



# The Physiology of Incarnation Process; Lessons from Pre-birth Experiences and Reincarnation-type Cases

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## ABSTRACT

Subjective sciences fail the cast iron scientific test of replicability and struggle to get acclaimed by the mainstream sciences; many of the parapsychological concepts fall into this group. The ensoulment process has significance in the ethical discussion of such diverse matters as induced abortion and embryonic stem-cell research. The most dynamic phenomenon in human physiology is the incarnation process, which distinguishes human beings from the rest of the animal kingdom even though the scientific evidence for the actual incarnation process may be admittedly fragmentary. A cluster of paranormal phenomena may be associated with it, such as telepathy, tele-somatic features, announcing dreams – those which convey information about the child a woman is carrying or going to be and apparitional experiences. Study of the incarnation process would be a valuable contribution to the embryonic and developmental physiology where such a phenomenon is not currently even thought about. This paper is an attempt to unravel the para-physics and physiology of the incarnation process gathering information from reincarnation type cases and pre-birth experiences. It also contests the ultra-reductionist views developing in particle physics. If near death experiences probably indicate where we go after physical extinction, pre-birth experiences hint us about our roots and the beginning of our spiritual evolution. Reincarnation may be only a scientific idea and not a scientific truth, but theoretical speculations presented in this paper may help to link neuroquantology with physiology and bring about further progress in this research arena.

**Key Words:** incarnation; reincarnation; intermission memories; consciousness; discarnate survival; tele-somatic influence

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## Overview

Near death experiences (NDEs) have gained a respectable position in scientific studies and, similarly, pre-birth experiences (PBEs) are phenomena awaiting such scientific acknowledgement. An international cross-cultural study of PBEs would be a valuable contribution to embryology and physiology. The idea of the incarnation process has been regarded as an arena mainly for theological considerations. Incarnation process has never been in the field of scientific research, but there are speculations about the reincarnation process. Applying that information, we are in a position to make certain hypothetical postulations about the physiology and

the paranormal elements involved in the incarnation process however erroneous they could turn out to be. Science involves forming a hypothesis, modifying and falsifying them. An embodiment phenomenon becomes relevant only if there is a non-physical factor that may exist in association with the brain and physical body. Subjective human attributes such as ethics, morality, respect for others, self-dignity, ability to trust each other, poetic awareness, creativity, unconditional love, empathy, compassion, and goal-oriented behaviour are attributes that cannot be imitated by robotic intelligence and these are properties of a non-biological factor that is in association with the brain.

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The world's major faith traditions embrace the concept of a spiritual body formed in another dimension which incarnates into the product of conception while in the embryonic or foetal stage. The evidence to consider the incarnation process is based on the information we have gained from reincarnation studies and certain cases of PBEs. The present paper does not treat reincarnation as a universal phenomenon and its doctrinal aspects are also excluded from consideration. As a rule, incarnation is a once only phenomenon and reincarnation is a rare exception to this norm, but the latter could supplement our existing scanty knowledge of the former. Reincarnation may be an anomalous phenomenon, but its study could be helpful in developing an approximate model of normal, physiological incarnation process. The process of human conception remained as a mystery until the embryologists unravelled it, but the incarnation process continues to be a mystery of mysteries. Reincarnation, if it is true, is only one form of survival after death and there could be continued spiritual evolutions in other non-physical dimensions.

All humans are incarnated personalities, and a very few may be reincarnated ones. From a non-reductionist point of view, every human being is endowed with an individualising principle or humanising principle – the spiritual body – that makes *Homo sapiens* distinct within the animal kingdom. Reincarnationists shy away from one fundamental question. For reincarnation to take place, there needs to be an initial generic incarnation to start with, so how did that come about? If so, there cannot be any reason why the phenomenon of initial incarnation should stop happening. In other words, a belief in reincarnation also entails a belief in the phenomenon of the first-time incarnation of spiritual bodies occurring all the time. It is true that research into reincarnation cases has not offered fool proof evidences, but the possibility of universal incarnation phenomenon should also be simultaneously explored, and it can enrich our knowledge of embryonic and developmental physiology. Cases of accidental reincarnation are helpful in bringing the concept of universal incarnation process into the realm of physiologists' imagination and supplement its theological understanding. Such an endeavour would offer a better definition of a human person suggesting that we are not mere electrical animals or quantum beings.

Even though the terms 'spirit' and 'soul' are commonly used interchangeably in modern usage, certain theologians may ascribe distinct meanings to the two. The tendency is to regard the soul as the vehicle of the spirit-the non-biological factor. If soul and spirit represent two distinct realities, it is likely that one of them incorporates within the physical body at a later time after conception than the other does. The origin of non-biological spiritual bodies remains an enigma, but its association with the foetal body can be outlined or understood with the experiences gained through reincarnation type cases. Quantum physics can only explain the mechanical quantum part of our consciousness and runs the risk of oversimplifying consciousness. The evidence for the very existence of a non-biological factor is obtained from survival research and therefore, is indirect evidence.

