total, there were 26 cases in which the genders of the subject changed throughout reincarnation, and 74 cases in which they did not.

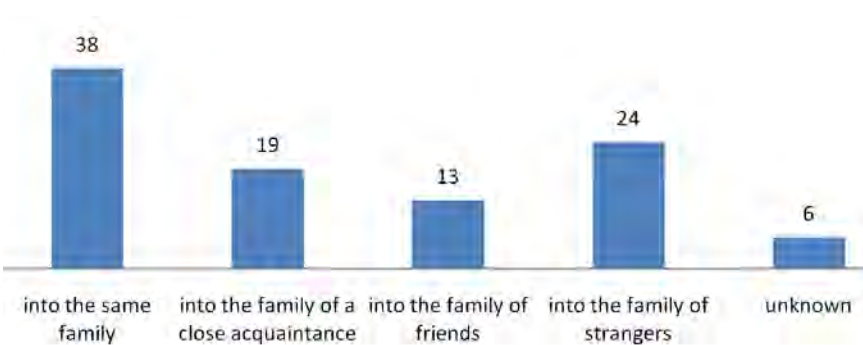
6. Causes of premature deaths (did not die from old age)



12 cases of disease, 7 cases of accidental injuries, 13 cases of childhood illness, 4 cases of war casualties, 4 cases of suicide, 2 cases of poisoning, 1 case of electrocution, 2 cases of traffic accidents, 3 cases of drowning, 1 case of childbirth, 1 case of choking, 5 cases of homicide, and 24 cases of other causes. Total: 79 cases

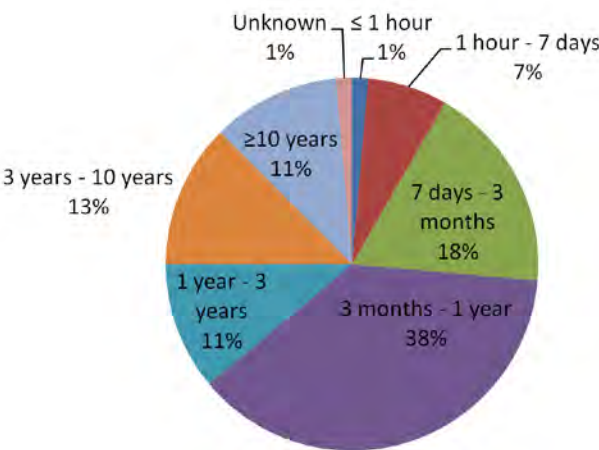
Ratio between premature deaths and those who died peaceful from old age is 21:79

7. The relationship between the targets of reincarnation and their respective past lives



There 38 cases of reincarnation into the same family, 19 cases of reincarnation into the family of a close acquaintance, 13 cases of reincarnation into the family of friends, 24 cases of reincarnation into the family of strangers, and 6 cases where the relationship was unknown.

8. Reincarnation wait time (time spent in the afterlife)



≤ 1 hour: 1; 1 hour - 7 days: 5; 7 days - 3 months: 13; 3 months - 1 year: 27; 1 year - 3 years: 8; 3 years - 10 years: 9; ≥ 10 years: 8; Unknown: 1  
Maximum: 26 years; Average: 666 days

9. Geographical distribution of the Reincarnators' villages

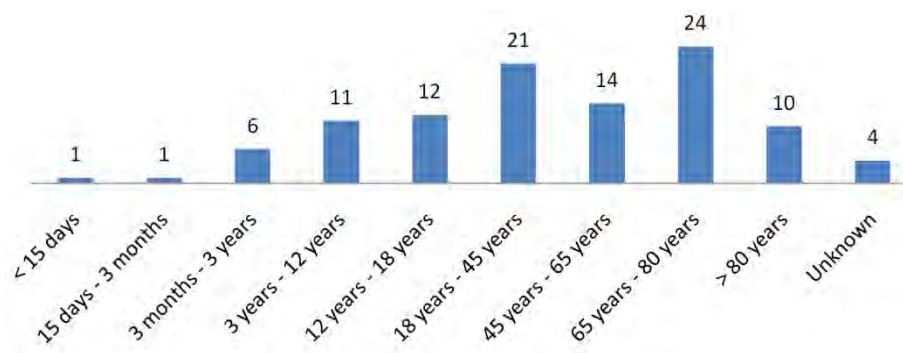


Pingyang: 24; Matian (District): 17; Dongjiang (District): 6; Xinzhai: 9;

Zhutang: 6; Gaobu:3; Diling: 19; Xiyao: 6; Others: 10

Note: the village of Pingyang includes “Tangtou” and “Zhaiyang”; the district Matian includes, Matian, Tongmu, an Ma’an; the district of Dongjiang includes Dongjiang, Laozhai, and Menglong.

