Does our mind survive us?

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«Man can end his life. But he can’t end his immortality.»

Milan Kundera

Thank you to Dr. Régis César, a college friend, for kindly agreeing to read my writing.

Thank you for your time, any reaction is welcome.

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Summary

In this essay we focus on the spirit nature, role and becoming, a subject of interest since the humanity appearance. Over centuries, these reflections led to mythology, religions, philosophy and eventually, to psychology, psychiatry and neurosciences.

Several models describe its working, as the collective memory, consciousness and unconsciousness, the morphic and Akashic field or the Buddhist universal events interdependence.

Regarding the consciousness theories, they are two visions:

A materialistic

In which mental processes are solely related to intracerebral physico-chemical activities, memory and consciousness not surviving us.

A quantum brain

Several physicists and neurobiologists suspect that quantum mechanics is the key to brain function.

Bohr sees in the probabilistic aspect of quantum physics the consciousness origin; Hameroff and Penrose support the existence of neural quantum particles and Pribram proposes a holographic brain model.

This thesis is gaining ground among scientists: Van Lommel talks about timeless non-local consciousness, Beauregard about a quantum mind acting beyond the body and Ransford of an immaterial consciousness interacting with the body.

We propose to cross the mind models with the consciousness manifestations to answer these questions : is there a general mind model, with an individual or collective structure, involving quantum physics and complex systems.

Introduction

«The earth is the cradle of humanity, but one does not spend one's life in a cradle..» Constantin Tsiolkovski

The origin, nature and role of the spirit, as well as its becoming at our death, have concerned humans for millennia. Presumably from the dawn of humanity to the appearance of Homo sapiens 300.000 years ago who already buried their dead in individual graves.

Over the centuries, these reflections led mankind to mythology, religions, philosophy and, in the twentieth century, to psychology, psychiatry and neurosciences.

Recent decades have seen the rapid development of computer science and quantum physics as new investigation tools such as EEG*, PET* and TMS*, leading to a more detailed understanding of the brain functioning at the cellular or even molecular level. In addition to establishing a more precise mapping of the brain areas involved in the external world perception, language, reasoning, memory, emotions ... these tools allow us to see those activated during the modified states of consciousness and thus better understand for example the different types and phases of sleep and dream.

(words marked with a * are included in the lexicon)

The in-depth study of these consciousness states, which includes certain paranormal phenomena, allows us to better understand the mechanisms of memory and consciousness, prompting us to make bold new hypotheses that are sometimes close to those of millennial thought patterns.

Today, they are two opposite visions:

A materialistic vision

In which mental processes are solely related to intracerebral physico-chemical activities, including thoughts and emotions; memory and consciousness not surviving us.

A quantum brain

Several physicists and neurobiologists suspect that quantum mechanics is the key to brain function.

Bohr sees in the probabilistic aspect of quantum physics the origin of consciousness; Hameroff and Penrose support the existence of neural quantum particles and Pribram proposes a holographic model of the brain, thus presupposing a partial delocalization of consciousness.

This thesis is gaining ground among biologists, doctors, neurologists and quantum physicists: Van Lommel talks about timeless non-local consciousness, Beauregard about a quantum mind acting beyond the body and our space-time and Ransford of an immaterial consciousness interacting with the body.

We cannot help but see a parallelism with other modes of thought, sometimes old such as Jung's collective unconscious or else the concept of memory and/or consciousness collective, to which is added Sheldrake's theory of the morphic field, the concept of the Hindu Akashic field or the universal interdependence of events described in Buddhism.

For us too, memory and consciousness are partly non-local, composed of a network of quantum particles, they would thus be freed from the constraints of our space-time. As with any complex system, their association would lead to the emergence

of new properties and global behavior. Lastly, the quantum component of the brain would allow the exchange of information not only between our individual minds but may also be within this suprastructure.

To better understand its nature, we will proceed in stages:

- First, we will return to the concepts mentioned above:

The collective unconscious, collective memory and consciousness, the morphic field ... by highlighting their properties, similarities and differences.

- We will then describe certain interpellating manifestations of consciousness: emotional contagion, non-verbal communication, reincarnation, near or shared death experiences, mediumship and voyance.

- We will then highlight the unique properties of complex systems such as those of quantum particles, quite surprising compared to our macroscopic world.