The current evidence for discarnate survival is germane to the present discussion. Our perception of consciousness that exists independent of brain is mainly based on evidence gathered through survival research. Dr Vernon Neppe, a neuropsychiatrist turned parapsychologist, has pronounced that the joined assemblage of proof for discarnate survival is overpowering so extraordinary that it might be viewed as experimentally fitting (Tymn, 2002). The commonly cited examples of evidence for discarnate existence are abundant. They encompass clinical death experiences, pre-death visions, shared death experiences, collective apparitions, some forms of mediumistic incidents – especially the ones that include cross-correspondence, drop-in interchanges and physical occurrences of children's memories of previous lives, electronic voice phenomena, instrumental trans-communication, transplant cases, and scientifically studied collective Marian apparitions. Gary Schwartz's soul-phone is an interesting development that requires close scrutiny and theological input (Schwartz, 2002; 2011a; 2011b; 2014). There are many other kinds of evidence that await rigorous scientific evaluation.

Alternative explanations are offered for most of the categories of evidence, super-psi being a factor in the counter-arguments. On the off chance that super-psi exists, it might be a workforce of the celestial body, the super-shin (spiritual body) or a definitive non-organic factor. As indicated by James Beichler, Super-psi is a similar element as that which endures physical annihilation (Beichler, 2008). If survival after death is a reality, it is logical to assume



that humans possess a high-energy body with the potential to power long-term non-corporal existence.

Everything should follow the logic of physics, however incomprehensible that is, and therefore the continuity of life after death should not be regarded as magical. If the spiritual body emanates from the physical realm, it cannot be expected to be immortal. For it to be long lasting, the spiritual body has to be formed in a higher dimension, from a superior kind of material, and to be incarnated into the physical body. Reincarnation cases, though not regarded as scientific truths, offer the best evidence for the existence of a long-lasting non-biological factor incorporated with the human body.

### *Universal incarnation and accidental reincarnation*

In its theological sense, incarnation generally implies a higher spiritual state descending or transforming itself to a lower physical state. In this discourse, I am using the term in its literal sense and is applicable to the embodiment phenomenon of all human beings who are first time around. The word derived from an old medical term “incarne” which refers to flesh growing over a healing wound. Reincarnation refers to re-embodiment phenomenon. Even if the idea of incarnation makes sense, it is perceptually inscrutable with the present day instrumentations.

In life, the spiritual body may exist in a personal spiritual space, well insulated from external intrusions. In the grand economy of nature, it is plausible that an unphysical body (a quantum body) grows along with the physical body, and that a non-biological body (a quantum-like body that is higher consciousness) has evolved in another dimension and incarnates into it (Pandarakalam, 2010a). Such a conviction counts with the perspective of John Beloff, who contends that if solid dualism exists, we may likewise need to acknowledge the presence of a grandiose pool from which every one of our individual personalities stems and to which each eventually returns (Beloff, 1994). This coeval entity may consist of a richer reality, even a negative one. Accidental reincarnation is only one piece of the jigsaw puzzle of discarnate existence, Information obtained through faith traditions, death related visions and Marian visions are equally important to understand the different forms of discarnate survival.

Mediumship and reincarnation studies offer some clue to the process of incarnation. In this respect, literature relating to Chico Xavier (Playfair,

2011) and Stevenson’s reincarnation-type case studies have been particularly helpful (Stevenson, 1997). Stevenson’s reincarnation studies have also been enlightening with regard to understanding generic incarnation, even though he never focused specifically on this issue. Stevenson’s studies are centred on spiritual personalities that exist for the second time but may be relevant for those who are at the first-time stage. Re-embodiment case studies offer a conceptual model of generic incarnation as well. Literature relating to Xavier suggests that spiritual bodies may be likened to architects – the body cells being the bricks. The architect makes an input to every aspect of construction, even in laying down the foundations of the building. Furthermore, the human body is like a machine constructed in the subtle mould of the pre-existent spiritual body (Playfair, 2011).

Reincarnation research possibly offers a few hints regarding the incarnation processes. Different terminologies have been suggested to distinguish the scientific concept of reincarnation from the doctrinal one. If we accept that there is no universal reincarnation and no cycle of rebirth, “accidental reincarnation”, “extra-cerebral memories,” “consciousness transfer” and ‘development reincarnation’ are useful terms in differentiating the rare incidence of reincarnation from the doctrinal concept. Stephen Blake, a mathematician, has recently refuted the logic of Karmic reincarnation and the cycle of rebirths (Blake, 2014). Flashbacks of lives – as described by children remembering previous lives and under hypnotic regression – as well as instances of pre-birth memories without previous life memories indicate that the incarnation process is guided, filtered and chosen with special intent. It is not a robotic process. Spiritual bodies even influence fertilisation and the subsequent formation of the foetal body. The blastocyst may be compared to an outer garment that is tailored to suit the needs of the buyer; the buyer has the freedom to alter it according to taste.

### *Pre-existence*

The idea of a one of a kind and individual cognizance might be acknowledged better by tolerating the theory that it pre-exists in another dimension. The spiritual bodies were formed by a mysterious, unknown creative process and we may never know the precise details of their creation. Much the same as the enormous Higgs boson (since 2013 confirmed



by logical research) that existed not long after the Big Bang, otherworldly substantial structures may have been theoretically made by a profound Big Bang in an interminable profound measurement, a hyperspace past the brane-space (an extended object analogous to the strings of string theory but having any number of dimensions rather than one dimension). Enchanted encounters propose the likelihood of a dimension that has its very own request and objectivity, existing past the higher dimensional structure. Before the celestial body is drawn towards the human incipient organism or foetal body, it might exist in a “grandiose belly” (Modi, 2000). When the profound body is seen to have advanced in a higher measurement past the quantum spaces, then the term non- biological and non- physical becomes valid. During pre-conception periods, spiritual bodies may be experiencing only faint units of consciousness (Pandarakalam, 2010a).