10. Age distribution of the Reincarnators’ past lives



< 15 days: 1; 15 days - 3 months: 1; 3 months - 3 years: 6; 3 years - 12 years: 11; 12 years - 18 years: 12;18 years - 45 years: 21; 45 years - 65 years: 14; 65 years - 80 years: 24; > 80 years: 10; Unknown: 4

Average: 42 years. The average age of the Kam people: 68 years (data from 2000)

## Conclusion

After half a year of interviews, during which I spoke at length with 100 Reincarnators from the area between Hunan and Guangxi, whom had intact memories of their past lives, I arrived at several preliminary conclusions. These I will now record to better help the readers understand the book, and I look forward to hearing your unique interpretations and understandings.

The veracity of these 100 cases of reincarnation should be self-evident. For one, none of the subjects came out in adulthood. In the vast majority of cases, they began to talk about the names and various details of their past lives ever since they learned to talk. In addition, they all insisted on visiting their past homes, managed to recognize the items they had used in their past lives, and showed a great degree of intimacy with their previous family members. Secondly, the identities of most of the subjects documented in this book had been verified by both their present and their past families. For example, the subject Junhao Wu from the village of Hengxi visited his old home when he was two. When Laifu Li, the daughter-in-law of his past life, saw the birthmark on little Junhao's arm, she went through a short verification process and quickly began to call the boy her "mother". The reason was that the boy's birthmark was almost entirely identical to the one made by herself on her late mother-in-law's in shape, color, and pattern! In another case, Yuzhou Wu from the village of Matian was so overcome with grief at his past life's mother's funeral, that he cried until his body went into seizure. Thirdly, the Kam people who lived in these areas were very honest and simple folks. The inhabitants of these rural villages do not even shut their doors at night - how could there be any motivation for such fabrication? In fact, there were many Reincarnators who would be extremely hesitant to admit they have past memories after growing up. Most parents would clamp down on their children for talking about their past lives or the afterlife, forcing them to drink red carp gruel, which, according to local wisdom, would erase their past memories. This clearly suggested that most locals did not actually want their children to remember their past lives, as they

believed that these memories would bring pointless trouble and hinder the child's growth. Lastly, more than half of the reincarnators bore birthmarks or birth defects related to their respective past lives. This could be seen as physical evidence.

In the paragraphs that follow, I will present the three main conclusions drawn from this field study.

