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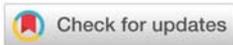
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## Research Article

# The test of reincarnation of the soul by DNA and IRIS scanner (Part One)

## Abstract

The test of reincarnation of the soul has only been studied through the Tibetan Book of the Dead [1], written by Padmasambhava in the 8th century. He was the founder of the Nyingma school of Tibetan Buddhism and the inner tantras in the 8th century. This book is a handbook for those who have died and which, according to the Tantric Buddhism of Tibet [2], would allow achieving enlightenment during the immediate period after the death and for a few days more in order to avoid rebirthing and entering samsara again, as it is considered that the death process after dying takes 49 days and afterwards a rebirth suddenly happens in the reincarnation cycle. The content of the book gives some advice to keep in mind during this "intermediate period", known by the Tibetans as bardo [1], in order to not reincarnate in any of the called lower kingdoms according to the Buddhist tradition [2]. According to that tradition, this text is considered as one of the "earth treasures" (*gter ma*). Nevertheless, Padmasambhava [3], did not make it public but he concealed it, though it was discovered in a cave by Karma Lingpa 6 centuries later, in the 14th century. In the Western world it was made public for the first time through the translation into English by Walter Evans-Wentz in 1927 [4].

These article series resolves, using the same technique, researching the process of reincarnation of the soul understanding that there are phenomena that can never be taken to the laboratory and which do not follow the entitled scientific method.

## Introduction

The scientific method [5,6], could be described as a procedure based on logic and which arranges knowledge in order to apply it to science development. Science attempts to find an explanation to phenomena and processes that occur trying, after creating an hypothesis, to explain it statistically or mathematically until making it a thesis and being incorporated to textbooks, reference books, popular science books and professional books, once the discovery or findings have been published in a Peer-Reviewed journal [5], (Science Citation Index).

The scientific method rejects or eliminates every procedure that seeks manipulating reality in a whimsical way to the point of making it not real or not object of study due to deviation from the rule or from the scientific consensus. Every research entails an observation, targets are devised, materials and methods are described, results are presented, other works are discussed and related, and finally, findings are resolved in a maximum of 5-10 points and the consulted bibliography is attached [6]. The observation is made with our physical senses, sight, hearing, smell, taste, and touch. This way, description and features of the phenomenon are achieved [7]. The hypothesis is a possible

solution to the posed problem in the form of the previously supposed, which will be called evidence. In the experimentation, the phenomenon is recreated controlling all the variables in the laboratory. In the analysis of the results, the mathematics or the statistics or both are revealed to the observation done to the phenomenon or findings in order to translate into numbers whether if what is found is significant or not. In the discussion, our findings are posed and are compared to other similar ones checking their results [8].

Lastly, in the conclusion, whether the hypothesis is reliable or not is established, based on whether a law can be made from it in a way in which the method reproducibility can be confirmed [9].

According to science, something is a law when a theory is confirmed several times and the results are the same (Archimedes' Law, Newton's Law, the Theory of Relativity, etc.).

All in all, the findings are announced to the Scientific Community.

**At this juncture, I wonder as a scientist:**

What if a different way of analyzing that is not through the

physical senses is discovered?

What if it becomes evidence without being observed by the physical senses?

What if the hypothesis breaks the rule but it is so evident that there is not the slightest doubt?

What if the experimentation is not made in the laboratory because what is measured could not be measured by the existing 21st-century technology?

What if the analysis of the results produced unquestionable and reproducible data even though they were not produced by traditional methods?

What if there is nothing published about the findings discussion? What should be stood by while discussing?

What if the conclusion is undoubtedly reliable, but it causes wondering parallel questions due to the severity of what is said?

Would it still be Science?

**If that were not the case, the following points would be considered:**

When fire was first discovered, was a scientific experiment carried out?

When the wheel was first discovered, was a scientific experiment carried out?

When paint for decorating ceilings and walls was first discovered, was a scientific experiment carried out?

When something that could float or sail was first discovered, was a scientific experiment carried out?

When it was first discovered that water quenches thirst, was a scientific experiment carried out?

I have only given five examples, but you know there are many more.

What kind of scientific verification did Noah perform when he intuited the flood? And it happened.