Scientists with Newtonian world views tend to discount the invisible. With regard to the school of thought of established physicists that two particles cannot occupy the same space at the same time has likewise been a logical square to the faith in the presence of a higher measurement related with the brain. This idea, in any case, is being argued by post-Einsteinian physicists (Bryan, 2000). Neutrino physics make the invisible more tangible. We exist in physical space and in a personal mental space (Smythies, 1988). Human beings may contain a non-atomic energy system incorporated within an atomic energy system. Mind and brain may coexist in the same way that both water and sponge can exist in the same place at the same time (Stevenson, 1981). The minds in the mental space may have the power to interact with other minds, including disembodied ones.

To appreciate the idea of universal incarnation, one should have a conceptual model of higher consciousness and a coeval/ cosmic womb where it might originate and return. According to the proposal of Michael E. Byrne, the zero-point dimension currently co- exists with the physical dimension and existed before the big bang (Byrne, 2018). To quote from Byrne, “A zero dimension would also provide a realm for non-physical consciousness and wave functions to reside and interact non-separately with each other-thus incorporating consciousness as an explicit part of science and resolving the problem of mind-brain duality.” This also could be the site of a hypothetical spiritual big bang when spiritual bodies were formed and later getting associated with the

human bodies? It is worth considering whether such views are in tandem with the “home” projected by children remembering intermission period.

The visible world is only an outer structure of an inner mechanical quantum world probably composed of shadow matter, and beyond the quantum world may be existing the primary spiritual dimensions. Mystical experiences conveyed throughout the human existence suggest that mysticism is the bedrock of reality and quantum being only the foundation of matter (Kelly *et al.*,2007). In this respect, scientifically investigated and well documented Marian apparitional mysticism of recent times is highly precious (Laurentin and Joyeux, 1987).

### *Pre-birth experiences*

Sarah Hinze has made a serious attempt to make PBE research in par with NDE research (Hinze, 2016). Hinze argues that in a typical PBE, a parent, sibling, aunt, uncle, or grandparent, etc., receives communication from a child before he or she is born, or in many cases before he was even conceived. These unborn children at times can warn, protect and enlighten us through the veil. However, they appear most often to announce it in their time to experience mortality—their time to be born on earth. Having studied several cases of PBEs for 20 years, Hinze highlights ten aspects of a typical case of PBE similar to the typical characteristics of NDE described by Raymond Moody and report the following common features:

1. Radiation of love. The pre-birth experienter senses a powerful radiation of love from the preborn
2. Celestial light-The preborn may appear in a peaceful and radiating light.
3. Gratitude and apprehension
4. Sadness to leave the security of prenatal life.
5. An assigned time to come to earth
6. Protective messages to prevent blocking of conception and earthly transition.
7. Special mission- a specific syllabus to complete during the earthly school.
8. Preparatory message-instructions to help the preborn to complete their allotted earthly mission.
9. Escorting birth process by an outside agency.



9. Déjà vu-flashbacks of pre-mortem existence can manifest as Déjà vu.

These experiences may overlap in cases of generic and repeated lives, but they are equivocal in the former and clearer in the latter obviously due to advancement of consciousness. Pre-birth memories and inter-life memories are two subsets of PBEs and may or may not contain pre-birth memories and intermission memories of previous life recall. Structurally and phenomenologically, pre-birth memories are similar to intermission memories (Matlock, 2017).

#### *Pre-birth memories*

In a Japanese study, Masayuki and Akira (2014) reported on Japanese cases of intermission memories, noting instances of children with PBE who do not have any previous life memories. They recommend that wards with break recollection and past-life recollections might be a subgroup of a bigger gathering. Such an observation strongly supports the hypothesis that all spiritual bodies remain in a waiting period before conception in the hypothetical cosmic womb proposed by Shakuntala Modi (2000). Metaphorically, the waiting period of spiritual bodies may be likened to that of plants growing in a greenhouse before being transplanted to a garden or decorative pot.

Preconception memories are also included under pre-birth memories. Intermission memories are also a form of preconception memories, but much more vivid and detailed. Preconception memories in the case of first embodiment are dormant and faint if at all they are recollected. Particle physicists are now able to conceptualise different unphysical and non-physical dimensions, making sense of the celestial intermission period. Inter-life regression therapists believe in the healing potential of the claim of inter-life memories that this form of therapeutic intervention may be used to reorient clients in order that they gain the insight they lacked because of a rushed reincarnation process (Lucas, 1992). Pre-birth memories without previous life memories are valuable in distinguishing them from the karmic reincarnations. Thus, PBEs may occur as intrauterine, preconception and intermission memories.

#### *Inter-life memories*

PBEs are more obviously clearer in reincarnation cases than in the case of universal incarnation. Intermission memories or inter-life memories used not to be taken seriously by researchers, but

nowadays interest in the near-death experiences (NDEs) has offered a conceptual model of spiritual dimensions and consequently, spiritual memories in general are taken more seriously. Sceptics used to be such that reporting on inter-life memories could result in embarrassment for an investigator. Research suggests that NDEs are guided and controlled to some extent by external spiritual agents, and that there is a reincarnation process that is similarly, under control. It is logical to assume that caretaker spirits are able to continue to assist after the birth of reincarnated individuals. This may be even the case for individuals for the first time around. One may speculate whether they sometimes prompt children to speak out about their previous life for the benefit of others once they are in safe hands. If so, such children are fulfilling a spiritual mission as well.

