

Frontiers of Knowledge’s Chapter Summary on Investigations of Reincarnation

The three reincarnation investigations have different emphases and employ different research methodologies, but each provides strong findings supporting the concept of reincarnation.

- Investigations of children who remember (CWR)
- Helen Wambach’s group past-life historical regression investigations
- Independent reincarnation cases and semkiw’s reincarnation hypothesis

The integrated significance of these findings is made even stronger by their overlaps (and with the information provided in the spiritual regression discoveries of chapter 8). Overall, I believe that the three independent approaches to reincarnation provide a broad, robust exploration of the reincarnation hypothesis. For me, the cumulative research findings and “evidence” on reincarnation provided by CWR investigators, Wambach, and Semkiw achieve a significant level of proof for the reality of reincarnation. And Semkiw, the CWR investigators, and others continue to add new cases and information supporting the reincarnation concept.

Stevenson, Tucker, and other researchers of the CWR phenomenon contribute investigated accounts of past lives lived in the twentieth century that have been corroborated by people still living and from available public records—the most significant being the cases where the location of birthmarks on children correspond to autopsy records of wound or injury locations associated with their previous personality.

Wambach’s past-life group regression study provides descriptions of lifestyles that are generally consistent with historical trends for social status, clothing, footwear, eating ware, and diet. The great majority of Wambach’s

subjects recalled simple, lower-class lives, rebutting one of the general criticisms levied against past-life data—that people only remember living as famous individuals. Wambach’s research also provides strong evidence that her subjects remembered past lives associated with their souls and not just those for which they had affinities.¹ Otherwise, why would her mostly female subjects recall as many male lives as female ones? And similarly, why would her mostly white, Caucasian subjects recall more lives in which they were non-Caucasians? Tucker concludes that none of the alternatives to reincarnation proposed for the CWR phenomena could explain all the evidence. This strengthens Wambach’s contention that her subjects remembered past lives associated with their souls.

Through his research, Semkiw improves our understanding of reincarnation by identifying some of its key characteristics: continuity of the soul’s human appearance, personality traits, modes of expression, and family and friends from lifetime to lifetime. CWR cases for which photographs are available support Semkiw’s hypothesis on the similarity of facial appearance between lifetimes.

Recalled past lives over a four-thousand-year span by the great majority of Wambach’s study participants support the concept that humans have a soul consciousness that has been involved in multiple earth incarnations, and CWR investigations provide descriptions of human consciousness being involved in at least one previous earth incarnation. For me, this implies that consciousness exists between human lives in another, probably nonphysical, realm. This possibility is also supported by the NDE evidence in chapter 5 for consciousness existing independent of the physical brain

explains the human experience of remembering past lives as one of having an affinity for different historical figures or periods.

¹ This is Laszlo’s hypothesis about reincarnation in *Science and the Akashic Field* (160–61). Laszlo does not recognize the continuation of the human personality’s memories through the human soul, and he

and by NDE accounts describing experiences by the individual's consciousness in a spiritual realm.

² Some of the children in the CWR cases also had memories of another realm for the time between their previous personality's death and their birth.

As I described in chapter 5, I have come to see that scientific and general acceptance or rejection of new spiritual concepts and the information/evidence supporting them occur within the worldview we accept for the nature of reality. In a worldview that recognizes the reality and importance of subjective, spiritual experiences, we can openly examine and assess the information and evidence presented here. Within a materialistic, physical reality–based world-view, these are automatically ignored or rejected with arguments based on physical-reality-only scientific concepts and logic. This is what I believe accounts for the scientific community's lack of response to Stevenson's discoveries.

The main case for this new worldview is provided by the scientifically trained researchers described in this chapter and chapter 5, who have moved beyond their initial skepticism and find these new phenomena and experiences worth investigating and studying.

Within this new worldview, the information gathered here—some of which can be considered evidence—points to the reality of reincarnation. The spiritual regression accounts of between-lives experiences of the spiritual realm that I introduce and examine in the next two chapters offer additional support for reincarnation as part of an expanded worldview of reality and one of the key elements in my strong consciousness and spiritual framework presented in the Part 1 summary at the end of chapter 4.

² Additional support comes from the fourth session of Wambach's study, in which glimpses of a preincarnation existence in a spiritual realm were experienced by approximately half of Wambach's study participants. The results for the fourth session are not reported in Wambach's *Reliving Past Lives* but are presented in her companion book, *Life Before Life* (Bantam, 1979), 168–71.