 doi:10.20944/preprints202206.0092.v2

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: 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 it's larger matter than quantum particles behave to general relativity, and (3) a new theory is needed for the function

 doi:10.20944/preprints202206.0092.v2

of two ultraquantum particles. When a person or animal dies, the selection of a new neuronal system's quality of new life might depend on the quality of the finally evolving ultraquantum genome. Here, I suggest that the positive or negative development of the ultraquantum genome depends on the natural evolution of the 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, creating 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

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 scientific term and lacks a technical definition, and we are learning to make sense of ourselves without invoking

 doi:10.20944/preprints202206.0092.v2

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 is different 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

 doi:10.20944/preprints202206.0092.v2

knowledge of the brain and physical functions, free will is an illusion that shares common cognitive elements with paranormal beliefs.[32]

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 believes 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 natural neuronal network as reflexes of the brain's nature, nurture, and X-UQCPG, 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;

Experiment 1:

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

 doi:10.20944/preprints202206.0092.v2

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 any article reader could participate as identical triplets.

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

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

All matters and functions from atoms, molecules, and cells to the whole brain are identical in each group 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, 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:

Preprints (www.preprints.org) | NOT PEER-REVIEWED | Posted: 29 June 2022 doi:10.20944/preprints202206.0092.v2

Suppose the whole-brain matter of a, b, d, e, g, and h are instantly separated to the atomic level at T_1. Moreover, similar conditions were given when those six brains were simultaneously reconstructed from atoms at T_2 and similarly nurtured. The second experiment was designed to avoid error if those brains were in experiment one were not dead but with some consciousness as if nearly dead stage and to minimize the error if quantum entanglement is involved for originating individual consciousness between any live brains. However, recent research concludes that from T_1 to T_2, all brains should have been dead, so there is no consciousness.

Experiment 3:

I supposed that I gave similar nurture to all in two identical and nonidentical groups as in the experiments one. The brains of a, b, d, e, g, and h kept freeze using preservation technology[41] until T_1. When T_2, assume, I used a similar methodology to create twenty-seven new brains, as mentioned in experiment two. Those materialistically three identical brains are similar to each a, b,c, d, e, f,g, h, and i. Therefore, twenty-seven new participants at T_2 brains 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, T_2. Life freezes the brains of a, b, d, e, g, and h at T_2. Therefore, in the third experiment, including c, f, and i (who lived since T_0 beyond T_2), there were thirty-six participants at T_2 and beyond. Hence, the living brains of 'a' to c^3, 'd' to f^3, 'g' to g^3, h to h^3, and i to i^3 are physically and chemically identical. Human cloning is the closest empirical approach to these thought experiments, although they are not ethical.

Results

 doi:10.20944/preprints202206.0092.v2

Experiment 1

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 participants' consciousness 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. These results are valid if cell death attenuates and preserves anatomical and neural cell integrity[41]. It is unclear whether similar a, b, d, e, g, and h will live after T_1 until T_2 or beyond (see Venn diagram 1).

Experiment 2

Suppose that if this experiment is theoretically acceptable, all those brains will function from T_2 and beyond. Furthermore, all identical brain volumes, anatomy, and physiological activities were similar in the laboratory, as depicted in experiment one.

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

 doi:10.20944/preprints202206.0092.v2

you[1] (b), you2 (c), who was truly in the lab, regain life out of elven identical brains of 'a' a^1, a^2, a^3, b, b^1, b^2, b^3, c^1, c^2, and c^3, or if not, why or what happened to their conscious minds.

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

 doi:10.20944/preprints202206.0092.v2

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	Similar a & b; c is aged; Therefore, c is different from a & b
Cognitive functions of d, e, & f	Similar	Life f evolving	Similar d& f; f is aged; therefore, f is different from e & f
Cognitive functions of g, h, & I	Similar	Life of i evolving	Similar g & h: i is aged; So i is different from g & h
The consciousness of a to i	Unique streams	Unique, c, f, & i	Unique streams; although brains similar to a, b, d, e, g,& h lives, such consciousness before T_0-T_1 might not be in the lab.