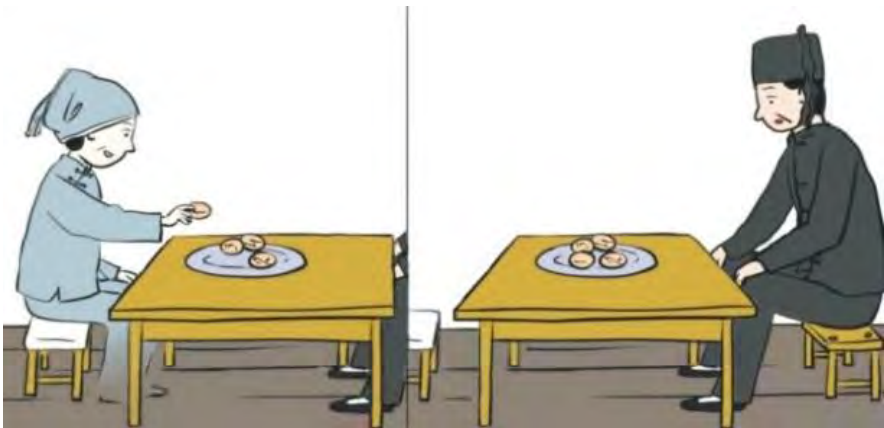
### **I. One Space, Two Worlds**

When I was interviewing the subjects, I placed an emphasis on the events of the "afterlife", as experienced by the soul that departed their past lives' bodies upon death. The testimony of these subjects led to an ultimate conclusion regarding the relationship between the land of the living and the land of the dead, namely, that they existed in the form of "one space, two worlds". To further expound on this conclusion, we can enlist the help of the traditional Chinese theory of the Yin-Yang dichotomy - that all things, whether dead or alive, had two aspects: the "Yin", which was their immaterial soul, and the "Yang", which was their material form. The defining characteristic of a spirit was that it had lost its "Yang" - the material aspect - and only retained their "Yin" - their immaterial aspect. As such, these spirits could only exist in the spiritual realm. Even though they were able to see the world in almost exactly the same way as the living, what they were actually seeing were the souls of everything, not their material forms. The food consumed by these spirits were also nothing more than the essence of the food, and they could only ever communicate with other spiritual beings. The reason why spirits were able to see the living, but not the other way around, was that the material bodies of the living were also inhabited by spirits, which were identical in appearance to their host bodies. This, obviously, would allow the living to be seen by the dead. On the other hand, the eyes of the living (with a few extremely rare exceptions) were only capable of detecting material forms, not spiritual beings. To illustrate this point with an example, I would ask the readers to recall the events described in one of the earlier cases. After Liu Gu - the past life of Huifeng Wu - had passed away, her husband was heartbroken and consumed with longing. Whenever he cooked meals, he would leave a seat for her to sit in, and set

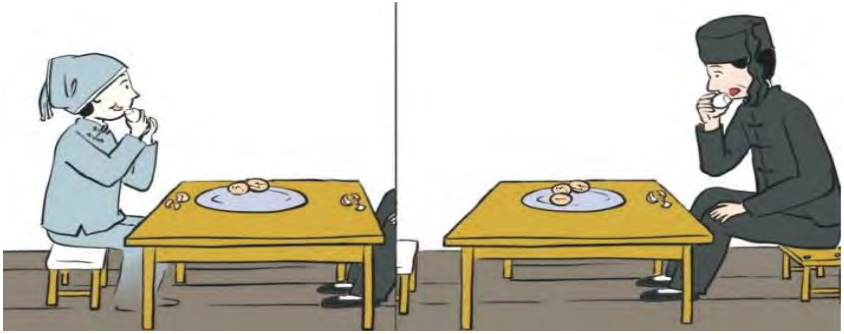
the table as if she would partake in the meal. Then he would light the incense and call upon her, at which point, Liu’s spirit would return and dine with her husband.



1. The spirit’s viewpoint: The spirit of Liu Gu sits across from her husband, and the two are about to dine on some eggs. The spirit was able to see the living, but the living could not see the spirit.



2. The spirit’s viewpoint (left), compared to that of the living (right): the spirit picks up “egg” #1 ( in actuality the egg’s essence). From the perspective of the spirit, there are now only three eggs remaining in the plate. From the perspective of the human, however, there are still four.



3. The spirit's viewpoint (left), compared to that of the living (right): the spirit is eating egg #1, which she had previously taken. At the same time, her husband takes egg #2 from the plate. At this point, only egg #3 and egg #4 remained on the plate from the perspective of the spirit. On the other hand, the husband, as a member of the living, would still see three eggs remaining on his plate. From his perspective, only egg #2 had been taken from the plate.

When a spirit took away an egg, the number of eggs never decreased from the perspective of the living. However, when the living took an egg, that egg would disappear from the plate from both the perspective of the living and the perspective of the spirit. The reason behind this was that the spirit existed only in the spiritual realm. As such, its hands were only capable of interacting with the essence of the egg. On the other hand, when a living person - who was a combination of both Yin and Yang - took away the egg, the material form of his hand would interact with the material form of the egg, while the spiritual essence of his hand would interact with the essence of the egg. In addition, if the living were to consume egg #1, the egg would taste noticeably more bland. Upon consumption, the egg would only nourish his body without feeding his soul, because the essence of the egg had already been consumed by the spirit of his deceased wife.