What kind of scientific verification did Leonardo Da Vinci perform when he was painting the “Virgin of the Rocks” or “La Gioconda”? None, he was carried along by a force that he himself called inspiration and he created it.

What kind of scientific verification did Picasso perform when he was creating on a canvas? None, he was not a scientist but he let himself be inspired.

What kind of scientific verification did Alexander Fleming perform, who, in 1928, in an accidentally open Petri dish and full with bacteria, observed the formation of Penicillium fungi and proved the penicillin which saved so many lives? None, he observed that evidence came before science.

What kind of scientific verification did the gynecologist James Simpson perform in 1847 in order to daily use chloroform for soothing the pain and to discover the anesthesia? None, he observed that evidence came before science.

What kind of scientific verification did Johannes Gutenberg perform in 1430 and 1440 when the books were hand-copied and he invented the printing press? None, he observed that evidence came before science.

What kind of scientific verification did the Polish astronomer Nicolaus Copernicus, one of the founders of astronomy as science along with Galileo Galilei, perform when he posed the Solar System Heliocentric Theory? None, he observed that evidence came before science [10].

What kind of scientific verification did Albert Einstein perform when, after many theories, laws and books, discovered that the most powerful force in the Universe was love? None, he observed that evidence came before science.

What kind of scientific verification did Gautama Buddha perform in order to dictate 108 books after discovering meditation as the way for accessing knowledge? None, he observed that evidence came before science.

What kind of scientific verification was performed in order to find out why Cain killed Abel? None, but it is considered to be a proven fact.

What kind of scientific verification did Moses perform when the Red Sea opened in front of him? Was any laboratory experiment performed? None, but it is considered to be a proven fact.

We could endlessly continue describing similar facts that occur and which are not required to be science in order to be accepted as reliable.

At this point, here are 5 scientific articles that report about Buddhist meditation.

Judge for yourselves if you are “scientists”. You meet all the requirements. You are scientists without any doubt, but observe very well what you present, because you describe processes, doubts, and questions about what is not measurable but it is science. Even so, you do science very limited due to the materials you use which cannot analyze the invisible:

**Neural mechanisms of hypnosis and meditation:** De Benedittis G.J *Physiol Paris*. 2015 Dec; 109(4-6): 152-164. This article describes that hypnosis [10], has been an elusive concept for science [11-16], for a long time. Nevertheless, the forceful advances in neuroscience in the last decades has provided a “bridge of understanding” among the classic neurophysiologic and psychophysiological researches. These researches have shed new light on the neural basis of the hypnotic experience offering powerful techniques for isolating psychological processes so that its neural bases can be assigned with sufficient certainty.

The hypnotic brain can work as kind of neurocognitive

faucet. Furthermore, an increasing body of evidence providing understanding to the neural mechanisms of the meditative brain begins to form.

The emotional and cognitive equanimity causes a very special state of consciousness [4], of calm and stability, resistance, expertise in expressing compassion and empathy, a main goal of the Buddhist practices [1,2]. Structural changes in the gray matter of the key areas of the brain involved in learning processes suggest that these skills can be learnt through practice. Hypnosis and meditation [17], represent two important, historical, and influencing milestones of the western and eastern culture and civilization respectively. Neuroscience [18] has the key to provide a better understanding of the mechanisms of hypnotic and meditative brain [19], describing similarities but also differences between these two states and their accompanying processes. It is important not to see the eastern system or the western system as greater than the other if they are compared. It is more important the exchange of the old western meditation techniques presented with modern western clinical hypnosis that will produce that they improve each other.

**2. Duality and nonduality in meditation research:** Josipovic Z. *Conscious Cogn.* 2010 Dec;19(4):1119–21; This article describes that the wide variety of meditation techniques in different contemplative traditions presents a challenge while trying to create based conclusions according to the contemporary cognitive science bases. It is stated that the unique bands of the electroencephalogram (EEG) should be thoroughly studied just as their definition criteria, as well as the accuracy of the current definitions and possible limitations of the measurements of the EEG as classification criteria.