Preprints (www.preprints.org) | NOT PEER-REVIEWED | Posted: 29 June 2022 doi:10.20944/preprints202206.0092.v2

Experiment 2	Similar result to experiment 1	Similar to experiment 1	Similar results to experiment 1
Experiment 3			
Cognitive fun.; a, b, c, a^1,a^2, a^3,b^1, b^2, b3,c^1,c^2 & c^3	a, b and c similar	Life of c evolving	Except for c, all others have similar cognitive functions.
Cognitive functions of;d,e,f,d^1,d^2,d^3,e^1,e^2,e^3, f^1, f^2, & f^3	d, e, & f similar	Life of f evolving	Except f all other have similar cognitive functions; f is older than other 9
Cognitive fun. of g,h,I,g^1,g^2,g^3,h1, h^2, h^3, i^1, i^2, and I ^{3}	g, h, & I similar	Life i evolving	Except i, all others have similar cognitive functions; i is older than the other 9 participants.
The consciousness of a to i^3	Unique streams	Unique streams	Unique streams; however, brains similar to b, d, e, g, and h live, but their Consciousness (before T_0— T_1) might

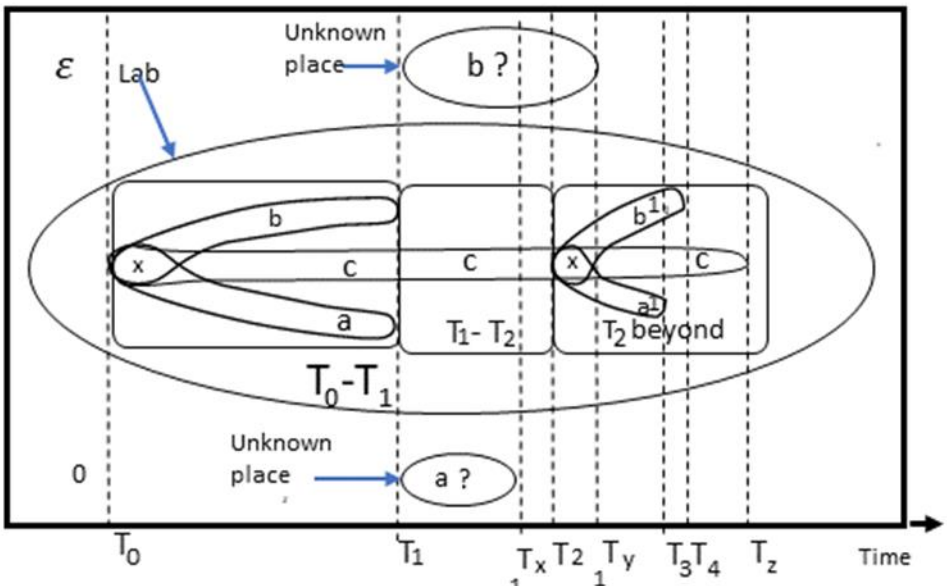
 doi:10.20944/preprints202206.0092.v2

not live again in the lab

among 30 participants.

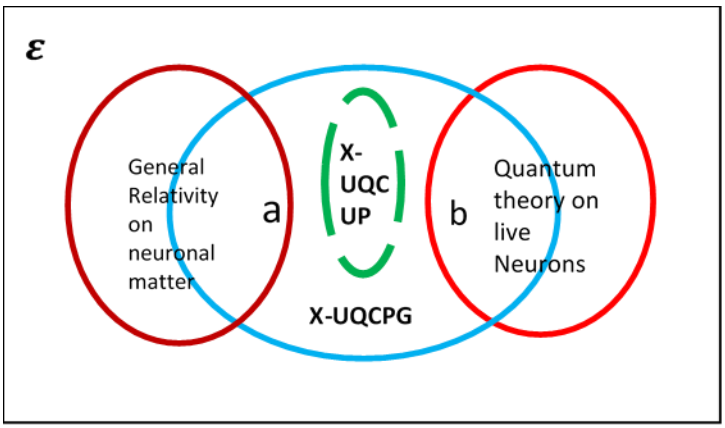
Preprints (www.preprints.org) | NOT PEER-REVIEWED | Posted: 29 June 2022 doi:10.20944/preprints202206.0092.v2

