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Hypothesis

Consciousness and Life after Death in the Evolution of Intelligence

K.L. Senarath Dayathilake

Human Well-being Science Program, 177/1A, Epitamulla Road, Kotte-10100, Sri Lanka
* Correspondence: Email: klsenarathdayathilake@yahoo.com

Abstract:

It seems that no scientific study has been able to find evidence of an afterlife, and the mechanism of consciousness is two of the most challenging questions. Here, I show a hypothesis for consciousness and the probability of an afterlife through three simple thought experiments and theoretical evidence, yet more studies need to precisely understand the mechanism. I found that consciousness might be discussed from three fundamental theories: (1) quantum-level particles of functional neurons in the brain according to quantum mechanics, (2) the brain and its more significant matter than quantum particles behave to general relativity, and (3) a new theory is needed if any other additional mechanism exists. Here, I hypothesize that when a person or animal dies, the selection of a new neuronal system's characteristic of a new life might depend on the characteristics of the finally evolving ultraquantum genome. Here, I suggest that the positive or adverse evolution of the ultraquantum genome depends on the natural evolution of the materialistic brain's cognition, including intelligence. When a brain dies, the ultraquantum particles might emit from the dead brain and simultaneously bond with the suitable early vacant nervous system anywhere in the universe/s, forming a new life with the impact of new nurture.

Keywords: Cognitive psychology; determinism; materialism; meditation; mind viruses; new physics; philosophy; theoretical hypothesis; thought experiment; ultraquantum particles

Introduction

Consciousness implies awareness: subjective, phenomenal experience of internal and external worlds; however, what consciousness actually remains unknown and plays an intrinsic role in the universe[1]. In summary, science/materialism with consciousness has no distinctive role [2-6]; for example, dualism/spirituality, with consciousness being outside of science [7-9]; science with consciousness as an essential ingredient of physical law is not yet fully understood.[10- 19]. How can we define consciousness? Is there a probability of an afterlife? How does matter and the new physics of the brain base on the origin of consciousness? These are out of three essential and unresolved questions on the life of the brain. Some say that consciousness is not a

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scientific term and lacks a technical definition, and we are learning to make sense of ourselves without invoking supernatural power[19]. Most scientists put aside the afterlife question, considering it as a just religious belief and metaphysical. Near-death experience represents a biological paradox that challenges our understanding of the brain and has been advocated as evidence for life after death and the noncorporeal basis of human consciousness [20-23]. It is based on an unsupported belief that the brain cannot be the source of highly vivid and lucid conscious experiences during clinical death[24-27].

Nevertheless, the evidence thus far suggests that in the first few minutes after death, consciousness is not annihilated[28]. While many such studies' approaches are on near-death experiences, my methodology differs from those studies and is a new theoretical approach. This study on the theme was encouraged by researchers who revived disembodied pig brains and challenged definitions of life and death[29]

To philosophers, introspection and phenomenality seem independent or dissociable, although this is controversial[30]. The term 'consciousness' has four main topics: knowledge in general, intentionality, introspection (and the knowledge it generates), and phenomenal experience.

On the other hand, some biophysicists handle the issue of consciousness in a multidisciplinary aspect. However, when scientific inquiry of the brain and consciousness occurs, considerable knowledge of physical theories of the matters in the universe and its psychology is unavoidable. It seems that neither general relativity nor quantum mechanics help discover these big problems. When questioning whether there is a unified theory for everything, I found three possibilities: (a) there is a completely unified theory, (b) there is no such ultimate theory or no ultimate, just infinite sequence, and (c) no theory of universe and event cannot be predicted beyond a certain extent[31]. In other words, we could not conclude universal theory precisely. Moreover, considering the knowledge of the brain and physical functions, free will is an illusion that shares common cognitive elements with paranormal beliefs.[32]

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Hawking told the Guardian, "There is no heaven or afterlife for broken down computers; that is a fairy story for people afraid of the dark." He believed the brain is like a computer that will shut off and regards the brain as a computer that will stop working when its components fail[33]. Moreover, the stream of consciousness thoughts is naturally programmed by mind virus vs. healthy mind virus (MV vs. HMV) selection and neutral mind viruses[34-37]. In this multifactorial complex natural neuronal network as reflexes of the brain's nature, nurture, and X-ultraquantum consciousness genomic particlE (X-UQCGP), therefore, no free will[34- 37] according to Theravada, Abhidhamma outlines twenty-four kinds of conditional relation[38] in the processes subject to relation[39] and no self – that no unchanging, permanent self or essence can be found in any phenomenon[40].

Therefore, still, we do not have a fundamental theory to answer the article's title thus far, and I assume interdisciplinary study with a theoretical model might be helpful to tackle the issues of consciousness and the afterlife initially.

Methods and materials:

These theoretical experiments assumed all participants were considered healthy, normal brains and minds in similar environments. They are categorized into three groups:

I. The three identical participants include I-myself-me as 'a' you[1] as 'b,' and you[2] as 'c.' In other words, the researcher assumed that not only himself but also any article reader could assume that he is a participant with two identical sublimes as the identical triplets.