**3. The fourth state of consciousness:** The Thuriya Avastha. Ramamurthi B. *Psychiatry Clin Neurosci.* 1995 May; 49(2): 107–10. This article describes that nowadays neurophysiology has stopped conferring the processes of thinking as the highest level of the brain function. As a matter of fact, it is common knowledge among eastern thinkers for many centuries that there are many more states in the human mind that end in the state of impulsive consciousness; the fourth state of consciousness. This state must have a physiological basis. The complicated brain structure, the extravagant abundance of neuronal and glial elements in the brain, the infinite possibilities of the synaptic junctions and synaptic transmission and the multiple neurotransmitters and neuromodulators; they all note the clear possibility of a higher level of involvement in research for the human brain than the one that has been used until now. Not only the theories, but also the eastern wise men's experience have proven that the brain can transcend the limits of logic and reason and experience states of consciousness frequently not recognized. In the last decades, the knowledge over the functioning of the brain has been exponentially increasing and scientists from different disciplines are focusing on unraveling their mysteries. It is necessary for scientists to study this state with all the available tools and search the neurophysiological bases of this state.

**4. Mind of the meditator:** Ricard M, Lutz A, Davidson RJ.

*Sci Am.* 2014 Nov;311(5): 38–45. This article describes that meditation is an old search in a very particular mental state [20], which somehow, is part of almost each religion in the world. In recent years, its derivative practice from the different branches of Buddhism [2], has made it extend its way in the secular world as a mean to promote serenity and general welfare.

Three common types of meditation—focused attention [18], consciousness, and compassion – are now practiced everywhere, from hospitals to schools, and they are becoming increasingly the object of scrutiny in scientific laboratories all over the world.

Through meditation evident physiological changes are produced in the brain along with an altered volume of tissue in some areas.

**5. Buddha's Brain: Neuroplasticity and Meditation.** Richard J. Davidson, Antoine Lutz. *IEEE Signal Process Mag.* 2008 Jan 1; 25(1): 176–174. This article describes that, in a recent visit to the United States, the Dalai Lama delivered a speech to the annual meeting of Neuroscience in Washington, D.C.. In recent years, he helped recruiting Tibetan Buddhist monks in order to contribute to the research about the brain and meditation in the Wasiman laboratory for the projection of the image in the brain and the behavior at the University of Wisconsin–Madison. The results of the studies in this unusual sample as well as the related research efforts, suggest that, in the course of meditation for tens of thousands of hours, doctors resolve that it really modified the structure and functioning of their brains. In this article it is discussed the neuroplasticity that covers such alterations and the results of these studies.

## Materials and Methods

### Tibetan buddhist meditation

Light your inner sun.

Dwell in your inner shelter, which is your sky of clear and infinite light, the positive action arises naturally.

We free ourselves from ego, the non-light, the pride, and the thirst for justice this way and repeating each phrase 11 times as a mantra and focusing on our breathing.

“In the name of Buddha, I join my destiny to his destiny showing repentance of my ego, not wishing if not to be my Ever Eternal, Always Beloved and Always Sage Buddha by the power of I am the one that I am”.

“In the name of Buddha, I join my destiny to his destiny showing repentance of my non-light, not wishing if not to be my Ever Eternal, Always Beloved and Always Sage Buddha by the power of I am the one that I am”.

“In the name of Buddha, I join my destiny to his destiny showing repentance of my pride, not wishing if not to be my Ever Eternal, Always Beloved and Always Sage Buddha by the power of I am the one that I am”.

“In the name of Buddha, I join my destiny to his destiny showing repentance of my land understanding, not wishing if not to be my Ever Eternal, Always Beloved and Always Sage Buddha by the power of I am the one that I am”.

“In the name of Buddha, I join my destiny to his destiny showing repentance of my land unity, not wishing if not to be my Ever Eternal, Always Beloved and Always Sage Buddha by the power of I am the one that I am”.

We offer humility, forgiveness, mercy, compassion, and divine understanding to Buddha by lighting 5 small candles.

We keep in our mind the knowledge we wish to acquire and create a golden box where we put it in the form of energy accompanied by the questions we are going to ask.

We show seamless unity with the sacred and the divine.

We mentally say goodbye to everything that ties us to Earth, including our family and we do it lovingly and tenderly. We smile and integrate joy before our journey. We feel energy, not body.

We separate body from mind.

We visualize a Buddhist monastery.

Join your essence to that monastery.

We see the essence within and how it escapes from our eternal energy connected by a golden cord that links the monastery with our essence.

