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*Hypothesis*

# Consciousness and Life after Death in the Evolution of Intelligence

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**Abstract:** No scientific study has been able to find evidence of an afterlife, and consciousness is still one 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 I do precisely understand the mechanism. I found that consciousness might be discussed from three fundamental theories: quantum-level particles of neuronal function according to quantum mechanics; the brain, neurons, and molecules behave to general relativity, and a new theory is needed for ultraquantum particles. Simultaneously a person or animal's death selection of a new neuronal system's quality of contemporary life might depend on the state of the finally evolving ultraquantum genome in the natural evolution of intelligence. Ultraquantum particles might emit and bond simultaneously with the suitable early nervous system or embryo when a brain dies.

**Keywords:** Cognitive psychology; determinism; materialism; new physics; theoretical hypothesis; thought experiment; ultraquantum particles

## 1. 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 a matter 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 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 it is a 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 are handling 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

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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]

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 viruses vs. healthy mind viruses (MV vs. HMV) and neutral mind viruses. In this multifactorial neuronal network as reflexes of the brain's nature, nurture, and X-UQCPG and 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 considerable solution thus far, and I assume interdisciplinary study with a theoretical model might be helpful to tackle the issue, as I demonstrate on the topic here.

## 2. Results:

### Experiment 1:

Even identical or nonidentical, no one experiences their consciousness as nonunique, overlaps, or feels and is aware that a specific person is in two or many environments simultaneously at any given moment. Therefore, any time before time $T_1$, the growth of all participants' consciousness seems unique 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 a, b, d, e, g, and h may or may not 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, the volumes and anatomical and physiological activities of all identical brains were similar in the laboratory, as depicted in the previous experiment.

### Experiment 3:

If theoretically acceptable, all these artificial 27 and c, f, and i brains will continue their function in the lab simultaneously at $T_2$ and beyond. However, no researcher would externally observe where I am/myself/me - (participant 'a'), or/and you[1] (b) out of nine identical brains of $a^1$, $a^2$, $a^3$, $b^1$, $b^2$, $b^3$, $c^1$, $c^2$, and $c^3$.

## 3. Discussion

What happened to the consciousness of the brains of a, b, d, e, g, and h at $T_1$ and after in experiments 1 and 2? The third experiment is crucial to answering one of the research objectives: are a, b, d, e, g, and h among 27 brains in the lab? In other words, whether similar consciousness exists in any of these similar brains or not. For example, are a and b among similar brains of $a^1$, $a^2$, $a^3$, $b^1$, $b^2$, $b^3$, $c^1$, $c^2$, and c3? Furthermore, those in the lab before $T_1$ are now among them in the lab after $T_2$ or not? If not, what happened to 'a'(I/me) and 'b'(you[1]) as continuum consciousness were in the lab in one of the identical

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brains independently, which were before $T_1$? If Orch Or or any other materialistic theorist might suggest, 'a' and 'b' will not be among them, and they had no life between $T_1$ and $T_2$. or beyond $T_2$. In addition, there was 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. Moreover, they could probably not say why or what happens to the stream of their consciousness continuum until $T_1$.

Moreover, their theories are a mess or contradict life's existence. I suppose there might already be 2 or 3 or more or an infinite number of identical brains, to any given brain simultaneously, in the universe/s, and life has individual-unique consciousness. Our introspections indicate that the mind has a unique continuum and whole life from past to present via time. Furthermore, generalizing our experienced and any scientific foundation, there is no exchange or move of anybody's conscious identity with any other identical brain elsewhere or simultaneously overlapping two or more similar consciousness, which creates confusion.

Therefore, one might assume everyone has the universal uniqueness of their consciousness and a continuous stream of a certain consciousness, at least in the present lifespan. Otherwise, it makes contradictions once again.

As Venn diagram 1, apply for experiment one or two $\{a, b, c\} \subseteq$ Lab

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

$A \cap b \cap c = X$ in between $T_0$ and $T_1$

$c \cap a^1 \cap b^1 = X$ between $T_2$ 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 is equal-similar cognitive functions of identical brains except for all participants' (unique) individual consciousness. Another issue is how the newest individual consciousness arises in the above nine identical brains in groups i and ii.