Even though the living would still be able to see the material form of the food after it had been eaten by a spirit, the food would now be devoid of soul, and would thereby become inferior in quality. For instance, in the case of Shike Wu from the village of Xinzhai, the spirit of a young Shike often left its host after he had fallen asleep. He would fly over to the home of his past life, located in the village of Tongmu, and steal tangerines from his past wife's basket. He would take two or three at a time, and after a while, he had taken half of the tangerines from the basket. Later, Shike's past wife Ruying

Wu complained that the tangerines in the upper half of the basket had inexplicably rotted, while the lower half had remained completely undisturbed. This was the world's first solid piece of proof that soulless foods were more prone to spoilage.

As can be understood from the above, everything in the universe has a corresponding soul. All things in the universe can come into being and can perish at different times from their corresponding souls. For example, a baby such as Lichun Wu may not yet have a soul when it is born. In the same way, a piece of clothing can be burned to ash, but its soul may still continue to exist. All things and their corresponding souls can separate from each other and exist independently.

There were two main ways in which the essence of non-living objects can become disembodied from their material host. The first was to have its essence displaced by a soul. If this were to happen, the material aspect of the object in question would become immediately separated from its immaterial essence. In the case of Caiyuan Wu, for instance, her spirit became disembodied after falling asleep when she was two years old, and went to retrieve (the essence of) her old walking stick, bringing it back to her current home. The second method by which the essence of non-living objects can become disembodied was through the application of fire, either in the form of burning or heating. For instance, if the family of a deceased individual burned the clothes he had left behind, the material aspects of these clothes would be turned to ashes, but their souls would remain available, should the soul of the deceased ever needed to take them for the afterlife. Sometimes, when a relative would like to inherit an item left behind by the deceased, they would first pass the object through the fire and say a prayer, and the soul of the object would become disembodied from its physical form. By doing this, the departed soul would be able to use the immaterial aspect of its old belongings, while the physical form remained available for his relatives to use.

The level of "power" possessed by different spirits in the afterlife varied greatly. Most spirits spent their time in the afterlife just as they would in the land of the living - eating, drinking, and executing various bodily functions (in the cases of Huifeng Wu and Zuiyuan Yao, it was clearly demonstrated that even spirits needed to excrete waste). A smaller number of spirits would be satisfied consuming just the scents of foods, and had no need to actually eat, drink, or excrete waste. There were also a few spirits

who possessed certain special gifts. For instance, the spirit of Yuyuan Wu was able to fly like a bird, the spirits of Shicai Wu and Shihang Wu were able to change their sizes, the spirit of Shike Wu was able to transform ropes into mice, the spirit of Zuiyuan Yao was able to move giant boulders, the spirit of Yunfeng Wu was able to turn on TVs, the spirit of Shimen Yang was able to travel from Guilin to the village of Dongjiang more than a hundred miles away by riding a cloud, the spirit of Liu Gu was able to fly to the city of Guangzhou nearly 250 miles away at night, the spirit of Wangyan Wu was able to see through its grave, and the spirit of Yongju Wu was able to change from the form of an eagle to that of a little girl, making itself visible to the living and even speaking with them. The bewildering variety in the nature of these powers may seem incredible from the perspective of the living, but the spirits were inhabitants of the spiritual world, which was worked completely differently from the land of the living. In its broad definition, the “spiritual world” included all locations accessible by spirits, including the realm of the mortals, the realm of the spirits, heaven, and hell.

