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Hypothesis

Consciousness and Life after Death in the Evolution of Intelligence

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Abstract:

To date, no scientific study has found 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. More studies are needed to understand the mechanism precisely. I found that consciousness can be discussed based on a new theory. Here, I hypothesize that when a person or animal dies, the selection of a new nervous system's characteristic of a new life might depend on the characteristics of the final evolved yet unknown particle. Here, I suggest that the positive or adverse evolution of the said particle depends on the natural evolution of the materialistic brain's cognition, including intelligence. The fittest intellectuals, those who have a higher potential scan mind virus, may survive happier and help more for others to improve psychological well-being. Here, I suggest that when a brain dies, the two microparticles might emit at infinite speed from the dead brain and simultaneously bond with a naturally select suitable zygote or early nervous system somewhere 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

1. Introduction

Consciousness implies awareness: subjective, phenomenal experience of internal and external worlds; however, what consciousness 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

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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 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 just infinite sequence, and (c) no theory of universe and event cannot be predicted beyond a certain

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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 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]. Here, the nature and nurture of the brain may result in consciousness. The consciousness may result from multifactorial complex natural neuronal reflexes such as a network of the brain's nature, nurture, X-ultraquantum consciousness unique particle (X-UQCUP), and X-ultraquantum consciousness genomic particle (X-UQCGP); therefore, there is no free will[34-37]. According to Theravada, Bainham 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, we still do not have a fundamental theory to explain the objectives of the article thus far, and I assume an interdisciplinary study with a theoretical model may be helpful to initially find possible evidence of the issues of consciousness and the afterlife.

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Methods and materials

The three theoretical experiments assumed that all participants were healthy, normal brains and minds in similar environments. I assumed the first and third experiments were valid if cell death attenuates and preserves anatomical and neural cell integrity, and from T_1 to T_2, six brains were dead; therefore, there was no consciousness[41].

. The participants in the three experiments were categorized into three groups:

I. The identical triplet participants include I-myself-me as 'a' you[1] as 'b,' and you[2] as 'c.' In other words, any reader of the article may assume that he is a participant with his two identical sublimes as in the identical triplets.

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

III. The nonidentical triplet is labeled 'g,' 'h,' and 'i.'

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Experiment 1

All matters and functions from atoms, molecules, and neurons to the whole brain were identical in each triplet of I and II. Nutrients were 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 were nurtured similarly. I assumed that all similar (but not unique) subatomic particles, atoms of elements, in all brains were qualitatively and quantitatively identical and similarly functional according to quantum theory; similar chemical compounds in the brain behave similarly to theories in chemistry.

At age 18, at T_1, healthy persons of a, b, d, e, g, and h were 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.

Results

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

Soon after T_1, the brains of a, b, d, e, g, and h had no consciousness and were just dead brains in the lab. However, c, f, and i live in the lab from birth to beyond time T_2.

Discussion

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What happened to the consciousness of a, b, d, e, g, and h after T_1? For example, those whose consciousness lived as 'a' (T_1 to T_3) and 'b' T_1 to T_4 in the laboratory ~~really~~indeed who were before T_1? 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 (see Venn diagram). I assumed their evolution of cognition might show in the second Venn diagram. (Here, I demonstrate that a, b, and c are just three examples of nine live brains.)

As Venn diagram one, the cognition (just considered for a, b, and c)

$a \cap b \cap c = X_1$ or a, b and c have similar cognition from T_0 and T_1

$d \cap e \cap f = X_2$ or in other words, d, e, and f have similar cognition from T_0 and T_1

Cognition of g, h, and i will be

$g \cap h \cap i = \emptyset$

Experiment 2

Suppose the whole-brain matter of a, b, d, e, g, and h were instantly separated to the atomic level at T_1; moreover, after the six brains were simultaneously reconstructed at T_2, these brains lived similar to those until 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, if they were in a nearly dead stage (yet not

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dead brains) and to minimize the error of quantum entanglement between the six individual brains when they gained consciousness at T_2.