Ven diagram 1; cognitive functions and stream of consciousness of a, b, c, and b via time



Note ; x-similar cognitive functions of a, b, c, a^1, and b; ε-Consciousness of unique life's in the universe/s :a and b live in the lab in between T_0 T_1; If, a? and b? out of lab simultaneously life's stream arise unknown place when death from T_1 to T_x and T_y if c lives from T_0 to T_z in the lab; new life's of a and b (similar brain & cognitive functions to a & b^1) live T_2 to T_3 and T_4 until death in the lab, just as examples

 doi:10.20944/preprints202206.0092.v2



Venn diagram 2: Relationship might be of General relativity theory, quantum mechanics, X-UQCPG, and X-UQCUP of the conscious human brain (or any life)

 doi:10.20944/preprints202206.0092.v2

Discussion

What happened to the consciousness of the brains of a, b, d, e, g, and h at T_1 and after experiments one and two? 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 in the lab or not. In other words, the solution for whether similar six consciousness, were before T_1 exists again in any of these similar brains. For example, are actually 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 make our consciousness exist within two or more similar a^1 a^2, a3, b^1, b^2, b^3, c^1, c^1, and c^3 brains, you (b) and I (a) should have been feeling and aware that we live in two or more such identical brains simultaneously in the lab.

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]), who 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 of that, the new life of twenty-seven and six brains at T_2 seems similar to given 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, they contradict consciousness 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

 doi:10.20944/preprints202206.0092.v2

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 overlap similar feelings within two or more similar brains, which might create 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, apply for experiments

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

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

$c \cap a^1 \cap b^1 = X$ at T_2 and beyond

$a^1 \cap a^2 \cap a^3 \cap b^1 \cap b^2 \cap b^3 \cap c^1 \cap c^2 \cap c^3 = X$ at 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.

 doi:10.20944/preprints202206.0092.v2

$\{a?\ b?\} \cap Lab = \emptyset$

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. The ultraquantum consciousness particle genome (X-UQCPG) [34-37] may carry the finally evolved (ultraquantum) genome when somebody or/an animal is dead. However, X-UQCPG (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 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 univers/s and their identical X-UQCPG. 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

 doi:10.20944/preprints202206.0092.v2

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; 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 it has no unknown unique particle, which might 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

 doi:10.20944/preprints202206.0092.v2

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, assuming that 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 'I am (a)/you^1/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 be born again, another one can question from materialists which brains previous life of six be born, and why not regain the similar consciousness in the rest of twenty-seven similar live brains?

 doi:10.20944/preprints202206.0092.v2

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-UQCPG) may be involved here. However, I cannot yet describe it in the present knowledge of biophysics or other physics theories. However, such unidentified matter might function 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

 doi:10.20944/preprints202206.0092.v2

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, 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. This means that two or more X-UQCUPs in living beings anywhere in the universe/s have no similar conscious identity. 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

 doi:10.20944/preprints202206.0092.v2

movement of (X-UQCUP+X-UQCGP) in a specific brain's active areas may result in individual consciousness. The evolution of X-UQPG from two microparticles may depend on the physical brain function of a specific active area/s. The X-UQGP might exist in the whole live brain simultaneously. Therefore, thoughts' speed might depend on the neuronal network's operating speed, although (X-UQCUP + X-UQCPG) may have infinite speed and exist as a 'cloud' in the living brain. Here, I would emphasize that particle does 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.