## **2. The Cause of Birthmarks and Birth Defects**

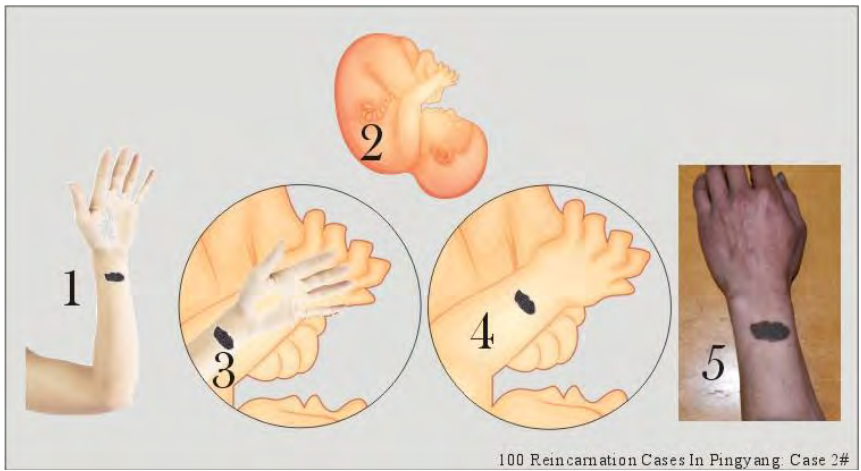
Nearly half of the cases in this book feature birthmarks or birth defects related to the subjects’ past lives.

When the body is injured, the soul’s spiritual body, which is as big as the physical body, may at the same time also be injured. For instance, if a body is penetrated by a bullet, entry and exit wounds will appear on the skin before the person dies, and the spiritual body will be left with the same wounds. If a body that is about to die or has just died is marked somehow, with the ash from the bottom of a cooking pot or tung oil for example, and the soul has not yet left the body (even if the physical body is already dead, the soul can still remain a short time before separating from the corpse, such as in case #5 of this book, Qingzhong Shi), then the soul of the material that left the mark may stick to the skin of the soul of the person in question.

Many cases in this book can prove that certain birthmarks and birth defects are consistent with marks or injuries on the spiritual body of the past life soul. Furthermore, such wounds or marks may be inflicted on the soul’s spiritual body either before or after death. Yuchun Yang (#1) recalls that when her soul’s spiritual body separated from the physical body after dying,

it had a mark left on it from where a tree branch had pierced her neck in her past life. Zhengbo Yao (#3) recounts that his cleft lip and palate in this life are caused by an injury incurred to his soul's lip and palate while in the underworld after having crossed over from his previous life. Liuqing Yao (#15) was born missing four fingers on his left hand, and before he was born his grandfather dreamt that a young man missing four fingers on his hand had entered the house. On the night that Yonghe Meng (#39) was born, his past life uncle dreamt of Yonghe in his previous life returning home from battle and entering the Meng family home, his head as red as blood. He went to check the next day, and it turned out that newborn Yonghe Meng's head was indeed blood red in color. After all of these souls with their wounds and imperfections entered their respective fetuses, the fetuses may have been stimulated to produce identical birthmarks or birth defects.

The locations of many of the birthmarks mentioned in this book have shifted position on the body from where they were located in the previous life. Perhaps when the soul's spiritual body was entering the new fetus, it hurriedly "put on" the curled up outer shell of the fetus, causing some inversion or reversal. The process of entering the fetus may be that the spiritual body essentially "puts on" the outer skin of the fetus, and the seed of consciousness of the soul entering the fetus may reside in a certain part of the fetus and is not affected by the reversal. Ningle Shi (#8) has a birthmark on his bottom from a burn inflicted on his shoulder in his past life, and an imprint that was made on Wensong Wu's (#6) bottom in his past life reappeared as a birthmark on his head in this lifetime. It is supposed that these two instances were caused by a "reversal of head and tail" during the reincarnation process. The mark on Junhao Wu's (#2) corpse in his past life was made on the underside of his left arm, but after reincarnating it had transferred to the backside of his left arm, presumably as demonstrated in the following diagram:



1. The mark was on the inner side of the arm in his past life.
2. The fetus did not originally have this birthmark.
3. The spiritual body of the soul entering the fetus bore this mark.

When entering the fetus, the marked left arm of the spiritual body was turned 180 degrees and inserted into the fetus's left arm. The thumb of the spiritual body fit into the pinky finger of the fetus and the pinky finger into the thumb. We occasionally make the same mistake when we put on gloves.

4. The "soul of the birthmark" on the soul entering the fetus incited the appearance of a birthmark on the backside of the fetus' left arm.