Result

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

Discussion

A similar discussion may apply here, as in experiment two. (See Venn diagrams one and two)

Experiment 3

I suppose that all two identical and nonidentical triplicates were nurtured similarly to experiment one. The dead brains of a, b, d, e, g, and h were frozen from T_1 to T_2 using preservation technology[41]. I assumed they used a similar methodology to create twenty-seven new brains from elements, as mentioned in experiment two. These twenty-seven brains constructed materialistically similar triplicates of a, b, c, d, e, f, g, h, and i. Therefore, twenty-seven new participants brains at T_2 were 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 the life of six 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

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life from T_0 and beyond T_2) were in the lab from T_2 beyond. Hence, the living brains were 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

If the third thought experiment was theoretically acceptable, I proposed that all twenty-two artificially built brains and the six frozen brains might live. 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.

Discussion

However, no researcher would externally observe that (for example, here I considered a, b, and c out of six dead participants) 'I am/myself/me' - (participant 'a'), or/and you^1 (b), and you^2 (c) are out of the lab after T_1, who were indeed at the lab before T_1. If we assume three of the original participants' consciousness in the lab at T_2 after gaining consciousness out of eleven identical brains of 'a', a^1, a^2, a^3, b, b^1, b^2, b^3, c^1, c^2, and c^3, it is not logical. What happened to their conscious minds before T_1? (See Venn diagrams one and two). Does their consciousness destroy forever? How can we say that their mind is destroyed without an afterlife? Significant questions remain.

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

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Experiments:	**T_0 to T_1**	**T_1 to T_2**	**After T_2**
Experiment 1			
Cognitive functions of a, b, and c	Similar	Life of **c** evolving in the lab	**a and b** have similar cognition; **c** is older than **a** and **b** brains; Therefore, **c**'s cognition is different from **a** and **b**
Cognitive functions of d, e, and f	Similar	Life **f** evolving in the lab	**d and e** brains have similar cognition; **f** is older than **d** and **e**; therefore, the cognition of **'f'** is different from **d** and **e**
Cognitive functions of g, h, and i	Different cognitions	Life of **i** evolving in the lab	**g, h, or i** have no similar cognition; **'i'** is older than the other two.
The consciousness	All the original **nine** consciousnesses streams	**Stream of consciousness of c, f,**	Unique streams of frozen brains of **a, b, d, e, g,**

 doi:10.20944/preprints202206.0092.v4

Of all nine brains('a' to 'i')	were in the lab, unique and independent	**and 'i' were unique and independent (the big question is what happened to those original consciousness streams of a, b, d, e, g, and h who were until T_1)**	**and h** whose consciousness before T_1 might not be in the lab. (What happened to **a, b, d, e, g,** and **h** consciousnesses who originally lived until T_1?)
Experiment 2	A similar result as in the experiment one	Similar results as in experiment one. **c, f,** and **i brains were** still alive. Nevertheless, there were no frozen brains of **a, b, d, e, g, and h in the lab. However, there were just atomic elements that destructed the brains of a, b, d, e, g, and h in the lab until T_2. What happened to**	Similar results and similar questions remain as in experiment one.

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the consciousness of six of them who were until T_1?

Experiment 3

Cognition of: a, a^1, a^2, a^3, b, b^1,b^2, b^3, c, c^1, c^2, And c3 similar cognitions

a, b, and c still lives (Then, what happened to the original consciousness of frozen **a and** b, who were until **T_1?)**

c is still alive; frozen brains of **a?** and **b? Gain life in the lab.** The rest of the newest brains of **a^1, a^2, a^3,b^1, b^2, b^3,c^1,c^2**, and **$c^{3,}$** and **a? and b?** have similar cognition. (What happened to the cognition of **a and b**, who were originally in the lab before **T_1**?)