II. The second identical triplets participants labeled he[1] as 'd', he[2] as 'e,' and he[3] as person 'f,'

III. Nonidentical triplets participants are 'g,' 'h,' and 'i.'

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Experiment 1

All matters and functions from atoms, molecules, and neurons to the whole brain are identical in each triplet of I and II. Nutrients are given a similar quantity and quality, so their physiological, psychological, and physical processes could be identical and simultaneous; in other words, groups I, II, and III are nurtured similarly. To avoid another issue, the researcher could assume that all similar (but not unique) subatomic particles, atoms, are qualitatively and quantitatively identical according to quantum theory; similar chemical compounds behave similarly to theories in chemistry.

At age 18, at T1, healthy persons of a, b, d, e, g, and h are simultaneously killed without harming their brains. Postmortems of disembodied brains were kept in the lab until T_2 using preservation technology[41]. Over time, T_2 simultaneously gives life to all dead brains.

Experiment 2

Suppose the whole-brain matter of a, b, d, e, g, and h are instantly separated to the atomic level at T_1; moreover, after the six brains were simultaneously reconstructed at T_2, they were similar to T_1 and similarly nurtured. The second experiment was designed to avoid error if those six brains in experiment one were not dead but had little consciousness. In other words, they were in a nearly dead stage, and to minimize the error if quantum entanglement involved between the six individual brains regained consciousness at T_2. However, recent research concludes that from T_1 to T_2, all brains are dead, so there is no consciousness[41].

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Experiment 3

I suppose that all two identical and nonidentical groups were nurtured similarly to experiment one. The dead brains of a, b, d, e, g, and h continued freezing using preservation technology[41] until T_2 after T_1. I assumed they used a similar methodology to create twenty-seven new brains, as mentioned in experiment two. Those twenty-seven brains constructed materialistically similar triplicates each of a, b, c, d, e, f, g, h, and i. Therefore, twenty-seven new participants brains at T_2 are a^1, a^2, a^3, b^1, b^2, b^3, c^1, c^2, c^3, d^1, d^2, d^3, e^1, e^2, e^3, f^1, f^2, f^3, g^1, g^2, g^3, h^1, h^2, h^3, i^1, i^2, and i^3. In addition to regaining lives of the frozen brains of a, b, d, e, g, and h at T_2. Therefore, thirty-six participants in the third experiment (including c, f, and i who continued their life since T_0 and beyond T_2) were in the lab from T_2 beyond. Hence, the living brains are at time T_2 'a' to c^3(a, a^1, a^2, a^3,b, b^1, b^2, b^3,c, c^1, c^2, and c^3), 'd' to f^3(d, d^1, d^2, d^3,e, e^1, e^2, e^3,f, f^1, f^2, and f^3), 'g' to g^3(g, g^1, g^2, and g^3), h to h^3, (h, h^1, h^2, and h^3), and i to i^3 (i, i^1, i^2, and i^3). Therefore, brains within 'a' to c^3, 'd' to f^3, 'g' to g^3, 'h' to h^3, and 'i' to i^3 were physically and chemically identical. Human cloning is the closest empirical approach to these thought experiments, although they are not ethical and not perfectly applicable due to the lack of present science and biotechnology.

Results

Experiment 1

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Even identical or nonidentical, no one experiences their consciousness as nonunique, overlaps, or feels and is aware that a specific person is simultaneously in two or many environments at any given moment. Therefore, any time before T_1, the growth of all nine participants' consciousness streams might be distinct to each participant.

Soon after T_1, the brains of a, b, d, e, g, and h have no consciousness and are just dead brains in the lab. However, c, f, and i live in the lab from birth to beyond time T_2. What happened to the consciousness of a, b, d, e, g, and h after T_1? For example, who lived as 'b' (T_0 to T_3) and 'a' T_0 to T_4 in the laboratory. These results are valid if cell death attenuates and preserves anatomical and neural cell integrity[41]. However, scientists are probably in trouble confirming whether similar consciousness of a, b, d, e, g, and h who lived until T_1 (before the frozen) will live after T_1 until T_2 or beyond. (See Venn diagram 1) Their evolution of cognition might show in Venn diagram 2. (Here, a, b, and c are just three examples out of nine lives)

Experiment 2

Suppose that if this experiment is theoretically acceptable, simultaneously reconstructed brains of a, b, d, e, g, and h will function as in experiment one, from T_2 and beyond. Furthermore, all identical brain volumes, anatomy, and physiological activities were similar in the laboratory, as depicted in experiment one. (See Venn diagrams 1 and 2)

Experiment 3

If these thought experiments are theoretically acceptable, all 27 artificially built brains and the lives of six freezer brains. Therefore, all thirty-three brain functions will simultaneously start at T_2 and beyond. Along with already functioning three live brains of c, f, and i in the lab. However, no researcher would externally observe that such as similar 'I am/myself/me' - (participant 'a'), or/and you^1 (b), you^2 (c), (for example, out of nine participants) who was indeed in the lab, regain life out of eleven identical brains of 'a', a^1, a^2, a^3, b, b^1, b^2,

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b^3,c, c^1, c^2, and c^3 or if not; why or what happened to their conscious minds which were before T_1?