Join your heart to that monastery by the power of I am who I am.

You join Buddha in that monastery by the power of I am who I am.

Join your understanding to Buddha’s understanding by the power of I am who I am.

Join your wisdom to Buddha’s wisdom by the power of I am who I Am.

Join your death to the death of Buddha by the power of I am who I am.

Feel your death in peace and harmony. Your death joins your life to your birth to the next life. We feel how this happens. Join your death to your eternal life, without any fear for the power of I am who I am.

Die this way as if it was absolutely real uniting at the same time your unreason with the light of the Earth and the non-light of the Earth.

Live in that eternal life the knowledge of your Ever Eternal, Always Beloved and Always Sage Buddha.

After meditation, it is written what was seen, listened, or lived.

## Results

“Proof of reincarnation by DNA matching and iris scanning.”

We describe the process on the following pages.

We see it on a practical example and by numbering the steps:

1. Supposing that a person dies in Malaga, his eyes being black and we want to know exactly where he will incarnate again. Date of death: February 14, 2019.

2. We proceed with an iris scanner and save it for later comparison.

3. We proceed with the extraction of a DNA sample that should preferably be extracted before death.

4. We use the following procedures after extraction:

-DNA purification.

-Quantification of the human DNA obtained to ensure high quality profiles and reproducibility.

-Amplification and fluorescent marking of the variable regions of DNA of interest (STR, mtDNA, Y-STR) using the polymerase chain reaction (PCR).

Separation by electrophoresis and detection of PCR-generated tagged DNA segments.

-Comparison of the genetic profiles obtained and interpretation of the results.

5. We locate the unit Denó in the city of Malaga.

6. The Denó unites the latitude of new incarnation.

7. The Denó unites the non-unity of the incarnate,

8. No Denó unites the unity of the incarnate.

9. The city has the letter M, and the Denó retains that letter, not uniting the new incarnation in that city.

10. The no Denó now unites the latitude of the new incarnation.

11. Denó does not unite by himself the Dadoe (purgatory).

12. Without measure the Dadoe unites the new incarnation.

13. The new incarnation determines the time of stay in the Dadoe.

14. If the time of stay in the Dadoe was 50 years, the latitude of the new incarnation will be 50° N.

15. The Denó also unites the non-Dadoe. If the Denó does not unite the time in the Dadoe, the Denó increases the time of stay in the Heaven of rest.

16. The existence of a no Denó unites 300 years in the sky of rest. The new incarnation unites the value of your no Denó to incarnate in latitude  $0^{\circ}$ .

17. The no Denó unites the without life of unity, without freedom of unity and without death united to the Eternal One in a latitude that carries associated bad weather. The No Denó thus determines the disunity of the Ever Eternal and Beloved Father in the aspect of time.

18. The non-denó therefore determines the exact latitude of reincarnation. If the Denó does not unite the Dadoe, the Denó unites the Heaven of Rest.

19. Your no Deno also determines the length of reincarnation.

20. The no Denó of the past life thus unites the new unity Denó of the new life.

21. The non-united Denó of unity (not Denó) unites the reincarnation in inverse length to the time of Dadoe.

22. If the time of Dadoe was for example, 50 years, the length of new incarnation will be in deviation East (E) of  $55^{\circ}$ ; that is to say,  $55^{\circ}$ E if it is 60 years, it would be  $65^{\circ}$ E, if it is 70 years, it would be  $75^{\circ}$ E, if it is 75 years, it would be  $80^{\circ}$ E, if it is 101 years, it would be  $106^{\circ}$ E.

23. If the Denó is not clean because it has united the sky of rest, the years of stay in the sacred place are the degrees of deviation of the longitude of new incarnation towards the West (W).

24. The Denó demonstrates the Dusul of unity, your not Dusul unites the Denó of unity.

25. Not to have Dusul unites the Heaven of Rest, and to have Dusul unites the Dadoe. It is not possible to unite Dadoe if you do not have Dusul, because Dusul always entails Dadoe and the absence of Dusul, the sky of rest.

26. The power of the unity of Dusul is determined by the power of non-love in the past life. The greater the power, the shorter the length of reincarnation.

27. Not having Dusul unites the maximum length of new incarnation and having Dusul unites the worst length that would be close to  $0^{\circ}$ .