Most subjects have few or no memories of the inter-life period. Stevenson grouped the memories into two categories: terrestrial memories relating chiefly to the experience of being part of a previous family and memories of a discarnate realm (Stevenson, 1987). Memories of former existence are concerned with burial and other family events and are accompanied by circumstantial evidence. Memories of discarnate existence have significant cultural variability. One of Stevenson's subjects recounted using her own thought processes to make elegant and luxurious dresses after her death –ones that did not require washing; also, food was available whenever she wished for it. Some remember meeting sage-like persons who befriended them and later guided them to a family for their next rebirth. Some report engaging in poltergeist activity while inhabiting the discarnate realm, a kind of dream also experienced by the living. Stevenson had a respectful attitude towards such claims of intermission memories even though they rarely contain anything verifiable (Stevenson, 1981). It has been estimated that 20% of children remembering previous lives have also intermission memories and such children have more vivid past life recalls.

Stevenson reports the 11-year intermission period of an Indian case in one of his earlier renderings (Stevenson, 1975). Veer Singh claimed that during an 11-year post-mortem period he had resided in a bodhi tree in the yard of his former family's house. He knew that the family had purchased a camel and had been engaged in lawsuits, and he stated the names of two children born after his death. These details were later verified. Veer said that he had left his



tree to follow a brother who went out alone and that he had told his mother about this in a dream. Veer recounted that once he became aggravated with two women swinging from a branch of the bodhi tree he was occupying and caused the plank on which they were seated to break like a poltergeist activity. These events were recalled by Veer Singh in the supposedly repeated life.

Stevenson has described a case where the discarnate individual had manifested as apparition during the inter-life period (Stevenson, 1983). Maung Yin Maung of Burma remembered that after dying when his light plane crashed, he had roamed about as a spirit, approaching his brother's home while someone came out from the outhouse. He recognized his sister-in-law and walked towards her. She saw him and told him that if he wished, he could be reborn with them. Later that night he visited her in her sleep. His mother and sister also appeared in the dream, asking him to return with them, but he declined to go with them. Maung Yin Maung's mother (sister in law in the previous life) recollected witnessing the apparition and inviting him to stay with them and also having had a dream in which the deceased man appeared along with his (living) mother and sister.

Haraldsson reports in-between life memories in the Sri Lankan case of Purnima Ekanayake and they have been narrated in a previous paper (Haraldsson and Matlock, 2016). Purnima recalled that she saw her own dead body and witnessed her funeral, observing people who were mourning for her. She recounted that there were many people like herself floating around at the time, and that she then saw a light and followed it. Her next recollection was her birth into the Ekanayake family. Haraldsson considers that the Purnima case has unusual validity and quality even though it has the weakness that no records were kept before the meeting of the two families involved (Haraldsson, 2000). Although intermission memories are rare among the Sri Lankans he studied, he has found another case, that of Duminda Ratnayake (Haraldsson, 1999), who recounted his life as a monk in a Kandy temple. Duminda stated that after his death he lived among Devas (Hindu deities).

Dr James Tucker has focused especially on cases that involve intermission memories. His subjects have claimed to have memories of the funeral of their previous personality, of other terrestrial events,

of existence in another realm, and of conception and rebirth (Tucker, 2009). James Leininger (the case study narrated in a previous paper), who is thought to be the reincarnation of a World War II fighter pilot (Leininger, 2017) inter-life memories, in which Tucker has a particular interest (Tucker, 2013). When James as a child was given toy planes, he named three of them Billy, Leon and Walter. When asked why he had chosen those names, he replied that it was because they were the ones who greeted him when he got to heaven. It was discovered that ten men from Huston's squadron on board the US escort carrier Natoma Bay were killed before Huston himself was, and the names the child chose referred to three of them.

James talked about heaven as a beautiful place but did not locate it in the sky. He referred to God as a being with neutral gender, not like the bearded man traditionally portrayed in Christian culture. Another of his revelations was that reincarnation is an individual choice – this can be counted as “choice reincarnation”, augmenting the terminology of reincarnation literature. James revealed that he had found the Leininger couple who became his parents in a hotel in Hawaii; they testified that they had gone there on holiday before the birth of their son.

Francis Story (1975) has reported inter-life memories of Private Keaw, Nang Tong Klub and U Sobhana and several others. He noted that many of his eastern cases feature “a yogi in white” and “the fruit of forgetfulness” (Story, 1975). James Matlock divides intermission period into five stages as follows (Matlock, 2017): Stage 1: death and its immediate aftermath, stage 2 : discarnate existence, stage 3: selecting new parents, stage 4: growth in the womb, stage 5: birth and its immediate aftermath. The first stage is a transitional one in which the events remembered often seeming painful and coloured by the previous life. Subjects may witness the funeral arrangements made for them and realise that they are unable to communicate with the living. A few may remain in a state of denial regarding their own death. This stage frequently finishes with the subject being coordinated by a senior or an old man wearing white to a spot where they remain for the heft of the interlude experience. In the second stage, subjects report living in a specific area or having a time table or obligations to which they should follow.