Table 1. Results of experiments 1 to 3: cognitive function and consciousness of participants

Experiments:	**T_0 to T_1**	**T_1 to T_2**	**After T_2**
Experiment 1			
Cognitive function of a, b, & c	similar	Life of **c** evolving	a & b have similar cognition; c is older than the other two siblings; Therefore, c's cognition is different from a & b
Cognitive functions of	Similar	Life **f** evolving	d & e siblings have

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d, e, & f			similar cognition; f is older than d & e; therefore, cognition of 'f' is different from d & e
Cognitive functions of g, h, & i	Different cognitions	Life of **i** evolving	g, h, or i have no similar cognition; 'i' is older than the other two.
The consciousness Of all nine brains('a' to 'i')	Unique & independent streams	**Stream of consciousness of c, f, and 'i' are unique and independent (the big question is what happened to those consciousness streams of a, b, d, f, h, & i)**	Unique streams; although brains like a, b, d, e, g, & h lives, such consciousness before T_0-T_1 might not be in the lab. (What happened to a, b, d, e, g, & h cognitions, who originally lived until T_1)
Experiment 2	A similar result as in experiment one	**Similar to experiment one**	Similar results as in experiment one
Experiment 3			
Cognition of: a, a^1, a^2, a^3, b, b^1,b^2, b^3, c, c^1, c^2,	a, b and c similar	**c still lives (Then, what happened**	Except c regained lives frozen of a & b brains

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& c3	cognitions	**to the consciousness of frozen a & b?)**	and all nine newest brains of a^1, a^2, a^3,b^1, b^2, b^3,c^1,c^2, & c^3 have similar cognition. (What happened to the cognition of a & b, who were originally in the lab before T_1?)
Cognitive function of d, d^1, d^2, d^3, e, e^1, e^2, e^3 f, f^1, f^2,& f^3	d, e, & f have similar cognitions	**f still alive (What happened to the consciousness of frozen d & e those who lived before T_1)**	Except f regained lives frozen of a & b brains and all nine newest brains of d^1, d^2, d^3,e^1, e^2, e^3,f^1,f^2, & f^3 have similar cognition. (What happened to the cognition of d & e, who were originally in the lab before T_1?)
Cognitive function of g, g^1, g^2, g^3,h, h^1, h^2, h^3, i,i^1, i^2, & i^3	cognitive function of g, h, &, i different	**i still live (what happened to the consciousness of frozen**	g to g^3 have similar cognition; h to h^3 have

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		g & h those who lived before T_1?)	similar cognition, and i^1 to i^3 have similar cognition. i brain is older brain than others, eleven
The consciousness of thirty-six brains of a to i^3	Nine of them in the lab had unique streams of consciousness.	Unique consciousness streams of **c, f, & I** who were in the lab. (However, the crucial and significant issue is what happened to the continuum consciousness stream of a, b, d, f, h, & i, who were in the lab until T_1)	All thirty-six live brains have unique and independent consciousness(However, the crucial and significant issue is what happened to the continuum consciousness streams of a, b, d, f, h, & i, who were originally in the lab until T_1)

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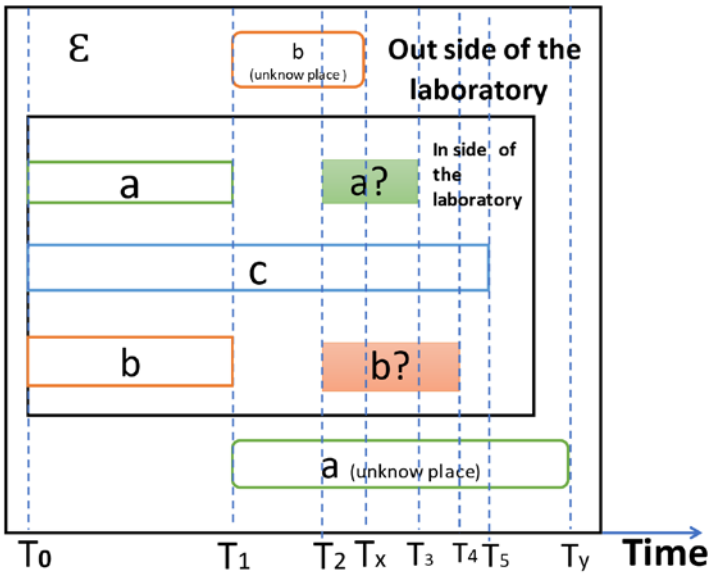

Venn diagram 1:

The stream of distinctive continuum consciousness of a, b, and c and their life span through time Note: I demonstrate only one afterlife of a and b (out of nine participants in the three experiments) of their continuum consciousness streams. All three streams of individual consciousness lived between T_0 and T_1 in the laboratory. Here, I suggest that after the death of 'a' lived (afterlife $_{\text{from T1}}$ to T_x) and b lived from T_1 to Ty, outside (unknown places) of the lab to avoid logical contradictions. However, c lived T_1 to T_5 in the laboratory. Regain lives of frozen (in experiments one and three) or artificially (in experiments two and three) reconstructed brains ***a*** and ***b*** (at T_2) who lived T_1 to T_3 and T_1 to T_4 in the lab similarly nurtured.