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Cognitive function of similar brains of d, d^1, d^2, d^3, e, e^1, e^2, e^3 f, f^1, f^2,and f^3	**d, e, and f** have similar cognitions	**'f'** still alive in the lab **(**What happened to the original consciousness of frozen **d and e** those who lived until **T_1?)**	**f** still alive in the lab; frozen brains of **d? and e?** gained life; all nine newest brains of **d^1, d^2, d^3,e^1, e^2, e^3,f^1,f^2, f^3** as well as **d and e** have similar cognition. (what happened to the consciousnesses of **d and 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, and i^3	Cognitive functions of **g, h, and i** were different	**'i'** still live (what happened to the original consciousness of frozen **g and h** those who lived until **T_1?)**	**g to g^3** have similar cognition; **h to h^3** have similar cognition, and **i^1 to i^3** have similar cognition. **i** brain is older than the other eleven, and it has different

 doi:10.20944/preprints202206.0092.v4

			cognition. What happened to the original consciousness of **g and h**?
The consciousness of thirty-six brains of a to i[3]	The **nine** original brains in the lab had unique and independent streams of consciousness.	Unique consciousness streams of **c, f, and i were still alive in the lab**. (However, the crucial and significant issue is what happened to the continuum consciousness stream of **a, b, d, e, g, and h,** who were in the lab until **T_1?**)	All **thirty-six** live brains have unique and independent consciousnesses (However, the crucial and significant issue is what happened to the continuum consciousness streams of **a, b, d, e, g, and h,** who were originally in the lab until **T_1**)

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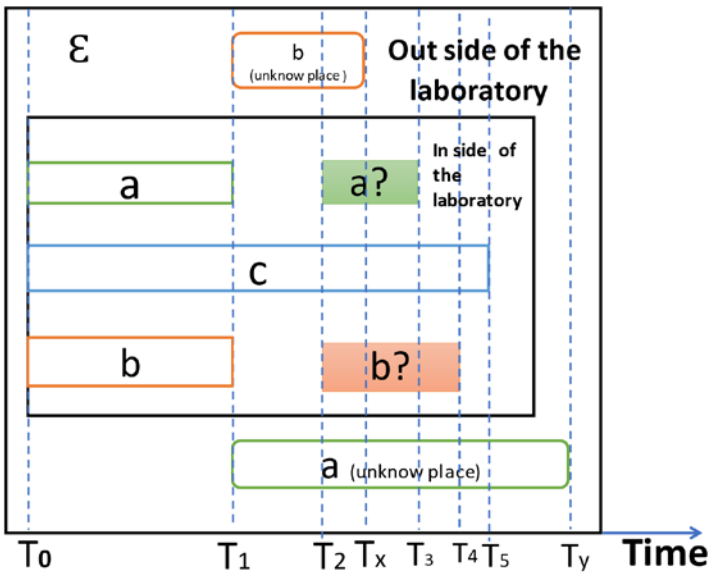

Venn diagram 1; **The stream of distinctive continuum consciousness of a, b, and c and their life span through time. Note:** I demonstrate only one afterlife of **a and b** (Here, I only consider **a, b,** and **c** for easy reference out of **nine** original participants in the three experiments) of their continuum consciousness streams.