The third stage is a preparation for a return to terrestrial life and includes choosing parents for



their conception. A few subjects report following their future guardians home evidently all alone—and some recall being directed to their new parents, often by co-spirits. The fourth stage is where they inhabit the womb and fifth stage is all about birth and immediate after birth period. Like Matlock, a three-stage temporal scheme has been described by Poonam Sharma and James Tucker (Sharma and Tucker, 2004). Sharma and Tucker notice that these experiences are quite variable; no two utterances have been identical. In addition to the spirits of deceased humans and non-human entities, some case subjects recall perceiving and interacting with embodied individuals or the material world. Perceptions and interactions have been reported during all stages of the intermission experience. In no cases have intermission perceptions and interactions been shown to be erroneous or implausible. This ability to perceive and interact while discarnate may appear unlikely, but Matlock point out that it could be handled through extra-sensory perception and psychokinesis on the part of a disembodied mind (Matlock, 2017).

### *Announcing dreams*

Announcing Dream used to be a concept relating to reincarnation and is a term coined by Stevenson. It is not confined to reincarnation cases only. When a discarnate spirit is ready to reincarnate, it will announce itself, often to the woman who is going to be pregnant or already pregnant with the soul's future body. Sometimes, however, another person—such as the future child's father or another relative—will have the announcing dream. According to Stevenson's research, some reincarnations are preceded by dreams that announce them (Stevenson, 1980; 1987). Such announcing dreams have occurred approximately 22 percent of the first 1100 cases in the computer database at the personality study centre associated with University of Virginia School of Medicine (Tucker,2013). In fact, announcing dreams are in line with the Christian belief of the Annunciation.

Paranormal dreams are lucid dreams and are probably distinguishable from wish fulfilling or fear fulfilling dreams by its heavy or electric feel to it and short duration (Guiley,2014). Guiley goes on to say that there is an awakening that is part of the dream experience. The dreamer experiences intense emotions during the dream and upon awakening. There may also be other spiritual beings present in the

dream. Communications can be verbal or telepathic. There may be an unusual glowing light around the dream figures or in the dream environment.

If announcing dreams are credible, we may propose that the process of fertilisation may be supposed to be thereby influenced by the incarnating spirit. That renders the ethical issue of embryonic stem cell research more complex, probably lessening its immorality: spiritual personalities do not choose any woman to be their mother, but are assisted in choosing them by spirit guides. If that is the case, we may conjecture that spiritual personalities or their guides may avoid occupying unsuccessful fertilisation that is to grow in an unnatural environment such as a laboratory (Pandarakalam, 2017).

### *Twin studies*

Stevenson and his colleagues have investigated 42 twin pairs, one or both of whom have claimed to remember a previous life (Stevenson, 1977; 1987; 1999). These twins featured both physical and behavioural differences, ones that corresponded to the previous lives they claimed to remember. Even monozygotic twins were found to have physical dissimilarities. While genetics explains the similarities, reincarnation explains the physical differences as well as personality divergences. Stevenson has argued that the reincarnating spiritual personalities influence the twinning or choose the twinned pair of blastocysts. His case studies of birthmarks and birth defects corresponding to the wounds suffered by the previous personality offer empirical evidence that spiritual bodies have a remarkable influence on embryonic development (Stevenson, 1997). It has also been hypothesised that products of conception that are not suitable for incarnation are discarded, resulting in miscarriage.

### *Tele-somatic influence*

The extent to which spiritual bodies control conception may be explained by simply looking at gender balance and imbalance globally. Like most sexual species the proportion of male to female in human is roughly 1:1. In an examination made around 2002, the sex proportion during childbirth was assessed to be near 1.06 male to female. Stevenson's opinion was that the higher incidence of male birth after world wars might be explained in terms of the reincarnation of war casualties, most of whom were male. He also postulated that a deceased person's desire to be either male or female in their next life



may be capable of modifying the vaginal secretions of a woman in order to give more or less advantage to the Y chromosome-carrying sperm that results in males, in comparison with X chromosome-carrying sperm for females (Stemman, 2012). Stevenson argued that a discarnate person may influence a potential mother telepathically, causing psychosomatic changes in her so that she produces a child with the gender chosen by the discarnate person (Stevenson, 1987). There is more about gender control to consider. It may be more than a matter of natural control; paranormal factors may be involved. Such observations highlight how influential a spiritual body may be in the formation of the material body, even before conception. Informed reincarnation studies confirm the sanctity of terrestrial existence. But it can also take wrong turns and in a pan-reincarnationist culture that camouflages higher spiritual dimensions, spiritual evolution could become stunted.

#### *Early embryonic development*

The non-biological factor or the spiritual body gives the embryo its individuality – it is in effect the individualising Principle or Humanising Principle. The embryo has to go through an unknown individualising process before it becomes an individual. The embryo or the foetus becomes the receptacle of the individualising force; it is not a genetic structure that is primarily responsible for making humans unique as individuals. Indivisibility is a defining feature of individuality and anything that is divisible is not an individual. An individual, by definition is indivisible and if divided, continues as components only. Any organism capable of dividing into another organism is, therefore, not an individual. The totipotent stem cells of the blastocyst are potentially capable of becoming any part of a human being. This quintessential quality of stem cells is also an indication of an absence of a critical ontological level of organisation in their system. Theoretically, a blastocyst can be separated through twinning or divided through embryonic division, and therefore a different whole organism can be obtained thereby. In other words, a blastocyst is a divisible organism, the parts of which can become another organism.