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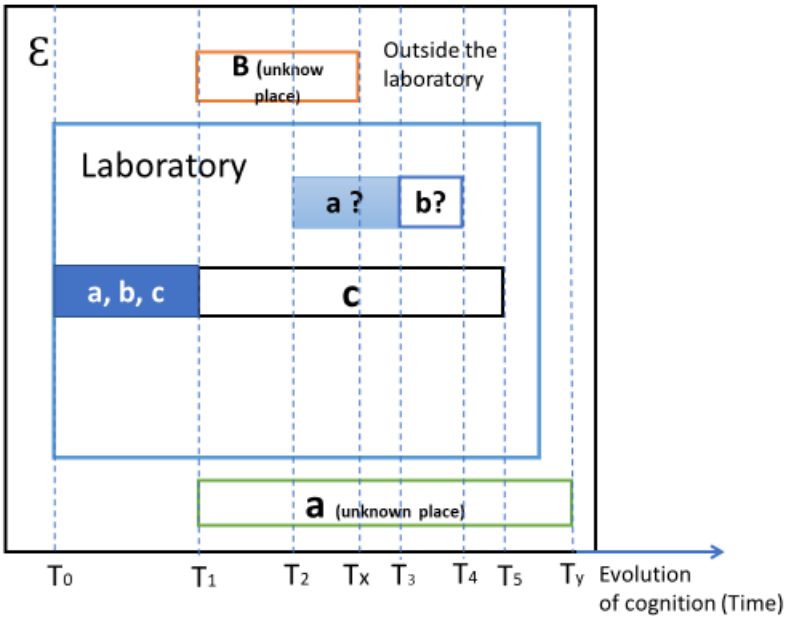

Venn diagram 2:

The cognitive functions of a, b, and c and their life span over time:

Note: Here, I demonstrate only one afterlife of a and b (out of nine participants in the three experiments) of their continuum consciousness streams. All three streams of individual consciousness lived between T_0 and T_1 in the laboratory. Three of them had similar cognitive functions until T_1. Here, I suggest that after the death of 'a' lived (afterlife from T_1 to T_x) and b lived from T_1 to Ty, outside (unknown places) of the lab to avoid logical contradictions. However, c lived T_1 to T_5 in the laboratory. Regain lives of frozen or artificially reconstructed brains ***a*** and ***b*** (at T_2) who lived T_1 to T_3 and T_1 to T_4 in the lab similarly nurtured.

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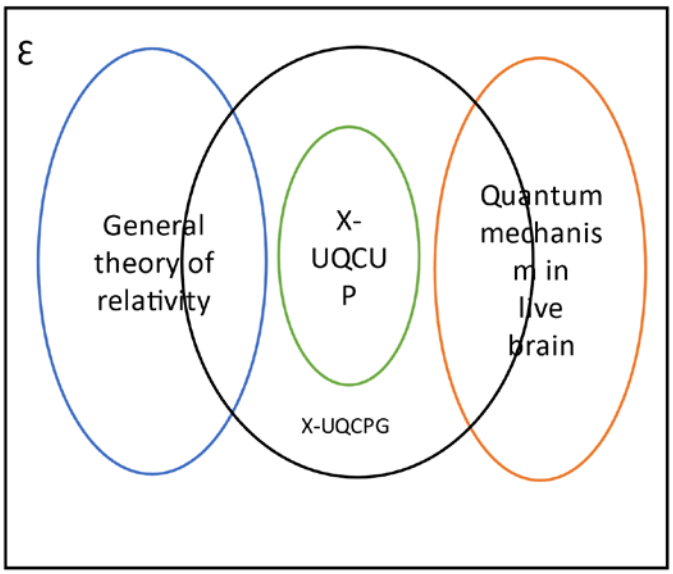

Venn diagram 3: Hyphotithical relationship might be of the conscious human brain (or any other being-life-) with the theory of general relativity, quantum mechanics, X-UQCGP, and X-UQCUP

Discussion

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What happened to the consciousness of the brains of a, b, d, e, g, and h at time T_1 and after experiments one and two?). It might be better for any scientist or reader of this article to imagine that he and his identical two siblings (triplets) are participants of this research to analyze the results of the experiments better. The third experiment is crucial to answering one of the research objectives of a, b, d, e, g, and h among thirty-three physically similar brains that regain life in the lab or not. In other words, scientists need to find the solution to whether similar six consciousnesses existed before T_1 and existed again in similar brains after T_2. For example, are a and b live among similar brains of a^1, a^2, a^3, b^1, b^2, b^3, c^1, c^2, and c^3? In other words, if 'a' and 'b' will exist, 'their' consciousness within one, or more similar a^1 a^2, a3, b^1, b^2, b^3, c^1, c^1, and c^3 brains or not? If so, you (b) and 'I am –' myself' (a) should have been feeling and aware that if 'we both' live simultaneously within one or more identical brains in the lab after T_2.