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 clone two or many identical brains simultaneously and provide a very similar environment. However, perfectly controlling the nurture of identical brains may be a challenging task. 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

 doi:10.20944/preprints202206.0092.v2

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 more universe/s or infinite number of the universe 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 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 similar to 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.

 doi:10.20944/preprints202206.0092.v2

(8) Nevertheless, if the consciousness of life emerges accidentally and with a purely physical effect, a similar accident might also emerge in the future and past, at least with a time gap between the three similar accidents. In other words, if so, such accidents might happen with time gaps of 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. 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 even after death but with no links with the previous consciousness. However, point ten is acceptable because there is a universal confusion of life and similar awareness concurrently (12). Most importantly, I assume that to avoid confusion, nature might naturally originate its unique consciousness (unknown -X unique particle) and continue in the afterlife of any given life awareness. Therefore, there might be no time gap taken to travel said genomic and unique particles between death and new life in a primary nervous system, 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-UQGP) may emit at any given time. (14) However, there might be many more vacant similar neuro-systems suitable to any given (bond with) X-UQGP at any given time. In other words, there may be more vacant neuro-systems than several emitting X-UQPGPs at any given time.

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 a

 doi:10.20944/preprints202206.0092.v2

new physics and probably beyond empirical studies. Otherwise, the principle of individual-unique-consciousness of life will be broken. In other words,' me/I,' you[1], you[2] experience in 2 or more or infinite identical brains in the present moment simultaneously as I demonstrated in observations of research after T_2. Considering these crucial findings and arguments suggests the probability of an afterlife.

To make more detailed research, I use Venn diagram 2. Here, the X-UQCPG might be changed by the brain's quantum particles. Both particles have zero speed relative to a given brain and relative movements in the external environment. 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 in the brain may impact changes to evolve (positively or negatively) the X-UQCPG. In other words, the materialistic functions of quantum particles in a brain depend on nature, nurture, biology, biophysics, and related behavior. These factors may impact X-UQCPG's continued positive or negative evolution. 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 similar consciousness continuum after death. However, X-UQCPG might not impact changes in the physics of the brain. If such an impact exists, it makes sense for an independent soul such as that. However, the ever-evolving X-UQCPG 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

 doi:10.20944/preprints202206.0092.v2

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-UQCPG 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 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 the human(beings) have such independent soul, their behaviors or other mental functions do not deviate with hhat ever brain matter makes deviate. Therefore, here, I suppose there are 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. It may impact (±) X-UQCGPs natural evolution.

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 [suffering36]. 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

 doi:10.20944/preprints202206.0092.v2

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. It is bonded with two unknown ultraquantum particles, regardless of whether the brain develops in size, damages, splits, shrinks with aging, or dies until death, forming a unique life continuum. and deviates 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 and why we need to learn and practice from real intellectuals and how to scan our MV by HMV[34, 37] properly. 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. 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 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.

 doi:10.20944/preprints202206.0092.v2

References:

1. Hameroff S, Penrose R Consciousness in the universe A review of the 'Orch OR' theory Physics of Life Reviews 11 39–78(2014)

2. Dennett DC, Consciousness Explained. Boston (M.A.): Little Brown; (1991).

3. Dennett DC, Kinsbourne M., Time and the observer: the where and when of consciousness. Behave Brain Sci; 15:183–247. (1991)

4. Wegner DM., The illusion of conscious will. Cambridge (M.A.): MIT Press; (2002)

5. Chalmers DJ.; Constructing the world. New York (N.Y.): Oxford University Press (2012)

6. Dennett DC. Darwin's dangerous idea: evolution and the meanings of life. New York (N.Y.): Simon and Schuster; (1995)

7. Chopra D. How to know God: the soul's journey into them the mystery of mysteries. New
York: Running Press Book Publishers;(2001)