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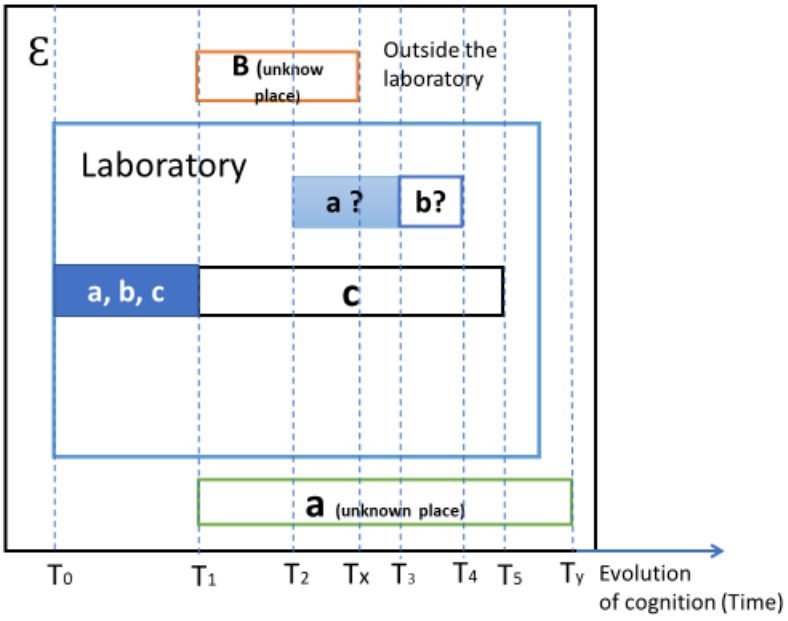
All three streams of individual consciousness lived between **T_0 and T_1** in the laboratory. Here, I suggest that after the death of '**a**' might be lived (afterlife, from **T_1 to T_x**) and **b** lived from **T_1 to T_y, outside (unknown places)** of the lab that might avoid logical contradictions. However, **c** might live **T_1 to T_5** in the laboratory. Here, only demonstrated ***a?*** and ***b?*** (at **T_2**) who independently lived **T_1 to T_3** and **T_1 to T_4** in the lab were similarly nurtured.



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

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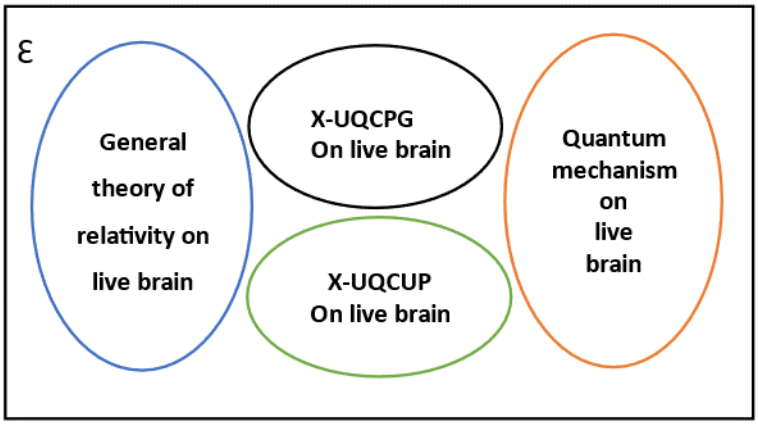
their continuum consciousness streams. The three streams of individual consciousness of a, b, and c lived between $\mathbf{T_0}$ and $\mathbf{T_1}$ in the laboratory. Three of them had similar cognitive functions until T_1. Here, I suggest that after the death of '**a**' lived from $\mathbf{T_1}$ to $\mathbf{T_x}$ and **b** lived from $\mathbf{T_1}$ to $\mathbf{T_y}$, outside (unknown places) of the lab, that might avoid logical contradictions of results. However, **c** lived $\mathbf{T_1}$ to $\mathbf{T_5}$ in the laboratory. Lifes of frozen or artificially reconstructed brains of ***a*** and ***b*** are at $\mathbf{T_2}$. The brain of **'a?'** lived $\mathbf{T_1}$ to $\mathbf{T_3}$, and '**b?**' lived $\mathbf{T_1}$ to $\mathbf{T_4}$ in the lab were similarly nurtured.