Furthermore, those persons in the lab before T_1 are now among those brains in the lab after T_2 or not? If not, what happened to 'a'(I/me) and 'b'(you[1]), whose consciousness streams continuously lived in the lab in one of the identical brains before T_1? If Orch Or theorist or any other materialistic theorist might suggest that 'a' and 'b' will not be among those brains after T_2, they had no afterlife between T_1 to T_2 or after T_2. In addition, there is no afterlife as their conclusion. However, they might not be smart enough to answer why 'a' and 'b' are not among such perfectly identical brains simultaneously made. Because the new life of twenty-seven and six brains (froze) regains life at T_2, it appears to give lives to pig brains[29]. Moreover, they probably would not be able to say why or what happens to the stream of their continuum consciousness until T_1. Moreover, because of their current opinions of the afterlife, make contradicts consciousness here and life's existence.

I suppose there are probably two or more or an infinite number of physically identical brains, to any given brain, simultaneously in the universe/s. Our introspections indicate that a person's consciousness has a unique continuum throughout life. Furthermore, generalizing our experienced and scientific findings suggests that conscious identity would not exchange or move to another's identical brain elsewhere or simultaneously. Therefore, there was no overlap of similar feelings within two or more similar brains, which might create

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confusion.

One might assume that everyone has the universal uniqueness of their consciousness and a continuous stream of distinct consciousness, at least in the present lifespan; otherwise, it would create contradictions again.

As Venn diagram 1, the cognition(just) for a, b, & c

$\{a, b, c\} \subseteq T_0$ to T_1

$a \cap b \cap c = X$ or similar between T_0 and T_1

If cognitive function applies in a Venn diagram, it will be

$a \cap b \cap c \cap a^1 \cap a^2 \cap a^3 \cap b^1 \cap b^2 \cap b^3 \cap c^1 \cap c^2 \cap c^3 = X$ or, in other words, cognitive functions are similar from T_2 and beyond in the lab.

According to these mathematical expressions, x depicts similarities in every aspect of identical brains' cognitive functions, except for unique consciousness. Another issue is finding how the individual consciousness arises in the new six identical brains in groups i and ii at T_2.

$\{a? b?\} \cap Lab = Ø$

Although, I did not arrange an additional experiment to find more precise facts on two microparticles to discuss the hypothesis in this study's results. X-UQCGP [34-37] may carry the finally evolved (ultraquantum) genome when somebody or/an animal is dead. However, X-UQCGP (or X-UQCUP) might not be physically able to test in a laboratory unless the working hypothesis of theoretical and logical arguments along with scientific

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facts. However, thought experiments 1, 2, and 3 suggest that there may be naturally created 2, 3, more or infinite physically identical brains in the universe/s and their identical X-UQCGP. Alternatively, if someone gets birth and his or her consciousness is a result of a coincidence, such coincidence might happen two or more or infinite times in the universe/s. Therefore, to avoid multiple identical consciousness and universal confusion, X-UQCUP might naturally be created, as I suggested.

In a materialistic aspect, they will consider that no two kinds of a compound of particles emit and move to bond with a suitable zygote/primary neuro system/embryo at infinite velocity. However, if such a mechanism does not exist, it will again contradict the results of two, many, or an infinite number of identical lives. Because of speculations without unique X-UQCUP, materialists have trouble explaining the results of the third experiment. In other words, a (myself) and b (you) were a continuum out of the lab after T_1 in two brains might be a fact.

When justifying the hypothesis, both (X- UQCPG + X –UQCUP) particles would be bonded exceptionally strongly. However, I cannot precisely answer how those particles originate in the universe/s. Do they never destroy? Why not change the (X-UQCUP) uniqueness of consciousness particles? Moreover, it may not exist without a live brain over time. Therefore, for example, 'a' and 'b' might have an afterlife out of the lab anywhere in the universe/s. The combined two particles may not be discussed with either general relativity or quantum theory. Therefore, such particles may be emitted from a dead brain and simultaneously move in infinite speed bonds with another suitable premature vacant nervous system.

Furthermore, the observers or researchers in the lab might never find it or great challenge to identify whether the similar stream of consciousness, such as of 'a' and 'b,' continues in new brains after T_2, which were at the lab before T_1, except for c, f, and i within these physically identical thirty-three brains until he analyses with third experiment results.

Nevertheless, the individual consciousness of any given person continues and gives the live brain until death;

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in other words, the living brain is not a zombie, such as computers. To Hawking, the live human brain is similar to a zombie computer. He might assume that consciousness has no such unknown (like X- UQCUP) particle, which might not be explained by quantum theory. Moreover, it may moment-by-moment manifestation of the mind-stream is said to happen in every person all the time[42]. Moreover, human consciousness flows like a stream governed by five characteristics[43].