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

Although I did not arrange an additional experiment to find more precise facts, I introduced two microparticles to understand 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 tested in the laboratory unless the working hypothesis in theoretical and logical arguments supports other related scientific facts. However, thought experiments 1, 2, and 3 suggest that there may be 2, 3, many to infinite physically identical brains and their identical X-UQCPG. Alternatively, if someone gets birth and arises his or her consciousness is a coincident, such coincidence might happen two or more or infinite times in the universe/s. Therefore, to contradict multiple identical beings' consciousness confusion, I suggested an additional microparticle of X-UQCUP, as already said.

Nevertheless, any such person does not feel that they exist simultaneously in two or many places. Here, I suppose such unique-individual consciousnesses arise because any given person or/and the animal might have, said unique consciousness particle. 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 are in trouble explaining the third experiment results. 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.

Both (X- UQCPG + X –UQCUP) particle bonds might be extremely strong when justifying the hypothesis. However, I cannot answer how they originate and might not destroy or 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. These two combined particles may not

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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 observer or researcher in the lab might never find it challenging to identify whether the similar stream of consciousness 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 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, and it has no unknown unique particle, which might not be explained with 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 participants' lives are a continuum of life $T_0$ to $T_1$ by an empirical fact and no afterlife from $T_1$ to $T_2$, but $T_2$ and beyond, and they will be in the lab. However, they will be unanswerable to the third experiment if someone has been asked to show 'a' or 'b' are in which identical brains out of nine, and so on. 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 live from $T_1$ and beyond out of the lab.

Suppose we generalize the consciousness stream up to recent studies, all humans and primates, or in all animals. In that case, we may continue their uniqueness even though identical brains from childhood (probably from early embryo reference) at least die.

Furthermore, no one would say that $a^1$, $a^2$, $a^3$, $b^1$, $b^2$, $b^3$, $c^1$, $C^2$, and $c^3$ were in the lab before $T_2$. These simple experiments are designed to find possible hypotheses to bridge life, death, and consciousness. See table 1 to analyze the data I have found.

Therefore, if you assume that if 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 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 $T_1$.

Suppose scientists assumed that all pigs[1] brains' consciousness is like each pig' 'unique' awareness before their death be fault speculation, as I argue here because the second and third experimental arguments might not support such a conclusion. Analyzing the results of the third study makes contradictions with a particular conclusion. Furthermore, identical brains are structural, biological, clinical, neurological, cognitive, psychological, and physically similar, although consciousness is unique. Therefore, researchers in the lab face trouble finding answers, such as where I am –' a' – exist after death or whether in 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?

Only materialism or quantum mechanics might not answer the above issue. Alternatively, in other words, the unknown matter (X-UQCPG) may be involved here. Although, I cannot yet describe it in biophysics or existing theories in physics. However, such embodied matter might function in neurons in the brain and behave according to the Orch Or theory. The quantum mechanics might not fit enough to discuss such tiny matter in its 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, any natural number $a$ between zero and 1 (one) has a decimal representation of relative quantities with an infinite decimal. It is not clear that such absurdly tiny scales have any physical meaning, whatever [44]. Therefore, asking the smallest or least

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in mass particle or/and most minor time fracture is meaningless. Here, I argue that countless smaller particles might not behave according to the law of physics we know until now. 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 micro matter and travels 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) ultraquantum consciousness unique particle (X-UQCUP), which would be universally unique to any given person or/and animal. That meant no similar two or more X-UQCUPs, in living beings in anywhere the universe/s, which may help maintain someone's 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. If infinite moving X-UQCUP may result in individual consciousness, it depends on the type of function-specific active area/s of a particular brain simultaneously. Therefore, thoughts' speed depends 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 soul that has been told particular and ever suffering or happy birth after death and independent of brain functions that have no scientific rationale.

Physical matter is a fact of you (b), me(a), or any person's brain. It has a close relationship between matter and energy (i.e., the neediness of oxygen, glucose, anesthetics, physiology, psychiatric and neurological medicines impact the strong relationship between mind and matter without doubt). 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 were 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 at once and provide a very similar environment. However, perfectly controlling the nurture of identical brains may be a complex technological development, as I arranged experiments here in three studies. These third theoretical experiments attempt 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 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 star- in our universe and I suggest more universe/s or infinite number of the universe in infinite space[34-37]. Scientists claim that billions of stars might already have possible planets where life exists in our universe. Such theoretical approaches make contradictions; if we say life on earth only or so on (5), quantum theory and general relativity theory do not give a rational answer with materialistic aspects. At the same time, reductionists do not find unique physical matter in each brain to justify consciousness.