Venn diagram 3: This Venn diagram is a probable relationship between the consciousness of the human brain (or any other living being-life-), the theory of general relativity (GR), quantum mechanics, X-UQCGP, and X-UQCUP. Therefore, the union of four sets in the conscious live brain with symbols of the Venn diagram is as follows:

GR **U** X-UQCUP **U** X-UQCGP **U** Quantum mechanism = union of

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consciousness of a live brain. All four are disjoint sets:

$$GR \cap \text{X-UQCUP} \cap \text{X-UQCGP} \cap \text{Quantum mechanism} = \emptyset$$

General Discussion

What happened to the consciousness of the brains of a, b, d, e, g, and h from time T_1 to T_2 of three experiments? How did brains gain 'new' consciousness at T_2? For example, how did new eleven in identical brains similar to brain 'a' start new consciousness simultaneously at T_2 in the third experiment? It might be more convenient to understand the argument if any scientist or reader of this article could imagine that he and his identical two siblings of the triplets are participants of this research to analyze the results of the experiments. The third experiment is crucial to answering one of the research objectives if the original a, b, d, e, g, and h among the thirty-three brains. For example, did the similar consciousness of 'a' exist among similar a?a^1 a^2, a3,b? b^1, b^2, b^3,c, c^1, c^1, and c^3 brains in the lab? If not, what happened to 'a' consciousness was in before T_1?

If the original person 'a' existed brain in the lab while all eleven brains were identical, how and why do the original 'a' select a particular brain out of eleven identical brains? These are crucial and big questions that need to be solved here. Otherwise, 'a' should feel aware that 'a' simultaneously lived within two or more identical brains in the lab after T_2.

Suppose Orch Or or any other materialistic theory might suggest that the original 'a' might be among those brains after T_2. However, 'a' has no life between T_1 and T_2. In addition, there is no stream of series of the

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afterlife that might be their conclusion. However, they might not be smart enough to answer how or why 'a' (and 'b') were or not among such perfectly identical eleven brains simultaneously made. Because the new life of twenty-seven and six brains (frozen) gains life at T_2, it appears to emerge as in pig brains[29]. Moreover, their current opinions of the afterlife make it challenging to identify who lives in each conscious brain.

I propose that 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, we are generalizing our experience, and scientific findings suggest that the identity of consciousness would not exchange or move identical brains elsewhere or simultaneously. Therefore, there was no overlap or coincidence of similar feelings within two or more similar brains, which might create confusion.

One may propose that everyone has a universal, unique consciousness, a continuous stream of distinct consciousness, and no series of afterlife continuums. However, such a proposal would create contradictions again.

If cognitive function applies to a Venn diagram one for experiment three, their cognition (above T_2) will be;

$a \cap b \cap c \cap \quad a^1 \cap a^2 \cap a^3 \cap b^1 \cap b^2 \cap b^3 \cap c^1 \cap c^2 \cap c^3 = X$ or, in other words, cognitive functions of these twelve brains will be similar from time T_2 and beyond in the lab.

According to these mathematical expressions, X depicts similarities in every aspect of identical brains' cognitive functions, except their unique consciousness. The consciousness of 'a and 'b' (who were until T_1) might not be similar persons of 'a'? and 'b'? after T_2.

$\{a?\ b?\} \cap Lab = Ø$

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I did not arrange an additional experiment to find more precise facts on two microparticles to discuss the hypothesis in the result of this study. X-UQCGP [34-37] may carry the finally evolved (ultraquantum) 'key' genome when somebody or/an animal is dead, which may help bond and 'lock' with the new life. 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 facts. However, thought experiments one, two, and three suggest that there may be naturally created two, three, more, or infinite physically identical brains in the universe/s and their similar 'keys' of 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, I suggest that to avoid similar multiple identical consciousnesses and universal confusion, X-UQCUP might naturally be created.

The materialistic aspect does not consider two kinds of such compounds of particles that emit and move to bond with a suitable zygote/primary nervous 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 consciousness. Materialists are in trouble explaining the results of the third experiment speculation without X-UQCUP and X-UQCGP. In other words, a (myself) and b (you) might be a continuum out of the lab after T_1.