In other words, materialists may say that participants' lives are a continuum T_0 to T_1 is an empirical fact, but no afterlife from T_1 to T_2 or beyond T_2 in or out of the lab. Such as, they will be unanswerable to the results of the third experiment; if someone asks to show 'a' or 'b' are in which identical brains out of nine? If not, why? They might not be able to prove whether participants of 'a' and 'b' continue their lives within those nine identical brains or not. As I suggested, the dead participants are not in the lab after T_2. Nevertheless, they might live from T_1 and beyond, out of the lab.

Suppose we generalize the consciousness that there is an individual stream because there are no contradictions with recent studies of all humans, primates, or other animals. In that case, we may assume that their uniqueness of self-awareness might be a continuum from childhood (probably from early embryo reference) until death. In other words, such as the development of the brain in size and its neural organization, new matter replaces neurons of the brain (such as new proteins, evolving DNA, neuroplasticity, and neurogenesis) or shrinks in age, still specific – unique consciousness continuum with time, in any given person.

Furthermore, a^1, a^2, a^3, b^1, b^2, b^3, c^1, c^2, and c^3 were not in the lab before T_2. These simple experiments are designed to determine whether there is a possible hypothesis to bridge life, death, and consciousness. See table 1 to analyze the data I have found.

Therefore, if the six brains did not die but minimized or neutralized their consciousness at T_1, they would continue their unique psychological awareness from T_2 and beyond T_2. Nevertheless, if these six participants indeed die, researchers are in a great challenge to find where the original consciousness of a, b, d, e, g, or 'h' consequently; however, a problematic issue seems essential to find what might happen to our continuum consciousness after death at T_1. Here, if materialism is acceptable, no new physics is involved, and there is no afterlife. However, the issue is why six previous persons were not born at T_2 among the thirty-three similar brains? If one argues that there is a possibility to be born again among thirty-three while keeping time interval T_1 to T_2. If those six are born again among thirty-six, another one can question from materialists in which

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specific brains previous life of six be born and why?

Moreover, how does specific consciousness select six brains among the several identical brains? In other words, how did the six consciousnesses select a particular brain out of twenty-three identical brains? Such big puzzles arise.

Suppose scientists assumed that pigs[1] brains regained similar 'unique' awareness before death and froze fault speculation. Here, I argue that the second and third experiments might not indicate such a conclusion. Analyzing the results of the third study makes contradictions with a particular conclusion. Furthermore, even identical brains are structural, biological, clinical, neurological, cognitive, psychological, and physically similar; however, consciousness is unique in a specific person. Therefore, researchers in the lab face trouble finding answers, such as where I am –' a' – exist after death or whether in a brain a^1, a^2, a^3 b^1, $b^{2,}$ or b^3 or not? Or does 'a's consciousness exist anywhere in the universe/s or not?

Merely materialism or quantum mechanics might not answer the above issue. Alternatively, in other words, the unknown matter (X-UQCGP) may be involved here. Here, I cannot yet discuss precisely it in the present knowledge of biophysics or other physics theories. However, such unidentified matter might closely function with a quantum particle in brain neurons; the functions might depend on the Orch Or theory and general relativity.

The quantum mechanics might not fit enough to discuss such tiny matter in size, mass, speed, velocity, or time. If such particles exist, it is not always necessary to behave according to quantum mechanics. In a mathematical aspect, although one is a natural number, it does not present an absolute number (quantity). Nevertheless, it indicates relative measurement (e.g., one light-year or kilo or one nanometer). Nevertheless, in any natural number, *a* between zero and 1 (one) has a decimal representation of relative quantities with an infinite decimal. It is unclear whether such absurdly tiny scales have any physical meaning, whatever [44]. Therefore, asking the smallest or least in mass particle or/and most minor time fracture is meaningless. Here,

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I argue that countless smaller particles in size and different new physical qualities might not behave according to the laws in the present knowledge of physics. Those might be beyond direct empirical research, such as any elementary – subatomic particles. I use this mathematical application to assume the probability of existing smaller particles than practical elements we have already found by physicists. Here, I use these mathematical thoughts to suggest two tiny particles I have already mentioned. Otherwise, when it travels through massive bodies such as black holes or colossal stars, it would also be destroyed, deviated, or attached to them by gravity[36]. Since electromagnetic waves and quantum particles have space-time curvature, such particles cannot pass through these massive bodies in the universe/s and have an absolute speed of $3x10^8$ $ms^{-1.}$ Nevertheless, ultraquantum particles (theory) might have infinite speed and be massless, so space-time has no curvature.