By and large, embryonic development depends on stem cells. The fertilized egg cell is known as the zygote. During the course of development, cells of the zygote divide, migrate and specialize. When a cavity filled with fluid opens up in the Morula, it can be said that the blastocyst development in

humans have started. This normally occurs 5 days after fertilization. During human embryogenesis, the blastomeres of the morula continue mitosis and compaction to form the blastula - a hollow sphere of cells surrounding a fluid-filled cavity. Approximately 5–6 days after fertilization the blastomeres of the blastula begin to undergo cell differentiation and its structure changes to become the blastocyst. The blastocyst has a diameter of about 0.1-0.2 mm and contains 200-300 cells following quick cleavage. The blastocyst starts to install itself into the endometrium of the uterine wall after 5-6 days post-fertilization which is the typically required time to get to the uterus. The blastocyst having attached itself to the uterine wall will further experience a later formative procedure including gastrulation. Cell separation at that point forms the blastula's cells into two kinds: trophoblast cells that encompass the blastocoel, what's more, an inward mass of cells (the embryoblast). The blastocyst happens between 5 and 9 days after conception. The blastocyst is totally implanted in the endometrium just 11- 12 days after fertilization. The inner cells of the blastocyst give rise to the entire body of the organism, including all of the many specialized cell types and organs.

The blastocyst lacks an individualising principle; it is a biological expression of common human nature, without a numerical unity. The individualising principle constricts cells into an individual that is incapable of dividing into two separate wholes. It is true that a blastocyst is genetically different from its parents, but it is only an entity expressing the essence of biological human nature and lacks individuality and personhood. Such a view does not reduce the importance of the blastocyst and that will be elaborated later in this discourse. We may argue that full incarnation does not take place at the blastocyst stage because the blastocyst is capable of dividing into another full organism; embodiment will take place only when the embryo becomes indivisible, but the spiritual body, the potential occupier may start establishing contact with the blastocyst from the time of conception and fully occupy the foetus at a later time.

#### *Incarnation process*

There is no consensus among scholars within the world's faith traditions regarding the time of ensoulment. Scientists think in terms of probabilities regarding the submersion of biological life into the non-biological component in post-implantation



embryonic or early foetal life. Incarnation is the pivotal point in determining when a blastocyst becomes truly human. Fertilisation may be an initiation of a parallel creative process or the deployment of a waiting spiritual body from another dimension.

Embodiment is not a spontaneous phenomenon but a gradual process. The incarnating spiritual body slowly integrates with the blastocyst. This may happen soon after fertilisation in the female reproductive system. There is an intricate interaction between the products of conception and spiritual bodies before proper integration of the subtle body structure with the physical body structure. Herman Gumaraes Andrade (2010), who has analysed several reincarnation-type cases in Brazil has put forward his theory of the Biological Organising Model (BOM). He believes that incarnation or reincarnation starts soon after zygote formation. The vital body contains the blueprint of human evolutionary development (Andrade, 2010). The spiritual body, through the mediation of the vital body starts sending its Nano-level receptors into the zygote. This operation continues progressively as far as the occurrence of uninterrupted mitosis reproduction of embryo cells. Andrade postulated that the total integration may take quite a long period.

The literature about Chico Xavier gives a hint of the genuineness of development reincarnation. The young Brazilian was an auxiliary school drop-out. He has published 450 books through psychograph or automatic writing (Playfair, 2011). He claims that the reincarnation technologists of the discarnate realm set the genetic clock in such a way that certain medical conditions manifest at a particular age in a person's life, so as to offer them spiritual armour to enable them to survive an anticipated spiritual crisis in the repeated life. This perhaps sounds like science fiction, but his admirers believe that he has made a valuable contribution to clinical parapsychology. According to the mediumistic literature, most reincarnations take place from the lower middle planes of the discarnate realm.

Incarnation and discarnation are interdimensional events and follow the coordinated physics of the universe and non-physical dimensions. Discarnation process involves breaking of the nano level gravitational bonding between the dual bodies and the spiritual body leaving the physical world. Nothing can end abruptly in physics and everything has to continue as something. So, the physical world

has to continue as parapsychical dimensions until it converges into a dimension whose physics may permit it to end abruptly. This could be the spiritual dimension formed of as yet unknown particles. The process of discarnation may involve more or less the opposite of the incarnation events. Survival investigators now acknowledge that disembodiment is assisted from spiritual realm (Osis and Haraldson, 1977). Similarly, embodiment could also be assisted from the spiritual dimension, angelic spirits according to the faith traditions and incarnation technologists or co-guides according to mediumship literature. Possibly, studies of disembodiment phenomenon may be complementary to our understanding of embodiment.

Sophisticated "soul scanning" techniques of the future years may reveal more clues about the incarnation and discarnation process. The equation may be completed with a transcendental creative force which is never-ending. The Vedic teaching "Aham Brahmasmi" or the Christian view of "Aham Brahmasmi-like" meaning the spiritual bodies are created in the image of the creator would make sense with such an assertion. To highlight the dignity of human beings, it may be conjectured that every human being carries an impression of the Divine element and is a potential temple of the Sacred. Certain ideas in Vedic philosophy are compatible with quantum physics and offer powerful tools to attain self-realization.