When justifying the hypothesis, both (X- UQCPG + X –UQCUP) particles may be bonded exceptionally. However, I cannot precisely answer how those particles originate in the universe/s and why. Do they never destroy? Moreover, these two particles may not exist without live neurons over time. The combined two particles may not be discussed with either general relativity or quantum theory. Moreover, such particles may

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be emitted from a dead brain and simultaneously move at infinite speed to bond with another suitable premature vacant nervous system.

Furthermore, the observers or researchers in the lab might never find or face a significant challenge in identifying whether the similar stream of consciousness of 'a' and 'b' continues in new brains after T_2 out of eleven identical brains. Unless scientists logically apply the results of three experiments, the confusion will continue.

Nevertheless, any person's consciousness continues in the live brain until death; in other words, the living brain is not a zombie like a computer. To Hawking, the live human brain is similar to a zombie computer. He might probably 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 were a continuum from T_0 to T_1 is an empirical fact, but there is no afterlife from T_1 to T_2, and the similar original consciousness of six regained similar consciousness and cognitions at T_2 in the lab. However, they will be unanswerable to the results of the third experiment; if someone asks them to show the brain of 'a' out of eleven identical brains, they will be in trouble. Furthermore, if they say 'a' was neither in nor out of the lab, they will not be able to answer why. Nevertheless, the option is that 'a' might live from T_1 and beyond, elsewhere out of the lab.

We may assume that the reference to present life uniqueness of self-awareness might be a continuum from childhood (probably from an early embryo) until death. In other words, in the development of a given person's brain in size and its neural organization, new matter replaces inside or outer neurons of the brain (such as new proteins, evolving DNA, neuroplasticity, and neurogenesis) or shrinks in age, still specific – unique consciousness continuum with time.

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Therefore, if the six brains did not die but minimized or neutralized (a reference to experiment one) 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 face a significant 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 brains. Suppose 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 were born again among thirty-three, one could question materialists in which specific brains previous life of six were born and why. Moreover, (one can ask materialistic) how does specific consciousness of select, specific six brains among the several identical brains?

If scientists assumed that pigs[1] brains regained similar 'unique' consciousness- in (their empirical experiment) similar brains before death after being frozen might be their fault judgment. 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, lab researchers face trouble finding answers, such as where I am –' a' – indeed lived after death or whether in a similar eleven brain of a^1, a^2, a^3, ^{1}, b^2,b^3, c^1, c^2, c^3, along with frozen dead brain of 'a' and 'b.' Furthermore, did 'a's consciousness live somewhere in the universe/s or not?

Therefore, merely materialism or quantum mechanics might not answer the above issues. Alternatively, in other words, the unknown matter (X-UQCGP) may be involved here. Here, I cannot yet precisely discuss the X-UQ particles and evidence of present knowledge of biophysics or other physics theories. However, such

 doi:10.20944/preprints202206.0092.v4

unidentified matter might closely function with a quantum particle in brain neurons, and the functions might depend on the Orch Or theory.

Quantum mechanics might not fit adequately to discuss such tiny matter in size, mass, speed, velocity, or time. If such particles exist, it is not always necessary for them 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.

Moreover, 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 seems meaningless. Here, I argue that if there are 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 the existence of smaller particles than empirical elements already found by physicists. Here, I use these mathematical thoughts to suggest the 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) assume that those particles have infinite speed and are massless, so space-time has no curvature. However, without firm evidence, I may suggest that those particles

 doi:10.20944/preprints202206.0092.v4

have a multidimensional function.

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 my 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 elsewhere in the universe/s; therefore, there are no two or more similar consciousness 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. I propose that infinite movement of (X-UQCUP+X-UQCGP) in a specific brain's active areas of a person may result in present moment awareness of 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, the speed of thoughts might depend on the neuronal network's operating speed, although (X-UQCUP + X-UQCGP) may have infinite speed multidimensional vibration 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.