- Finally we will try to link these different elements, while remaining as rational and objective as possible.

In order to provide elements of response to this question: is a collective memory sufficient to describe the manifestations of consciousness or is a shared consciousness necessary? In which case, the identity survival could not be ruled out.

We are happy to share these reflections and wish you an enjoyable and enriching reading.

For readers wishing to obtain further information on the topics presented in the following chapters, we invite them to consult the referenced publications.

Chapter 1: Mind Models

«What is created by spirit is more alive than matter.»

Charles Baudelaire

In this first part we describe different mind models calling on a collective suprastructure.

First of all, it seems important to define the different concepts frequently used.

1.1 Definitions

Spirit

Larousse defines it as the body part of being, the seat of thought or even as the principle of psychic life or the soul of the deceased.

We assimilate the mind to consciousness, unconsciousness and memory, manifesting primarily through emotion, remembrance, thought, intuition and dream.

Memory

Memory records both the acquired knowledge and the information from our experiences, allowing us to better interact with our environment. It is in a someway our personal database.

Several sets of neurons are involved, differentiating short, medium and long term memory. The amygdala* sorts through events; important information or with a high emotional content

being retained preferentially. Then, the memory is created in the hippocampus* in the form of a list of activated brain areas, thus characterizing a memory as a unique neuronal spatio-temporal network.

Consciousness

Larousse defines it as the perception, the knowledge that everyone can have of the external world and oneself. Consciousness is expressed through our thoughts, emotions and perceptions, to which corresponds a certain degree of attention.

Our sense of self allows us to appropriate our experiences and connect our thoughts and intentions to our body and actions. It plays a central role in the experience of consciousness, closely linked to our ability to recall our memories.

The brain plays a major role in the consciousness process: the cortex* controlling the awareness, the ideas analysis, the perceptions and the emotion, the thalamus* corresponds to the center of management attention and the hippocampus is largely involved in the memorization phase.

Unconsciousness

The unconsciousness opposes to the consciousness and can be defined as any thought or action carried out without realizing it. One distinguishes the unconscious of the body, relating to vital functions: breathing, digestion, circulation... from the unconscious of the mind: free interconnection of thoughts, train memories...

Cleeremans, Carruthers, and Ayan talk about an automatic piloting of the brain, a Bayesian unconscious* where the

consciousness-unconsciousness border is fluid. The unconscious making predictions about the environment, it would guide our actions and give only way to consciousness in case of error.

For his part, Freud states that a part of our thoughts escapes all control of our consciousness. Jung goes further with the concept of collective unconscious bringing to our consciousness images not belonging to us.

1.2 Collective Unconsciousness

The collective unconsciousness describes images brought to our individual consciousnesses but not belonging to us, a kind of universal memory representing the personal trans part of our unconscious. There would therefore be an individual unconscious and a collective unconscious, deeper and more anchored in the psyche.

For Jung, the human psyche is multilayered, the deepest base is common to all men, the upper levels vary from one individual to another. Each individual would be the heir of a long chain of unconscious memories forming the humanity memory, building over generations and modulated by the evolution of the species and civilization.

Thus the collective unconscious consists of the sum of our experiences and our archetypes*, it manifests itself through our thoughts, reasoning, creations and dreams, which are connected to these transgenerational archives. Giving us access to expanded skills and knowledge, as like our mental abilities were enhanced.

1.3 Collective Memory

The collective memory corresponds to the memory of a whole community keeping present the common experience, it refers to the repository of memories and knowledge of a group, associated with its identity and shared among its members. It thus allows each individual to draw certain elements and to connect them in a unique way. It is therefore not the simple sum of the personal memories of each of its members.

Halbwachs is the creator of the concept by associating the terms "memory" and "collective", he postulates that every organized group creates its own memory, based on its habits and customs. For example, family memory is built from common values while preserving the memories of parental ties, of individual identities and of significant events.

For Schopenhauer, as an individual cannot exist without a past, we cannot conceive a people without a history, providing then a better present understanding. It constitutes a database of all previous individual experiences.

Finally, the collective memory evolves permanently, it is enriched by new facts but become poorer with each departure of one community member.