28. Do not understand your Dusul, unite your Denó of non-unity in your Denó of divine unity. Not to understand your Dusul is not to understand that you must be love, compassion and mercy when you are born and live on Earth.

29. Your Denó of Divine Unity Unites the Eternal Heaven.

30. An incarnate with black eyes, upon dying in the latitude of Malaga, immediately incarnates and is assigned a value of as if he had been 50 years in the Dadoe (purgatory). Therefore his latitude of new incarnation would be  $50^{\circ}$  N.

31. His latitude of death, being Malaga, and of black eyes, would always incarnate in latitude  $50^{\circ}$ .

32. The Denó of no unity (no Denó), unites the Denó of unity of the longitude of the new incarnation. If the Denó of unity unites the time of stay in the sky of rest in degrees of longitude; the Denó of non-unity or not Denó unites the time of stay in the Dadoe in degrees of longitude towards the east (E).

33. An incarnate of black eyes who dies in the coordinates of Malaga, incarnates immediately assuring him a value of  $55^{\circ}$  towards the east ( $55^{\circ}$ E).

34. Therefore, an incarnate who dies at latitude - longitude of N  $36^{\circ}$  43,1 and W  $04^{\circ}$  25,1 (Málaga) and has black eyes, his position by coordinates of the new incarnation, would be exactly: N  $50^{\circ}$  and E  $55^{\circ}$ , with an error of 5km towards North, South, East and West. In this position is the city of Kazakhstan SVKH. Akkrabskiy.

35. The day after his death, one would only have to go to that position by GPS, and perform an iris scanner to all those born on the previous day, checking how the iris scanner of the previous life coincides with that of the new life. Subsequently it would only be necessary to make a comparison of his DNA as explained in point 4 of this epigraph.

## Discussion

The term "meditation" [18], comes from the Latin *meditatio* and it refers to the act and result of meditating (to carefully focus thinking towards considering something). The concept is linked to concentration and deep reflection. Meditation is common in religion and spirituality. It is a practice that consists on focusing attention on a thought, an external object, or one's own consciousness [1,2].

Buddhism, Judaism, or Islam are some of the religions which do not hesitate in having meditation as one of their main pillars. Coptic Christianity does as well, but just a few from the Catholic religion practice it. It doesn't matter, maybe after reading this book it will be practiced much more. Diverse scientific researches claim that meditation techniques can contribute to boost memory, improve concentration, and strengthen health [18]. These shouldn't be questioned. Meditation is usually classified in two large groups. On one hand, there is the call of full consciousness, which revolves around issues such as experience or one's own perception. On the other hand, there is what is known as meditation of concentration.

For Buddhism [1,2], meditation is an essential practice for increasing wisdom and eradicating suffering. Beyond the different techniques and schools, the usual thing when meditating is finding a peaceful place, sitting in the lotus position (it is the most purist, but it can also be done laid down) and repeating a mantra [1], that takes the individual to a state of deep concentration [1,2]. Meditation also helps to autosuggestion, which is a mental process through which a person trains his or her subconscious. The brain rhythm enters alpha or theta phase, and once relaxed, a little seizure of attention gets the same effect as an experienced hypnotherapist. Thus states of consciousness that trigger

states of knowledge that lead to inspiration, or as a mystic would say, enlightenment, are achieved.

#### According to Kadampa Buddhism Tradition [2]:

“Meditation is the method for acquainting mind with virtue. It is a mental consciousness that analyses a virtuous object or focuses on it. The virtuous object is that which eases our mind when we analyze it or focus on it. In case of, as a result of studying an object, we generate mental perturbations, such as hatred or attachment, this means it is not virtuous. There are also neutral objects that do not produce favorable or unfavorable effects in the mind.

There are two types of meditation: analytical or placement meditation. When we contemplate or study the meaning of any text of Dharma that we have read or listened, we are conducting analytical meditation. The deep contemplation of this teaching will lead us to a particular conclusion or to generate a virtuous mental attitude. This conclusion or mental attitude will be the object of the placement meditation. Once we have found the desired object through analytical meditation, we should focus on it with no distractions for as long as we can so we can acquaint it. This convergent concentration is placement meditation. The term meditation is often used in order to refer to placement meditation, and contemplation in order to name analytical meditation. Placement meditation relies on contemplation, and this on the listening or reading of the teachings of Dharma.