The third theoretical experiment attempts to make exact brains develop in completely similar nurtures. (1) a

 doi:10.20944/preprints202206.0092.v4

physical foundation of the brain is a scientific fact, (2) we, billions of healthy humans on earth, experience that our consciousness continues from 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 GR 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.

I analyzed the results in the first table and Venn diagrams one and two for an acceptable answer, especially in experiment three.

(6) The latest research on consciousness, such as Orch Or theory[47], or any other, might not be able to challenge the argument here of three experiments.

Because their hypotheses may not be strong enough to discuss what happened to 'I-me-myself' (a) you^1(b) or you^2(c) individual continuum consciousness in the lab, in other words, were similar to 'I-me-myself' (a), you^1 (b), and you^2 (c) exist between T_1 to T_2 and after T_2 (within eleven similar identical brains) in the lab? Who were actually in the new eleven identical brains in the lab? According to my suggestion, it might be clear that myself-I' (a), you^1(b), and you^2 (c) might not exist in the brains of those eleven identical brains (a? b? and a^1 to c^3) simultaneously. Otherwise, (for example), myself(a) and you(b) were in all eleven (similar) brains

 doi:10.20944/preprints202206.0092.v4

simultaneously. However, it might not happen, and contradiction. Furthermore, who was in the new eleven 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 X-UQCUP continuum is a stream from birth to death and afterlife. Moreover, no healthy person is simultaneously confused with 2, 3, or more similar lives and such ~~multi-awareness~~multi-awareness. Therefore, a person's consciousness contradicts unless we do not apply the X-UQCUP of this theory.

(8) Nevertheless, if the consciousness of life emerges just as a rare accident without continuum afterlives and with a purely physical effect. Similar accidents might also occur in the past and future between present life. However, no researcher might accept that such a coincidence occurs every time with a time gap between the past, present, and future life's existences. If a similar person's life gains two or more places simultaneously as the result of just coincidence, the materialistic argument fails again with multiple identical consciousnesses. Therefore, you, me, or any other might confuse about multiple existences simultaneously in many places in the universe if life is a just result of a coincident (9). Therefore, if life is just the result of a coincidence of only known and empirical physical matter, it cannot solve the problem. (10). Nevertheless, point nine will be a contradiction; if such two, more, or infinite similar coincidences might happen simultaneously, similar individuals may be born with identical consciousness (but not unique); in other words, we should feel that we are concurrently in two or more or infinite places simultaneously. (11) Most importantly, I assume I naturally attempted to avoid such universal self-confusion. However, the nature of matter might naturally originate carrier particles of individual consciousness (unknown -X unique particle) and continuum stream of consciousness in the afterlife (might be with natural responsibility). However, it is too early to suggest whether this purpose of unique consciousness has any relationship with life in the universe/s. To avoid those

 doi:10.20944/preprints202206.0092.v4

contractions along with three experiment results, I suppose there is no time gap to travel to X-two combined microparticles (X-UQCGP and XUQCUP) between the dead brain and new life in a primary nervous system. Therefore, there might be no issue with distance travel between those two environments of the dead brain to the vacant nerve system. (13) I emphasize that one, two, or more (X-UQCGP) with a similar 'key' may emit at any given time. (14) Nevertheless, there may be many more vacant similar nervous systems than the number emitting any X-UQCGP at any given time. In other words, there may be more or infinite vacant and matching nervous systems in the universe/s than any given number of similar 'keys' of X-UQCGP(+ X-UQCUP)s that might emit at any given time. However, here I should emphasize that if there may be two or more beings having a similar' key.' However, I may not suggest that there are two or more beings with similar X-UQCGP, except for the 'key - ultra quantum gene' of X-UQCGP.