### *Consciousness and the spiritual body*

Accepting the primacy of spiritual body, consciousness may be considered predominantly as the product of the non-biological body; the brain is only a filter of consciousness. It is a hierarchical system with different levels. Reductionist used to explain consciousness as an epiphenomenon of brain activity like the rainbow over the stream, but a rainbow cannot be formed with water droplets alone, sunlight has to refract through the water droplets. In this analogy, consciousness emanating from the incarnated spiritual body is assembled by the brain and its quantum structure and the rainbow analogy is more appropriate for non-reductionist views; the spiritual body is comparable to the sun whose rays refract through the water droplets to form the rainbow. The reductionist biophysicist model of consciousness fails to accommodate spiritual consciousness. A multipart model of psyche and awareness in light of profound cognizance, molecule material science and



neurosciences offers a more precise composition than one barring higher cognizance. Consciousness also involves neurocomputers and quantum computers incorporated within a higher hierarchical system.

Just as a safety match is ignited when it is rubbed on the side of its box, consciousness is activated when the spiritual body incarnates to the physical body (Pandarakalam, 2010a). The purpose of the embodiment is to develop this higher consciousness and nurture it through terrestrial life. The universe may consist of three fundamental entities, space-time, matter, and proto-consciousness, but the proto-consciousness may not be the spiritual consciousness; higher consciousness could be a quantum-like consciousness. The fundamental consciousness may be only a passer-by in the brane-world. Mystical experiences reveal that such a consciousness may emanate from a spiritual reality beyond the quantum consciousness – it is the ultimate self or the transcendental ego. It is the subtlest and the most pervasive of all the psychic components and a non-physical continuum is maintained between them by the all-pervasive spiritual component.

Sir Roger Penrose and Stuart Hameroff, the proponents of Orch OR readily admit that their theory is incomplete and requires completion (Penrose *et al.*, 2015). The word “biological” strictly means anything pertaining to life and the Penrose-Hameroff theory is all about biological consciousness or “life consciousness”: there is room for a non-biological consciousness in their theory. The microtubules system proposed by Hameroff may be the neural opening to consciousness and it may be even possible that microtubules may be only biological receivers of consciousness and its neural endings rather than the neural beginning. They may be functioning like solar panels absorbing higher consciousness and assembling some form of biological consciousness.

The finding that consciousness reappear unharmed once the effect of anaesthetic drugs wear off and the return of “the original consciousness” that was existing incognito for a period point to the assumption that even quantum consciousness is embedded in a non-biological substratum. These common observations argue against medical reductionism and ultra-reductionism and possibly take us to the non-reductionism-the whole is greater than the sum of the parts. Frederic Myers idea of the subliminal self is not quite the same

as the Freudian idea of the unconscious (Myers, 1903/2015). His subliminal domain comprises of a various levelled association, each part with its very own utilitarian properties. Myers attempted to portray three dimensions. The most minimal stratum is that of uncovered vegetative capacity. The middle realm is the hypnotic stratum; it is associated with automatism and deep hypnosis and is the source of dreams and imagination. The third and most profound domain is the most puzzling and is the locus of psi marvels and of the instincts and motivations of inventive individuals. Interestingly, Myer’s model of the subliminal domain is couple with the plasma physicists’ idea of various vitality bodies collected like an onion ring and establishing the human body and mind (Alfred, 2005).

It is logical to hypothesise that the spiritual body or a non-biological factor may be encompassed by layers of energy bodies. The renowned particle physicist Amit Goswami holds enlightened views on this issue. Goswami proposes that with quantum collapse, consciousness contains five compartments of possibility. They are the material body, the vital body (quantum mechanical body), the mind, the supra-mental intellect and the blissful body (Goswami, 2001). The essential body is akin to Wasserman’s proposed shadow matter body and brain (Wassermann, 1988; 1993). In addition to the classical memory of the brain, we have quantum memory that is non-local – this memory resides not locally in the brain, but outside space and time altogether. The blissful body proposed by Goswami relates to the spiritual body.

Similar to Goswami, Jay Alfred, a plasma physicist, speculates that a human being comprises of a physical biomolecular body intently connected with higher-vitality and lower-vitality ethereal bodies, higher-vitality and lower-vitality astral bodies, and higher-vitality and lower-vitality causal bodies (Alfred, 2005). The ethereal two-fold may bolster the tissues and biochemical exercises in the biomolecular body and give it basic density. Astral bodies possess the astral universe, which has a space-time mark of four spatial measurements and one time measurement. Causal bodies possess the causal universe, having a space-time mark of five spatial measurements and one time measurement. The causal bodies may be regarded as equivalent to the spiritual body of the faith traditions.

There are reservations about physicists trying to explain consciousness because consciousness



itself is not within the discipline of physics. Anything that turns out to not be successfully treatable with a well specified and testable model is rather quickly excluded from physics. It was argued that as physicists propose no such model; until one is offered, consciousness will not be appropriate for the learning of physicists (Rosenblum and Kuttner,2006). Recently, there has been attempts to offer provable scientific models to bring the study of consciousness within the boundaries of physics (Sieb, 2016; 2018).