8. Kant I. Critique of pure reason (Guyer P, Wood A.W., Trans.) Cambridge University Press; (1998)

9. Berkeley G. Philosophical works [Ayers M, editor].London: Dent; (1975)

10. Whitehead AN Process and reality. New York (N.Y.): MacMillan; (1929) 27

11. Whitehead AN Adventure of ideas. London: MacMillan; (1933) [

12. Penrose R, Hameroff SR. What gaps? Reply to Grush and Churchland. J Conscious Stud; 2:98–112. (1995)

 doi:10.20944/preprints202206.0092.v2

13. Hameroff SR, Penrose R. Orchestrated reduction of quantum coherence in brain microtubules: a model for consciousness. In: Hameroff SR, Kaszniak AW, Scott AC, editors. Toward a science of consciousness; the first Tucson on discussions and debates. Cambridge (M.A.): MIT Press;.p.507–40.Additionally, published in Math Computer Simul 1996; 40:453–80(1996)

14. Hameroff SR, Penrose R Conscious events as orchestrated space-time selections. J Conscious Stud; 3(1):36–53. (1996)

15. Hameroff S. Quantum computation in brain microtubules? The Penrose–Hameroff "OrchOR" model of consciousness. Philos Trans R Soc Lond Ser A, Math PhysSci;356:1869–96. (1998)

16. Hameroff S. The brain is a neuro-computer. Cogn Sci; 31:1035–45. (2007)

17. Penrose R, Hameroff S. Consciousness in the universe: neuroscience, quantum space-time geometry, and Orch OR theory. JCosmol; 14.http://journalofcosmology.com/Consciousness160.html. (2011) 28

18. Hameroff S.' Fundamentality': is the conscious mind subtly linked to a basic level of the universe? Trends Cogn Sci; 2:119–27. (1998)

19. Zeman, A. *A Portrait of the Brain*, Yale University Press Publication, ISBN 978-0-300-11416-4, 2008)

20. Chopra D-Life after Death: The Burden of Proof (Harmony, New York). (2006)

21. Long J, Perry P Evidence of the Afterlife: The Science of Near-Death Experiences 29 (Harper One, New York). (2010)

22. van Lommel P, Consciousness Beyond Life: The Science of the Near-Death Experience Harper One, New York). (2010)

 doi:10.20944/preprints202206.0092.v2

23. Alexander E, Proof of Heaven (Simon & Schuster, New York). (2012)

24. van Lomeli P (2011) Near-death experiences: The experience of the self as real and not as an illusion. Ann N Y Acad Sci 1234 (1):19–28. CrossRef PubMed Google Scholar

25. Thonnard M, et al. (2013) Characteristics of near-death experiences memories as compared to real and imagined events memories. PLOS ONE 8(3):e57620. CrossRef PubMed Google Scholar

26. Mobbs D, Watt C (2011) There is nothing paranormal about near-death experiences: How neuroscience can explain seeing bright lights, meeting the dead, or being convinced you are one of them. Trends Cogn Sci 15 (10):447–449. CrossRef PubMed Google Scholar

27. Facco E, Agrillo C (2012) Near-death experiences between science and prejudice. Front Hum Neurosci, 10.3389/fnhum.2012.00209.

28. Consciousness after clinical death. The biggest ever scientific study published"— retrieved January 16, 2019.

29. Nanad Sestan: Brain rebooter, Sara Reardon, Nature 2019 December 17 volume, 576; P 362- 372.

30. Stuart Sutherland (1989). "Consciousness." Macmillan Dictionary of Psychology. Macmillan. ISBN 978-0-333-38829-7

31. Hawking, S.W., *The Theory of Everything*, Phoenix Books, ISBN 81-7992-591-9, (2006)

32. Mogi K, free will and paranormal beliefs, *Frontiers in Psychology (2014) 5(APR)* DOI: 10.3389/fpsyg.2014.00281

33. Hawking, S., The Guardian, 2011 May 15

34. Kande Lekamalaya, Senarath Dayathilake, Nature of Human Intelligence (2017). Available at SSRN: https://ssrn.com/abstract=3848408 or http://dx.doi.org/10.2139/ssrn.3848408

35. Kande Lekamalaya, Senarath Dayathilake, A Multidisciplinary Hypothesis to Reincarnation: Does It a Universal Survival of the Genomic Particle of the Consciousness When a Brain Death? (July 1, 2017).