1.4 Collective Consciousness

Durkheim defines the collective consciousness as a shared set of beliefs, values and moral laws within a population. It is not the simple sum of our individual choices, but the result of the socialization process taking place within the community.

The collective consciousness provides individuals with a sense of right and wrong and plays a crucial role in creating a social order, fostering social cohesion within society. Whether it is the shared beliefs and values of the traditional society or the

mutual dependence of individuals in the modern society.

Beyond our cultural divisions, we are united by an underlying set of shared feelings, beliefs and rules. The collective consciousness partly shapes our individual ones.

1.5 Morphic Field

Sheldrake conceives the morphic field as an immaterial organizing field made up of energy or information, playing a determining role in the structure and behavior of living beings. It would result from non-material formative influences extending into space and time, transmitted by the morphic resonance.

Morphic fields would shape all natural systems, such as atoms, crystals, cells, organisms, societies, ecosystems, the solar system... Each of them, whatever its complexity, would contain a single internal memory accessible to all its members.

In humans and perhaps also in other living organisms, the brain would connect us to this collective memory where past, present, and future mingle.

1.6 Akashic Field

According to the Vedic philosophy, the Akasha is the primordial element of the life and the Universe. The Akashic field constitutes the matrix of the universal consciousness, its information linking everything that is, was, or will be. It is comparable to the Astral Light* of Western esotericism: the sum of the universal energy of physical and spiritual patterns.

The Akashic field is the etheric library of our individual memories and the complete history of the universe, recording

from the dawn of time our actions, words, thoughts, and intentions.

For some guides, access to this cosmic library is possible, opening the doors to the deepest levels of consciousness, through prayer for Ortiz and meditation for de Saint Germain. Which would then allow us to explore our destinies and therefore partly control our personal lives.

1.7 Buddhist Interdepence

One of the most important teachings of the Buddhism lies in the principle of the events interdependence. Described as a natural law, a fundamental truth: at the universal level everything is in everything, everything is therefore interdependent on the living like the mineral. An event impacts another one which influences another...

The Tibetan expression 'tendrel', perfectly illustrates it where all events rely (ten) on each other in a mutual relationship (drel). This law is essential for understanding the other teachings of Buddha, it is the basis of the concepts of the Karma, the reincarnation, the suffering, the compassion and the liberation.

The buddhism shares with the Hinduism the belief in reincarnation, leading us from life to life to the ultimate awakening stage: the Nirvana, the state of absolute serenity due to the melting of our ego into the universal mind.

1.8 Conclusion

What to remember from this quick overview?

- These different visions of the mind confirm the importance

that we humans grant to it, as well as our need to understand our individual and collective future.

-All disciplines are concerned, neurobiology, psychiatry, sociology, philosophy and finally metaphysics.

- Depending on the respective discipline of their authors, these models are more or less supported by scientific measurements, testimonies or new interpretations of previous observations.

- As is the case of the memory, the consciousness and the unconsciousness of simpler and more accessible conception, these different visions cannot be experimentally ascertained.

- Nevertheless, these models of a superstructure consciousness present much more similarities than contradictions.

- Except for a more or less pronounced intrinsic interactivity, ranging from the simple event recording to interactivity within and outside their organization.

- All of them support the hypothesis of a non-localization of the mind, located outside our space-time. However none really addresses its intrinsic structure or functioning.

Chapter 2: Consciousness Manifestations

«Time and space are not conditions of existence, time and space are a model for reflection.»

Albert Einstein

Preamble

With the exception of a few experiments on the thought action, the phenomena described here cannot be reproduced. Their description and analysis are based solely on testimonials, therefore many people prefer to ignore them.the heliocentrism or the psychoanalysis. Interestingly, some scientists studying the evolution of the universe or the species believe in a creator, organizer, omnipotent and omniscient god.

We must remain cautious in the study of the consciousness manifestations, collect the greatest number of testimonies, and investigate them rigorously, objectively.

Fortunately, more and more researches, led by recognized scientists, are taking place. It would be intellectually dishonest and counterproductive to keep them quiet.

2.1 Emotional Contagion

The emotional contagion is the transfer of emotions from one person to another, a wave spreading within a group, our emotional reactions taking into account the context and involving elaborate cognitive mechanisms.

Following our behavioral mimicry, the intensity of emotions and attention are predominant, playing a major role in our

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