

**REINCARNATION. A STUDY OF THE
HUMAN SOUL: IN ITS RELATION TO
RE-BIRTH, EVOLUTION, POST-
MORTEM STATES, THE COMPOUND
NATURE OF MAN, HYPNOTISM, ETC.**

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Reincarnation. A Study of the Human Soul: In Its Relation to Re-Birth, Evolution, Post-Mortem States, the Compound Nature of Man, Hypnotism, Etc. by Jerome A. Anderson

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JEROME A. ANDERSON

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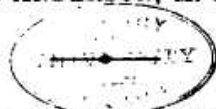
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Study of the Human Soul

IN ITS RELATION TO RE-BIRTH,
EVOLUTION, POST-MORTEM STATES, THE
COMPOUND NATURE OF MAN, HYPNOTISM, ETC.

BY

JEROME A. ANDERSON, M. D., F. T. S.



"It is decisive of the question whether the Soul exists if among the activities and emotional states of our being there are to be found such as do not belong to our bodies."—ARISTOTLE.

FOURTH EDITION

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PREFACE TO THE SECOND EDITION.

THE exhaustion in a few months of the first edition of this work is a most gratifying evidence of the wide interest now taken in Theosophy, but it places the writer under the necessity of issuing a second with but little advantage from adverse or friendly criticism, or from farther thought and study upon that portion of Theosophical Philosophy with which it deals. A few points will be further elucidated, and ambiguous sentences cleared up, and the endeavor made to drop something of purely technical phraseology. The body of the work, however, must remain substantially the same.

J. A. A.

PREFACE.

THESE pages are intended to present, in as concise a form as possible, an outline of certain phenomena in nature, together with logical and philosophical deductions therefrom, which go to prove, first, the existence of a soul, and, second, the repeated incarnation of this soul in physical bodies. No phenomena will be considered except such as have been fully verified and accepted as a portion of the *armamentarium* of modern science. That there are vast classes of genuine phenomena not acknowledged as genuine by science is well known; and, although fully entitled to an appeal to these in support of our position, it has been thought best to pass them by, and to meet modern scientific agnosticism entirely upon the territory of its own facts. It is believed that by thus "carrying the war into Egypt" more good may be accomplished in directing attention towards the higher spiritual aspects of these phenomena than if the argument were advanced into disputed domains. This completely bars access to an immense mass of so-called spiritualistic phenomena which, while very far from establishing the fact of spirit communication in the manner claimed by spiritualists, are still of great importance as illustrating many of the lower psychic faculties of man, and his essential independence of his body in their production. The numerous marvels of many countries, and especially of India, have also been omitted; for they, although partly accepted by scientists, who fancy they find in "glamour" and "collective hallucination" an explanation, are still an unclassified residuum, whose scientific explanation

itself needs to be explained even more than the phenomena for which it attempts to account. In short, the purpose of this book is to establish the fact of the existence and repeated rebirth of the soul by an appeal to logic and reason alone, based upon phenomena of such universal and every-day experience that all who choose may verify each successive step taken, or phenomenon to which reference is had.

The writer was bitterly antagonized by the idea of reincarnation when he first became familiar with it in Theosophic literature; but, after careful and earnest attempts to arrive at a philosophic or scientific hypothesis in harmony with natural phenomena which would render this view unnecessary, he was compelled by sheer force of facts and logic to accept it. The trains of reasoning followed, and the phenomena appealed to are outlined in these pages. They are issued in the hope of aiding others who may have become, as the writer had, biased toward materialistic views by a one-sided "scientific" education, to recognize this grand truth. The attention of inquirers is also called to the scholarly work of the late E. D. Walker, and to the occult, intuitional, and philosophic Manual by Mrs. Annie Besant, both being upon the same subject—Reincarnation.

J. A. A.

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The first part of the document
 discusses the general principles
 of the proposed system.
 It is intended to provide a
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 of the key concepts and
 objectives of the project.
 The following sections will
 describe the detailed
 architecture and implementation
 of the system.

The second part of the document
 describes the detailed architecture
 and implementation of the system.
 It includes a description of the
 hardware and software components
 and the data flow between them.
 The third part of the document
 describes the testing and
 validation of the system.





INTRODUCTION.

THE NATURE AND ORIGIN OF THE SOUL.

RECOGNIZING that the finite can never contain nor comprehend the Infinite, and that behind all finite manifestation there is necessarily an Infinite, CAUSELESS CAUSE, upon which speculation, for the reason just given, is useless, still, the Aspects of this Causeless Cause, as manifested in Time and Space, are legitimate subjects for examination, and afford a stable, and indeed the only, basis upon which finite intellect can construct a Philosophy of Life and of the Universe.

There are three Aspects of that which may be termed the Absolute, or Causeless Cause, which are immutably associated in all finite or conditioned existence—appear to be a common *crux* into which all phenomena may be resolved. Although two of these are at apparently opposite poles of Being, while the third would seem to have no necessarily real connection with either, yet there is no manifestation in which all three are not associated in some degree, so that it becomes evident that we perceive in them but differing facets or Aspects of the One Reality. To our perception, these three Aspects appear as Consciousness, Substance, and Motion, and from the standpoint of the recognition, not only of all three but of their eternal association with one another in the Manifested Universe, and with the Causeless Cause in the Unmanifested, this Study of the Soul will proceed.

The term "Soul" may be defined as a vehicle for consciousness. The latter, as one of the triple aspects of the Unknowable or Absolute, must be regarded as Infinite. Anything which, by limiting this infinity, enables consciousness to manifest upon finite and knowable planes is therefore classed as Soul. The Universal