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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 'me'/I/you[1] or you[2], or others? For example, 'we are three' individuals between $T_1$ to $T_2$ and after. Here, questions such as, who are in the new identical brains, which in the lab, exactly similar 'we are'?. It might be clear that according to my argument, you (b) or myself (a) are not 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 brains after $T_2$ in the lab? These questions might not explain other than my points of 1 to 6. (7) As early said, if a unique consciousness particle factor continuum exists from birth to death in life, 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 life emerges as an accident and a purely physical effect, a similar physical life might emerge in the future (after the death of the present life of a being) or be in the past before the birth of the present life of any given being, at least. (9) If you consider point 8 as a fact, 2, 3, or more similar brains and their lives could emerge, at least occasionally (10). Nevertheless, point 9 is contradictory. If two or many or infinite similar individuals are born with similar consciousness, they will feel that they are in two or many or infinite places simultaneously (11). Therefore, according to points 7 to 10, any given life of a person and animal probably continues even after death (12). So, there might be no time gap between death to new life in another environment to bond with a new primary nervous system. Therefore, life might not just affect the brain's purely physical and present knowing matter. 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 many identical brains in the present moment simultaneously after $T_2$. Considering these crucial findings and arguments suggests the possibility of an afterlife.

To make more detailed research, I use Venn diagram 2. Here, the X-UQCPG might be changed by the brain matter larger than quantum particles. Both particles have zero speed relative to a given brain. In other words, when a brain (body) of a person moves relative to any object in his or her 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) X-UQCPG but not X-UQCUP on the brain or its quantum particles as DNA does. Furthermore, the X-UQCUP never changes over time. Therefore, X-UQCUP of a particular life might continue similar consciousness life after death. X-UQCPG does not impact changes in the physics of the brain. However, the ever-evolving X- UQCPG of specific life and its quality of the last evolvement may be crucial to selecting and bonding the next life.

Accordingly, there may be no alternative theory that disproves this argument of an afterlife phenomenon better than mine. Therefore, as Hawking has discussed, we cannot compare a significant afterlife question with broken zombie computers because computers do not have life and continuum consciousness. Moreover, reincarnation can save Schrodinger's cat [48], strengthening 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 eternal 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. Therefore, here, I suppose that there are also no free will[34,37]. Mind virus scanning (meditations) by healthy mind viruses impacts higher or lower intelligence persons at a different level, and a particular person's brain-mind evolves (±)

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positively, or (if scanning is not robust enough) it will be negatively[34-37] evolve. It may impact (±) X-UQCGP evolution.

When intelligence evolves, a given person's decisions on MV give the natural reward of might well-being and punishment as 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. Even nature and nurture influence the I.Q. of grown-up people[50]. In my view, HMV – highly activated persons' intelligence decline with age seems to be very low[34, 37]. Research has indicated that clever brains age more slowly[51].

These hypotheses might not be complete theories. When the results generalize, consciousness is probably a multifactorial, natural phenomenon in live brain biological matter bonded with two unknown ultraquantum particles, regardless of whether the brain develops in size, damages, shrinks with age, or dies until death, forms a unique life continuum, and deviates psychological qualities in the physical brain. Nevertheless, this may be the beginning of a different methodological approach for this kind of study. If we can find more empirical facts further on the theory, it might evolve our global unity, peace, health, and happiness toward making a better world. Because those findings may emphasize to humankind how risky the journey of the universe/s we are in and why we need to learn from real intellectuals and how to scan our MV by HMV[34, 37] scientists may be encouraged or program their minds [34, 37] with these research findings. The strong determinism[44] and the afterlife hypothesis also do not seem contradictory. Alternatively, suppose we may find facts on more robust hypotheses. 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.

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**Supplementary Materials:**

**Methods and materials**;

**Experiment 1**:

These theoretical experiments assumed that 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/me/myself as 'a' you[1] as 'b,' and you[2] as 'c,' ii. Second, identical participants label he[1] as 'd', he[2] as 'e,' and he[3] as person 'f,' iii. Nonidentical participants are 'g,' 'h,' and 'I.' In each group of 'I' and ii, all matters and functions from atoms, molecules, and cells to the whole body are identical. Nutrients are given a similar quantity and quality, and their physiological, psychological, and physical processes are identical and simultaneous; in other words,

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groups i and ii are similarly nurtured. To avoid another issue, I assumed 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.