The first stage of meditation consists in dispelling distractions and achieving mental clarity and lucidity. This can be achieved with a simple breathing exercise. First, we choose a quiet place to meditate and we sit in the traditional position, with our legs crossed one over the other, or in any other position that is comfortable for us. If we prefer, we can sit on a chair. The most important thing is keeping the back straight to avoid falling in a state of drowsiness [1].”

I have been practicing meditation since 2004, but I focused on two very particular types: Firstly, Buddhist Tibetan Meditation, which separates mind and body; and secondly, Tibetan Buddhist Meditation, like describe The Tibetan Book of the Dead: Which leads to powerful cognitive experiences that reveal our quantum architecture of energy, because in that state you can access what could not be achieved through the classical scientific method.

I have published articles following the classical scientific method [21-24], but from my childhood I was interested by the mind as space and laboratory. Thus, I began to try to research in these states of consciousness [25] what was achieved, and I noted, calculated, and repeated. I confirmed it worked.

But I also realized that something very profound was changing in me. After long meditation sessions, many of them without sleeping a wink, I began changing scale of values, interests, and habits. I focused more on my inner self and much less in the outer one and I found out that inside the human being there is an all-powerful shelter, the mind [1]. You can

come back there as many times as you want and feel the peace of its immensity, of its clear light, of its infinite emptiness. I got there to realize that vision is mind and mind is vision [1]. This said by a specialist in ophthalmology [21], could be strange, but I experienced hundreds of times the happiness of seeing myself included in a clear and blue sky without ego clouds (Buddhists will understand me very well), and in this state I only saw light [1,2].

I studied thoroughly near-death experiences (NDE), and the works of Pim van Lommel [6-8], Peter Fenwick [4], and Raymond Moody. I wondered how it was possible to see without eyes, hear without ears, and touch without hands and additionally keep memory of everything. Likewise, I did with the scientific evidences provided by Drs. Gary Schwartz and Bruce Greyson [26-31], about what they call “consciousness”.

I did the observation with our non-physical senses, sight, hearing, smell, taste, and touch, but at least 5 more, and which do not belong to any body structure because they are out of it.

The hypothesis, which will be called evidence, is only dying unlimited knowledge is acquired, because living what we have does not fit in a vessel, and we are an ocean although we are not aware of it.

In the experimentation we reproduce the phenomenon (meditation), humbly controlling the previous steps, the main ones and the ending.

In the analysis of the results we reveal as writing what has been acquired or listened, judge by yourselves whether it is significant or not.

In the discussion we pose our “finding” and I let you know beforehand that any profound meditator, and especially if he or she is Buddhist, would have similar experiences. Prophets from every religion have had this kind of experiences and they have described them. By the way, did prophets inspirationally know meditation? Did someone teach them to meditate? Why was the art of meditation lost in the Eastern World? Perhaps Abraham did it? Did Sarah meditate? Did Isis meditate? Did Jeremiah meditate? Ismael? Did Daniel meditate? Did Elijah meditate? Did Muhammad Meditate?

Can someone prove that they did not?

This is the storyline of this book and at the same time, the challenge for those who wish it and wish to recover lost knowledge.

Finally in the conclusion, I have no doubt that the hypothesis is true, and it is a compendium of laws and not a single one, although all are ONE with the ONE. And I do believe that we can make a great law out of it, so that it can be verified, the reproducibility of the method, the same results, the same conclusions, by any meditator, especially if he or she is Buddhist, Muslim, Sufi, Hebrew or Coptic Christian. If we all have this ability, that of meditating, we all are one, and maybe, some may get there and some may not because once more, Albert Einstein was not heard enough in order to understand

that the most powerful force in the universe is love and that it is the flame of knowledge and salvation.

## Conclusion

Let's reverse the equation.

“Reverse scientific method” is that which evidence the other way around why what is going to be researched cannot be taken to the laboratory.

I dare anyone to prove that what is presented here is untrue using the same technique. And I dare anyone to verify, once the Tibetan meditation here described is concluded, achieving the same results as this drop of water from the ocean of God, which is the one who writes, has achieved after detaching his ego but not his courage and conviction in order to share something that will make millions of people know what truly is freedom.

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