Consequently, the life of the nervous system might be formed by union with two unidentified microparticles and travel in infinite velocity from one dead brain to a new vacant primary nerve system. Data show that subatomic particles break light speed [45,] and quantum entanglement [46] also encourages the idea of infinite velocity. I call it an (unknown-X) ultraquantum consciousness unique particle (X-UQCUP), which would be universally unique to any given person or/and animal. As to this hypothesis, there are no two or more X-UQCUPs in living beings anywhere in the universe/s; therefore, there are no two or more similar conscious identities. Neurobiological changes may impact quantum mechanics and be minimal, inactive, neutral, or less conscious. For example, if there is a lack of oxygen, glucose, and, in general anesthesia, such fluctuations of consciousness might occur. Here, I explain how consciousness might exist in the brain with the direct results of three experiments. Suppose infinite movement of (X-UQCUP+X-UQCGP) in a specific brain's active areas of people may result in present moment awareness consciousness. The evolution of X-UQCGP may depend on the physical brain function of a specific active area/s. X-UQCGP might exist in the whole live brain simultaneously. Therefore, thoughts' speed might depend on the neuronal network's operating speed, although (X-UQCUP + X-UQCGP) may have infinite speed and exist as a 'cloud' in the living brain. Here, I would emphasize that bonded particles do not represent the notion of a spiritual soul that has been told particular and ever suffering or happy birth after death and independent of brain functions, which has no scientific rationale.

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Existing physical matter is a fact of you (b), me(a), or in any person's brain. There is a close relationship between matter and energy, without a doubt. (such as oxygen, glucose, anesthetics, physiology, psychiatric and neurological medicines emphasize the impact of the strong relationship between mind and matter). Moreover, no two or more people with similar consciousness exist in two or more places in the universe/s simultaneously. According to these three experiments, there might be new lives in the brain after death at T_1. Here, it gives us a hint of the possibility of afterlife presence. Stem cell studies encourage us to assume that we can simultaneously clone two or many identical brains and provide a similar environment. However, perfectly controlling the nurture of identical brains may be challenging. Although studies have complex technological developments, they cannot practically arrange three thought experiments.

The third theoretical experiment attempts to make exact brains develop in completely similar nurtures. (1) a physical foundation of the brain is a scientific fact, (2) we billions of healthy humans on earth experience that our consciousness continues past to present, and it is unique to each of their life awareness-consciousness-existence, (3) cloning identical animals or human is a fact-possible in present science and technology (4) already there may be numerous physically identical brains may exist in the universe/s, such as to similar cloning humans and animals. (Because the astronomers suppose there are nearly 100 to 200 x 10^{21} - approximately 200 trillion billion stars- in our universe. I suggest that more universes or infinite numbers of universes might exist in infinite space[34-37]. Scientists claim that billions of stars might already have possible planets where life exists in our universe. (5) Quantum and G.R. theories do not give a rational answer with materialistic aspects. Simultaneously, reductionists did not find unique empirical-physical matter in each brain to justify consciousness.

When attempting to give an acceptable answer to the third experiment, I use the results in Table 1 and Venn diagrams. (6) Even the latest research, such as Orch Or theory[47], or any other, might not be able to challenge or challenge interpret the results of three experiments because their hypotheses may not be clear enough to discuss what happened to I-me-myself, you[1], or you[2], or others' unique continuum consciousness were until

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T_1. In other words, were I-me-myself, you[1], you[2], or others exist between T_1 to T_2 and after T_2? Here, questions such as, who are in the new identical brains in the lab, precisely like three of I-me-myself, you[1], you[2], or others?. It might be clear that according to my argument, myself (a), you[1](b), and you[2] (c) may not exist in two or many brains out of those nine physically identical brains (e.g., a^1 to c^3) simultaneously. Furthermore, who is in the new nine brains after T_2 in the lab? These questions might not explain other than my points of one to six above. (7) As I early said, if a universally unique consciousness particle factor continuum exists from birth to death and afterlife, no healthy person is confused with 2, 3, or more similar lives and such multi-awareness simultaneously. Therefore, it seems to have no contradictions.

(8) Nevertheless, if the consciousness of life emerges accidentally and with a purely physical effect, a similar accident might also emerge in the past and future, at least with a time gap between the three similar accidents. In other words, such accidents might keep time gaps between past to present life and present life to future (9). Suppose the point eight as a fact, two, more, or infinite similar brains and their lives awareness could emerge coincidentally, at least occasionally. (10) Nevertheless, point nine seems to be a contradiction. Because if such two, more, or infinite similar coincidences might happen simultaneously, similar individuals may be born with identical consciousness; therefore, they should feel that they are concurrently in two or more or infinite places. (11) Therefore, according to points seven to ten, any life of a person or animal probably continues after life but at least with no links with the previous consciousness. However, point ten is acceptable because there is no universal confusion of life and similar awareness concurrently (12). Most importantly, I assume nature attempted to avoid such universal self-confusion. However, nature might naturally originate in any human or individual animal consciousness (unknown -X unique particle) and continue in the afterlife of awareness. Therefore, there might be no time gap to travel to X-two combined particles (genomic and unique particles) between the dead brain and new life in a primary nervous system. Therefore, there will be no issue, however, far from those two environments of the dead brain to the vacant nerve system. (13). I emphasize that one, two, or more similar micro quantum genomes (X-UQCGP) may emit at any given time. (14) However, there might be many more vacant similar neuro-systems suitable to any given (bond with) X-UQCGP at any given time.

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In other words, there may be more or infinite vacant and matching neuro-systems than what amount of X-UQCGP(+ X-UQCUP)s emit at any given time from anywhere in the universe/s.