Therefore, the evolution of life in the universe/s and consciousness might not be merely a result of known physical matters of the brain and a just result of a just coincident as materialistic think. However, it might 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 theory cannot apply. In other words,' me/I,' you[1], you[2] might experience two or more identical brains simultaneously in any given moment (in diverse areas of the universe/s), as I have demonstrated in research observations after T_2.

Here, the X-UQCGP might be changed by the brain's quantum particles. Both combined microparticles may not move to any other brain or beyond the specific brain until death. In other words, when a person's brain has a velocity relative to any external matter, the 'cloud' of two ultraquantum particles might move simultaneously with the brain. X-UQCGP may not affect changes-evolve (positively or negatively) in the physical brain. In other words, the evolution of X-UQCGP in a brain depends on nature, nurture, biology, biophysics, and related behavior. Therefore, the total impact of these factors may evolve to positive or negative on X-UQCGP. One may suggest that those particles act as an independent soul.' However, if there is an ~~independent 'soul'~~ independent soul, such as a 'constant matter' in identical twins or triplets (nurtured similarly) should have a

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variation of I.Q. and behaviors. X-UQCUP might not deviate from X-UQCGP or the materialistic brain of any given person, which continuously makes its stream of a unique consciousness. Therefore, X-UQCUP might never change over time in a particular life and might continue a unique consciousness even after death. However, the ever-evolving X-UQCGP in a specific brain and the characteristic final key gene' of 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. 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 this 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'~~ eternal soul's 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 deviate. In other words, if there is such a permanent and independent soul,' any neurological or psychiatric patient may not suffer from their disorders. Therefore, here, I suppose there is also no free will[34,37]. MV scanning (meditations) by healthy mind viruses might influence the evolution of their intelligence. If a person can scan mind viruses successfully, his brain-mind evolves (±) positively, or if scanning is not robust enough, it will be negatively depicted in 3D graph [34-37] evolve, along with nature, nurture, and time. Therefore, such MV scanning may impact (±) X-UQCGPs natural evolution. I found more than 25400 peer review studies for keyword search on meditation in PubMed Central on diverse research titles. Moreover, a study found that loving-kindness meditation may help to improve subjective well-being in [52] out of 1390 research articles on loving-kindness meditation.

 doi:10.20944/preprints202206.0092.v4

When a successful MV scan evolves the intelligence of a given person's intelligent decisions, when scanning, MV might naturally reward psychological well-being. If decisions are harmful (to inter- or intrapersonal), such decisions might increase the risk of psychological suffering[36]. A study showed that once a nerve becomes electrically active, it can influence the genes, influencing how the nerve develops [49]. Therefore, consciousness 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 with relatively a few and weaker MV intelligence decline with age and might be very low[34, 37] — and research has indicated that clever brains age more slowly[51].

These hypotheses might not ultimately discuss the 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. The brain might strongly bond with these two unknown ultraquantum particles, regardless of whether the brain develops in size, damages, splits, shrinks, ages, and their unique consciousness continuum until death. Moreover, those X-two microparticles might not impact psychological qualities in the physical brain. Moreover, other physical, neurological, and psychological chemicals, nutrition, anesthetics, drugs, and characteristics of the remaining X-UQCGP might impact the quality and quantity of emotions and level of consciousness--awareness.

Nevertheless, this may begin 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 and behaviors [34, 37], supporting these research findings. Here,

 doi:10.20944/preprints202206.0092.v4

I have shown a few inter- and intrapersonal natural networks that impact the evolution of personnel and global intelligence and psychological well-being. However, I need to minimize exaggeration; the consciousness continuum of the afterlife and intelligence evolution may affect personal, global, and universal goals for the survival of psychological well-being beings. The strong determinism[44] and the afterlife hypothesis also do not seem contradictory. However, it is not easy to precisely find the natural purpose of the unique consciousness continuum in the evolution of intelligence via universe/s. Alternatively, I suppose we might find facts in the future on more robust hypotheses to strengthen my study. In that case, humankind may 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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