36. Dayathilake S. Kande Lekamalaya, Life after death in the evolution of intelligence https://psyarxiv.com/2hkw4/Preprint DOI 10.31234/osf.io/2hkw4

37. Lekamalaya, S.D.K. Nature of human intelligence evolution on psychological well-being. (2017).doi:10.17605/OSF.IO/T8CQN,//psyarxiv.com/t8cqn/

38. Karunadasa, Y (2010). *The Theravada Abhidhamma. Its inquiry into the Nature of Conditioned Reality*, p. 262. Centre of Buddhist Studies, The University of Hong Kong. ISBN 978-988-99296-6-4

39. Gombrich, R *What the Buddha thought*. Oxford Centre of Buddhist Studies Equinox Publishing Limited (December 31, **2009**)

40. Wayback Machine, on *Anatta*, *Encyclopedia Britannica* (2013)

41. Vrselja, Z. *et al.* Restoration of brain circulation and cellular functions hours

postmortem. *Nature* **568**, 336–343 (2019).

42. Karunamuni N.D. (May 2015). "The Five-Aggregate Model of the Mind". *Sage Open*. **5** (2): 215824401558386. doi:10.1177/2158244015583860.

43. William James (1890). *The Principles of Psychology, Volume 1*. H. Holt. p. 225.

44. Roger, P Penrose, R., The New Emperor's Mind Oxford University Press 1989 ISBN 0 09 977170 5

45.http://www.nature.com/news/neutrino-experiment-replicates-faster-than-light-finding-1.9393#auth-1

46. Oxford dictionary of physics, (Edwin Schrodinger), 461p. 2015 seventh edition

47. Hameroff, Stuart; Penrose, Roger (2014). "Consciousness in the universe." Physics of Life Reviews. 11 (1): 39–78. Bibcode: 2014Ph L Rv.11...39H. doi:10.1016/j.plrev.2013.08.002. PMID 24070914.

48. Merali, Z., Reincarnation can save Schrödinger's cat. Nature 454, 8-9 (2008)

49. Gazzaniga, M.S. Nature's Mind (Happer Colling Publishers, inc.) (1994)

50. Campbell, P., What if Intelligence is inheritable? Nature 371,637 (1994)

51. Rabbitt, P.; Chetwynd, A.; McInnes, LDO clever brains age more slowly? Further exploration of a nun result. Brit. Jour. Psychol (Feb.2003

 doi:10.20944/preprints202206.0092.v2

Acknowledgment:

My sincere thanks for the tremendous respect for my dearest father, Mr. K.L. Senarath Premathilake (late), and mother, Mrs. K.L. Indra Kurulugama (late)(who has given not only nature but also nurture of their best, and my immense gratitude to K.L. Martin (Late grandfather), Mrs. Punchimanike Dalukdeniya (Grandmother), Mr. K.L. Bandula (late grandfather) K.L. Podimanike (late grandmother) nephews- Sanidu Upamal Karunaratne, Nishal Paranagama, K.L. Kawya Kaushalya Kurulugama, Sandaru Shamaindra Senarath, and nieces – Ushara Dulakshi Karunaratne, Nishali Paranagama, Mr. and Mrs. Ekanayake, and family, Professor H.M. Petry, committee members, and all the staff, Ven. Dr. Mirsisse Dhammika, Prof. John Nicholls, Prof. Kenneth Muller, His Excellency Mahinda Rajapaksa, His Excellency Gotabaya Rajapaksa, Prof. Carlo Fonseka (late), Dr. N Fernando, Sir Arthur C. Clarke (late), Mr. H.B. Jayewardene (late), Mr. W. G. Rodrigo (late), Mr. Douglas Perera (late), Mr. Chula Fernando (late), Dr. Hashitha Mahen Dombagahawatta, Mr. Sanjeewa Wickramanayake, Mrs. Probodhinee Marasingha, and others who encourage and assist.