Therefore, the evolution of life and consciousness might not be purely a result of physical matters of the brain and a result of a coincident materialistic, specific arrangement that consists of presently knowing matter. However, it could result from phenomena that only might be discussed with new physics and probably beyond empirical studies. Otherwise, the principle of individual-unique consciousness of life will break. In other words,' me/I,' you[1], you[2] experience in 2 or more identical brains would have been simultaneously in the present moment, as I have demonstrated in research observations after T_2. Considering these crucial findings and arguments suggests the probability of an afterlife.

To make the research more detailed, clear, and simplified, I use the Venn diagram-3. Here, the X-UQCGP might be changed by the brain's quantum particles. Both combined particles are not moving to any other brain or beyond the specific brain until death. In other words, when a person's brain moves relative to any object in their external environment, the 'cloud' of two ultraquantum particles moves simultaneously with the brain. Quantum particles may not impact changes to evolve (positively or negatively) the brain. In other words, the evolution of X-UQCGP in a brain depends on nature, nurture, biology, biophysics, and related behavior. Therefore, these factors may impact X-UQCGP's continued positive or negative evolution. If such an impact X-UQCGP exists, one may suggest an independent soul.' However, such materialistic functions do not impact the X-UQCUP of any given person, which makes their unique continuum of consciousness. In other words, X-UQCUP never changes over time. Therefore, X-UQCUP of a particular life might continue a unique consciousness continuum even after death. However, the ever-evolving X-UQCGP of specific life and its quality of the last evolution may be crucial to selecting and bonding the next life.

Accordingly, yet not seen any alternative theory that may challenge this argument about the afterlife mine. Therefore, as Hawking has discussed, we cannot compare a significant afterlife question with broken computers because computers do not have life and continuum consciousness but are just materialistic machines. Moreover, reincarnation can save Schrodinger's cat [48], which may strengthen my theory.

The X-UQCGP might have evolved with functions of the brain and its complex mechanism of nature and nurture. Furthermore, it might be a key to bonding with the next nervous system, although the mechanism is unknown. Here, the notion of an independent soul does not tally with the theory. The phenomena of X-UQCGP

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could naturally evolve positively or negatively (±), impacting the nature and nurture of the person's brain[34-37]. Moreover, the notion of a specific and eternal soul independent of brain functions contradicts while observing behaviors and thoughts of persons with Alzheimer's disease, mental disorders, aging[37,] and behaviors. Here, I suggest that if human beings have such an independent soul, patients' behaviors or other mental functions do not deviate from whatever brain matter makes them deviate; therefore, any neurological or psychiatric patient would not have suffered from their disorders. Therefore, here, I suppose there is also no free will[34,37]. Mind virus scanning (meditations) by healthy mind viruses might influence persons with higher or lower intelligence at a different level, and a particular person's brain-mind evolves (±) positively, or if scanning is not robust enough, it will be negatively[34-37] evolve along with other facts of nature and nurture. Therefore, such MV scanning may impact (±) X-UQCGPs natural evolution. I observe more than 24900 peer review studies on meditation in PubMed Central on diverse research titles. Moreover, a study found that loving-kindness meditation may help to improve subjective well-being [52].

When intelligence evolves, a given person's intelligent decisions when scanning MV might give the natural reward of psychological well-being. If decisions are negative, they might make a higher 'risk' of suffering[36]. A study showed that once a nerve becomes electrically active, it can influence the genes, influencing how the nerve develops [49.] Therefore, the mind and the brain have a close relationship. Although nature and nurture influence the I.Q. of grown-up people[50]. Therefore, I assume that HMV – highly activated persons' intelligence declines with age and might be very low[34, 37] because research has indicated that clever brains age more slowly[51].

These hypotheses might not be complete theories. However, any given person or animal has unique consciousness, which is a primary principle of the universe and might be a continuum after death. When the results generalize, consciousness is probably a multifactorial, natural phenomenon in live brain biological matter. The brain might strongly bond with the two unknown ultraquantum particles, regardless of whether the brain develops in size, damages, splits, shrinks, and ages. The life of a brain continuum unique

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consciousness until death. Moreover, it might not impact psychological qualities in the physical brain.

Nevertheless, this may be the beginning of a different methodological approach for consciousness and afterlife studies. If we can find more empirical facts strengthening the theory further, it might help evolve our global unity, peace, health, happiness, and many other facts toward making a better world. These findings may naturally emphasize to humankind how risky the journey of the universe/s we are in, why we need to learn and practice from real intellectuals, and how to scan our MV by HMV[34, 37]. Such intellectuals learned people, and scientists may encourage or properly program people's minds [34, 37], supporting these research findings. The strong determinism[44] and the afterlife hypothesis also do not seem contradictory. However, it is difficult to precisely find the natural purpose of the unique consciousness continuum in the evolution of intelligence via univers/s. Alternatively, I suppose we might find facts on more robust hypotheses to strengthen my study. In that case, humankind will naturally attempt to find better methods to positively evolve their X-UQCGP for a happier life on earth and be born in more comfortable places after their death in the universe/s by evolving their intelligence positively over time.

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