Dr Ian Stevenson speculates that the individual reincarnates (Stevenson,1987).Stevenson recognizes identity and distinction, characterizing singularity as every one of the qualities, regardless of whether disguised or communicated, that an individual may have from a past life or past lives just as from the present one. He characterizes identity as the parts of distinction that are presently communicated or equipped for articulation. (Stevenson, 1997). Individual distinction is the total of characteristics and characters that recognizes one individual from another. It includes a lot of social or individual attributes by which an individual is conspicuous. Along these lines, uniqueness is a heap of properties; independence gives notability and self-character. An individual is a being in itself, and it is isolated from different creatures, suggesting solidarity and peculiarity. The spiritual body renders the physical body unique; we might term this the “individualising principle.”

Rational beings are used to associate an object with its properties and also tend to describe them conjointly. In the same way, it is tempting to portray consciousness as a fundamental property of the spiritual body. Stevenson was no exception to this tradition when he described “psychophore” as the soul bearer (Stevenson, 1997), metaphorically the canvas where memories are painted. Nobody can be sure whether consciousness is just a force or it is the property of a non-physical body-the non-biological factor. The spiritual body evolving in the non-physical dimension/ para-physical dimension may have only larval form of consciousness. Once it has reached a certain level of maturity for embodiment, it unites with the terrestrial body for full growth of consciousness. It may also contribute to the quantum consensual consciousness ; there are consciousness upon consciousness. The physics or supra-physics governing these processes are mysterious but it is intelligible to assume that such edifying evolutionary phenomenon exist however inexplicable they may be.

### *Flaws in evolutionary theory*

Even though Stevenson did excellent analytical processing to a somewhat abstract concept by collecting case studies and reporting them, he did not work with any testable scientific hypothesis. He believed that humans evolve in a biological and spiritual stream (Stevenson,1987). Darwin tried to explain only biological evolution but did not make any mention of spiritual evolution or link them together. If humans are spiritual personalities, there are obvious missing links in the evolutionary theory. There is a physiological incongruity to assume that a “non-terrestrial stuff” incarnated into an ordinary evolved biological system of hominines. How could an ordinary animal biological body hold a highly dynamic spiritual body without rejecting it. So, some sort of tweaking by an external agency could have taken place to make the biology of hominines finer enough for the first two historical incarnation process to take place (the first human male and female). The incarnation technologists from a higher spiritual dimension with a special mission might have been at work. The equation can be completed only by modifying the origin of species as “creation of species.” The concept of generic incarnation process adds another inconsistency to the Darwinian theory of evolution. To say that humans are mere electrical animals is extremely contentious.

Comparisons of the genomes of non-human organisms with homo sapiens have revealed some surprises. Examples include the lack of correlation between the complexity of life forms and the size of their genomes, and the genetic similarity of humans and other organisms. Barely three hundred genes separate mice from humans. These three hundred genes are insufficient to account for the vast differences between these organisms. A human genogram will not be the last word on our creation. Genetics and physics combined together might elucidate more about our past. A non-biological component may be accountable for the enormous differences between humans and other living creatures. These are not the final answers to the credibility of Darwinian evolutionary theories and along with other inconsistencies, incarnation process prompt a modern synthesis of evolutionary theory. My contention is that Darwinian evolution is a scientific idea and cannot be acclaimed as a scientific truth. From a modern perspective, the doctrine of reincarnation may be considered as Vedic equivalent to the theory of evolution and has its own flaws.



## Discussion

The process of incarnation is more complex than we can imagine. Spiritual bodies are thought to “hover around” and even to scan the newly formed blastocyst before they establish Nano-level gravitational bonding. Even before fertilisation, the spiritual body may make a telepathic bond with the mother. It requires extra-subtle energies and may depend on the would-be mother for spiritual survival. There is a delicate interplay of energy exchanges with the bearer of the product of conception. Like fertilisation, human incarnation is a process and not a momentary phenomenon.

Study of the generic incarnation process has to be currently satisfied with the investigation of ideas borrowed from reincarnation research and PBEs. Observations gained from twin studies of reincarnation cases suggest that reincarnating personalities themselves may be initiating twinning. That indicates that incarnating spiritual bodies may be on the scene as early as the blastocyst stage, which may not apply to blastocysts that are in a controlled experimental environment. It would be interesting to make a comparative study of PBEs in reincarnation cases and universal incarnations.

If we are to believe in post-mortem existence, postulating a non-terrestrial “Stuff” that incorporates with the foetal body at some stage of its development is more logical than hypothesising any form of terrestrial “stuff” like proto-consciousness which is again a physical material and ultimately bound to follow the second law of thermodynamics; incarnation from a non-physical dimension becomes a corollary of belief in after death existence. The incarnation process follows a uniquely logical biopsychic physics.

The process of reincarnation may be more distressful than the actual bodily death and is not the most desirable form of survival after death. While miscarriages are voluntary from the part of the incarnating spirits, induced abortions are involuntary and are a forced exit from the occupied body. What happens to the spiritual body who misses the great opportunity for terrestrial existence in induced abortions is a matter of great theological concern and highlights the human responsibilities involved in procreational activities. The information we have obtained about the physiology of the incarnation process may be straws in the wind but can stimulate interest in this most important

physiological process. More theoretical works and case studies are warranted in this fledgling research field of PBEs. There are more questions than answers in this challenging research arena, but the very concept of incarnation process, if taken with gravity, plugs a hole in the prevailing understanding of the normal physiology of human beings.

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