If they age 15, at $T_1$, persons of a, b, d, e, g, and h are simultaneously killed, but 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 atom level at $T_1$. Moreover, live animals with similar conditions were given when those brains were simultaneously reconstructed at $T_2$. Experiment 2 was designed to avoid an error if those brains were in experiment 1 were not dead but in a nearly dead or neutral stage of recent research on pig brains[41].

**Experiment 3:**

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I gave similar nurture to all in two identical and nonidentical groups as in previous studies 2. When $T_2$, construct three identical brains of a, b, d, e, g, h, c, f, h, and i. Therefore, 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 $i^3$ in addition to persons c, f, and i. Consequently, altogether, 30 participants are at $T_2$ in the third experiment. Hence, brains are physically and chemically identical, a1 to c3 and d1 to f3. However, human cloning is the closest practical approach to these thought experiments that are not sound at advancing science, technology, and ethics at present.

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 | 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 |

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| | | | |
|---|---|---|---|
| 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. |
| **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 a, b, d, e, g, and h live, but their Consciousness (before $T_0$— $T_1$ ) might not live again in the lab among 30 participants. |

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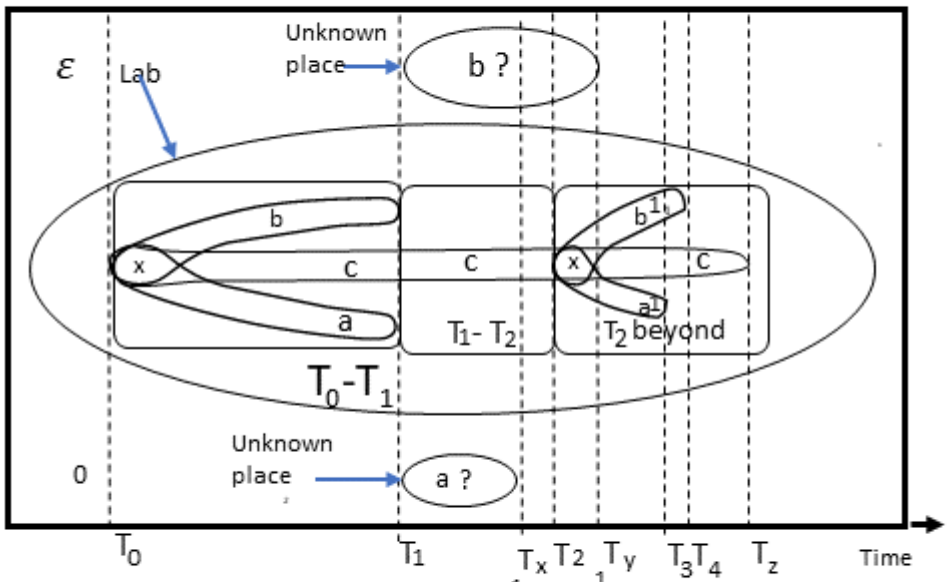
**Ven diagram 1**; cognitive functions and stream of consciousness of a, b, c, and b via time




Note ; x-similar cognitive functions of a, b, c, $a_1$, and $b_1$; 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

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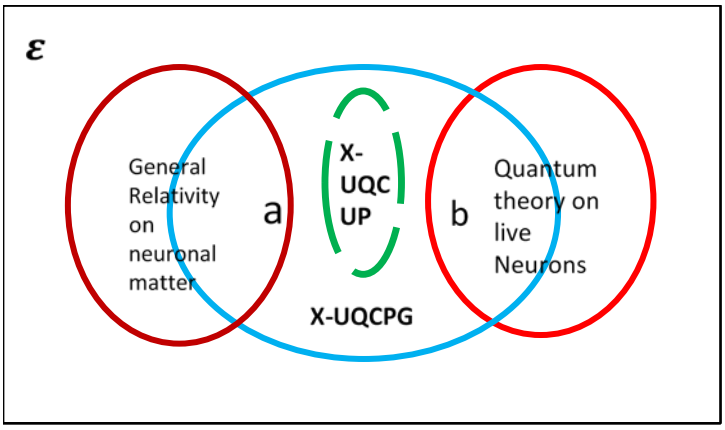


**Venn diagram 2**: Relationship might be of General relativity theory, quantum mechanics, X-UQCPG, and X-UQCUP of the conscious human brain (or any life)

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