5. After the baby was born, the birthmark could be seen on the backside of the left arm.

Birth defects relating to past lives can be divided into two categories. In one category are physical disabilities and in the other problems of bodily function that are not visible. These invisible functional problems can manifest as impairment, such as with Shenghuai Yang (#72), who had an injury from a fall in the later years of his previous life, causing impaired movement in the corresponding leg in this lifetime. They can also manifest as greatly enhanced ability, such as in Yongju Wu (#31), who was a hawk in her past life, giving her visual perception that is more than ten times stronger than that of the average human being.

After an external soul enters a fetus, it begins to significantly influence the fetus' development and can, for example, develop deformities on the

fetus' body corresponding to deformities present in the soul. It can also significantly alter the fetus' appearance and skin color, as with Xiaolü Lu (#18) who greatly resembles his past life self. In many of this book's cases, the soul entered the fetus within 24 hours before the birth. Therefore, the process of the soul entering and "carving out" a place in the fetus can be completed in as little as one day.

Of course, if the past life body or spiritual body incur injury, it will not necessarily cause birthmarks or birth defects in the current life. For example, Fengqin Wu, featured in this book, had his right ear hacked off during a Cultural Revolution struggle session in his past life, and such force was used that his right shoulder was lacerated as well. Reincarnated as Yong'er Wu (#19), her right shoulder has a birthmark identical to the past life wound, but her right ear is completely intact. With a past life injury, such as this right ear that was cut off, the right ear of the spiritual body may also have been missing. After this, the soul may have regrown the right ear in the underworld or, even though the the soul was missing its right ear when entering the fetus, it was not able to dissolve the fetus' right ear for whatever reason.

### **3. Double and multiple souls**

In "100 Reincarnation Cases in Pingyang", there are nine cases of a body having two souls in its past life and one case in which the body had six souls. The cases of people with two souls are: Suyan Wu, whose primary soul reincarnated as Yuyuan Wu (#14) and whose secondary soul guarded the grave; Jun Shi, whose primary soul reincarnated as Little Jun Shi (#17) within one month and whose secondary soul reincarnated as Xiaolyu Lu (#18) after fifteen years of watching over the grave; Fengqin Wu, whose primary soul reincarnated as Yong'er Wu (#19) and whose secondary soul reincarnated as an anonymous boy from Pingtan Town (#21); Yuan Rong, whose primary soul reincarnated as Caiyuan Wu (#24) while the secondary soul guarded the grave; Jiawen Wu, whose primary soul reincarnated as Qiqi Wu while the secondary soul guarded the grave; Xiuyi Yao, whose primary soul reincarnated as Xiuyi Yang (#26) while the secondary soul watched over the grave; Shi Yao, whose primary soul reincarnated as Leyuan Yao (#27) and whose secondary soul is suspected to have guarded the grave;

Shengxian Yang, whose primary soul reincarnated as Shike Wu (#28) and whose secondary soul appeared before his wife several times a year for a period of 20 years; and Chengliang Shi, whose primary soul reincarnated as Meng Yang (#30) and whose secondary soul appeared to his wife for 24 years. Liu Gu had six souls separate from her body after she died. Her primary soul reincarnated as Huifeng Wu (#23). As for her secondary souls, one guarded the grave, and the remaining four went their separate ways and reincarnated. According to Huifeng Wu, she saw ghosts made up of pairs of two spirits at the graveyard. The spirits in each pair were completely identical in appearance, having come from the same deceased body. She also occasionally saw three identical spirits grouped together.

In two cases recorded in this book, two souls have separated from the same person and gone their separate ways to reincarnate, but only one case is completely verified—that of Jun Shi. His primary soul reincarnated as Jun Shi (#17) within one month, and his secondary soul spent fifteen years watching over the grave before reincarnating as Xiaolyu Lu (#18). The secondary soul, who guarded the grave and reincarnated as Xi aolyu Lu seems to show more attachment to and fondness for his past life wife and daughter than the primary soul. One can see that even though a body may contain two or more souls, the energy, character and talent of each soul may be very different despite the fact that they are identical in appearance to the deceased body from which they separated.

How does a pair of souls jointly guide one body? Referring to the case details of Jun Shi and the underworld enforcer Yuhua Wu (#99), the author surmises: two souls leading one body is akin to two people in one car—there is only one driver. If there is only one person driving and this driver gets out of the car, the car will naturally stop. But if there is a “co-pilot”, even if the driver gets out of the car, the “co-pilot” can still continue to drive. The driver is the primary soul, and the “co-pilot” in the passenger seat is the secondary soul. Obviously the primary soul is controlling the body, but the secondary soul can still have experiences similar to those of the primary soul. The underworld enforcer Yuhua Wu confirms that when an underworld enforcer receives orders to capture somebody’s primary soul, if there is no secondary soul, then the physical body appears dead immediately. However, if there is a secondary soul, then this secondary soul can continue to sustain the body and survive, though for no more than seven days.

#### 4. Physical Inheritance and Spiritual Inheritance

Many of the cases documented in this book provided solid proof that the spiritual characteristics of Reincarnators - such as their personalities, preferences, and talents (in fields such as music, mathematics, logic, management, linguistics, or social skills) - were brought to them by the incarnating spirit, rather than their physical body or the genetics of their parents. In other words, parents were only able to pass on certain aspects of their physical body to their children. In some cases, the physical appearance of the children may even resemble their past lives more than they do their parents. The cases of Xiaolyu Lu and Shenghuai Yang, both documented in this book, demonstrated this phenomenon. Professor Ian Stevenson from the University of Virginia had once come across a boy by the name of Maung Zaw Win Aung in Myanmar. The boy had the appearance of a bona fide Caucasian, but his parents were without a doubt natives of the land. According to the boy, he was the reincarnation of a Caucasian pilot, who had died in a battle in Myanmar during the Second World War. (*Where Reincarnation and Biology Intersect*, Ian Stevenson, 1997, 157)

After interviewing the 100 cases of reincarnation, it was discovered that, in the vast majority of these cases, the personalities, intellectual capacities and preferences of the subject and his or her past life were extremely similar to each other, as the two incarnations shared the same soul. For instance, the past life of Shilei Shi had electrocuted himself to death while trying to fish, and his subsequent incarnation were up to the exact same shenanigans again when he was in the fifth grade. The past life of Yuchun Yang had fallen to her death while climbing a tree, and her subsequent incarnation still loved to climb trees all throughout childhood. Jiacan Yao from the village of Matian was able to sing extremely difficult traditional Kam songs at two or three years of age, despite having never been taught; this was the result of her past life being the best singer of the village. These cases demonstrated that the soul not only brought memories with it as it reincarnated, but may also bring along all manners of talents, hobbies, or specific skills (although subjects such as literacy, math, and science would need to be reacquired).

Certain characteristics, such as one's personality or preferences, were so deeply ingrained into the soul, that not even death would be able to modify them. As the traditional saying goes: "mountains may rise and fall,

and rivers may change their courses, but one's nature was set in stone." The exact characteristics displayed by the soul may sometimes see minor variations, however, when the respective environments of two incarnations varied by a sufficiently large margin.

The case of Lichun Wu from the village of Diling revealed that parents were only able to create the physical body of a fetus, but not its soul. The fetus itself possessed a sort of essence with no consciousness - the "aspect of Form", and it could not become a full person until the consciousness-bearing spirit had incarnated into the body. For ninety days after his birth, Lichun Wu did not smile, made no expressions, and did not interact with his parents whatsoever. On the ninetieth day, the spirit of the late Renkou Wu from the same village incarnated into Lichun's body, and the baby underwent an immediate and fundamental transformation. Not only did he begin to smile and show facial expressions, he also began to interact with his parents. The children of notable musicians were often also musicians, such as the Straus family, and the children of notable scientists were often also scientists, such as Madame Curie. The reason behind this phenomenon was that spirits often sought out similar families for reincarnation, or families whose fate intersected heavily with their own. Even though the spirits of parents and their children do not have any direct relationship in terms of inheritance, the courses of their fate were often heavily intertwined, as scientists often mingled and intermarried with other scientists, and musicians often mingled and intermarried with other musicians.

### **Concluding remarks**

First of all, everything has a soul. Secondly, a body may have one, two or many souls. As for the individual functions and interrelationships of the different souls in one body, further research is needed. Third, people's personalities and natural talents are mainly determined by their reincarnated soul. Soul research is both an ancient and brand-new field, and I hope that this book has opened up a new window of discovery for the reader.

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