

The Superconsciousness.

Here and there. Reflections on the beyond and on what is before us.



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Preface.

In this book, we will reflect on the boundary between life and death, NDEs or near-death experiences. These experiences transcend, so to say, our physical existence and lead us to explain concepts such as Supraconsciousness. After our death, this Superscience or non-local consciousness continues its journey beyond the physical plane. And even if our body has stopped working, the energy that composes it is transformed and continues to exist. In other words, our energy is not destroyed, it only transforms.

The Superaconsciousness or its equivalent has been seen in a very similar way by different philosophers. For example, Descartes, with his dualism, establishes that reality is divided into two substances: the *res cogitans*, that is to say, thought, consciousness, and the *res extensa*, that is to say, matter.

In the philosophy of Spinoza, which admits only one substance, there is a movement which, like Superaconsciousness, consists in transcending the limited vision of the individual "self".

In Teilhard de Chardin, the "Gnosphere" represents an advanced stage of human consciousness and is a form of collective consciousness where humanity connects to a deep level of universal understanding and wisdom.

Superconsciousness is also related to religions. By example, the glorious Christ goes beyond what is worldly and limited, touching a transcendental dimension of unity and fullness. Similarly, Superaconsciousness and Islam share many common points concerning unity with the divine, transcendence of the ego, spiritual enlightenment and inner transformation.

Similar processes or modes can also be seen in mysticism, judaism, taoism and buddhism.

Jesus, as a spiritual referent of the first order is considered with respect and admiration by non-Christian authors like Spinoza, Einstein and Gandhi.

We will then analyze the ethics of Spinoza, who thinks that the existence of God is his very essence. And this divine power manifests itself in nature itself, in the course of events that always respond to an internal order or a causality.

Further on, in *Dilexit nos*, Francis will tell us that, as Saint Paul said, Christ loved us to help us discover that nothing can separate us from this love.

Finally, we will see that consciousness is a faculty that allows us to recognize ourselves, to know that we exist in the present, that we are aware of having a past and a future, that we are alive and that we are part of a universe that we can modify.

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1.- The NDEs

1.1.-

Doctor Sans Segarra explains that any natural phenomenon can be explained by physical and mathematical laws, following the principles of the Cartesian and Newtonian method.

And in the field of medicine, the scientific method is used to test hypotheses and advance our knowledge.

Going further, the near death experience shows aspects of our consciousness that transcend our physical existence. And this leads us to explore concepts such as superconsciousness or non-local consciousness.

The traditional scientific method cannot fully explain ECM.

However, quantum physics offers a vision of the universe that goes beyond what we can understand with our senses.

And this discipline suggests that reality is much more complex and mysterious than we usually perceive.

Thus, phenomena such as quantum state superposition and interlacing could provide an explanation for some ECMs.

Meditation allows access to states of consciousness beyond daily experience.

You can really access states of consciousness beyond the usual situations. You can even directly experience the transcendental nature of consciousness and its connection with the universe in general. And we can deduce that our consciousness is not limited to our physical body or our immediate sensory experience.

Our consciousness can be connected to a broader field: the Supraconscience or non-local consciousness.

If so, death is not the absolute end, following materialistic logic and the second law of thermodynamics.

In other words, our existential reality is eternal and goes beyond our body and mind.

1.2.-

Consciousness gives us knowledge of our existence, our reflections and our actions.

At every moment, it allows to know who I am, what I think, what I do and in which environment I move.

As a result, this awareness is accompanied by self-awareness or reflection on oneself.

And consciousness comes from the brain, but also from the social environment, as collective consciousness.

Consciousness is a coherent quantum state where all parts act in unison.

In the high states of consciousness, a transcendent bridge is established between the material and the spiritual, a bridge that generates a great feeling of expansion, liberation, which leads to peace, harmony and a deep union with nature and with universal quantum energy, the primary energy.

In these states, the ego is controlled and selfishness disappears.

Superconsciousness is the idea that consciousness is not merely a result of neural activity in the brain, but exists at a deeper and more fundamental level of reality.

The Superconsciousness connects us with the world around us and it is like a kind of energy field that permeates the entire universe.

It is possible that the Superconsciousness exists not only in the time of our life, but also before our birth and after our death.

If so, consciousness is eternal, transcends individual life and is present throughout the universe.

For all this, death would not be the end of consciousness but a change in its way of manifesting.

And the intuition that consciousness survives death has been explored by many cultures and religions throughout history.

In some of them, it is believed to be incarnated in a new form of life after death, while in others the individual consciousness is considered to join with a universal or divine consciousness.

Mind and body are not separate entities, but they are interconnected and part of a much larger whole.

Superconsciousness suggests that the mind and body are part of a larger system which includes the entire universe, and that consciousness is the force that unites them.

Therefore, we are all nature, we are stardust, as Hubert Reeves first said, we are, in the end, universal quantum energy.

Often, people who have experienced the Supraconsciousness speak of it in terms of a deep feeling of peace, harmony, quietude, love and joy.

1.3.-

The Cartesian and Newtonian scientific method allows us to address both physical and emotional problems with a systematic and rigorous approach.

Although this method can lead us to see life as finished, it also reminds us that there are many things we do not know about this same life and that we have infinite possibilities to know.

The scientific method studies the macroscopic universe based on materialism.

This determines a separation between science and metaphysics or between matter and spirit.

Descartes himself conditioned the scientific method to the discourse of natural laws and matter, leaving transcendent phenomena to other disciplines such as metaphysics, philosophy, and religion.

On the other hand, quantum mechanics is a branch of physics that deals with very small-scale particles like atoms and subatomic particles.

Max Planck demonstrated that energy depends on the frequency of the electromagnetic wave and the universal constant that bears his name.

In other words, the higher the frequency, the higher the energy.

Planck demonstrated that electromagnetic waves go in small batches or "quanta", hence the name of quantum mechanics.

These particles exhibit strange and unexpected behaviors, such as being in several places at the same time (superposition) to affect each other instantly regardless of the distance they separate (interleaving).

Finally, the quantum explanation would allow us to take into account four consequences:

- a) Better understanding of consciousness, which would advance neuroscience and psychology.
- b) Medical advances that would allow the development of new treatments for disorders of consciousness such as coma or Alzheimer's disease.
- c) Review our notions of life and death if we consider that our consciousness is a quantum process that can exist independently of our physical body.
- d) Philosophical and ethical implications, by asking questions about our identity, purpose and place in the world.

1.4.-

NDEs occur in clinically deceased patients, that is to say, in a situation where the patient presents with cardiac arrest with flat electroencephalogram, respiratory arrest and lack of reflex and mental activity.

Some patients may be revived by cardiopulmonary resuscitation.

Thanks to current scientific advances, if one acts within the first minute after a cardiac arrest, up to 33% of patients can be recovered.

NDEs and progress in resuscitation challenge our traditional notions of life and death, so we need new ways to understand these concepts.

NDEs can be as varied as the people who experience them. Some people report feelings of peace and unconditional love, while others explain that they have found their deceased loved ones.

And there are also NDEs that describe experiences in which affected people come out of their own bodies and observe their efforts to save their lives from an external perspective.

And in all cases of ECM we find a similar structure.

These experiments are a mystery for modern science and most probably it will be necessary to resort not to the traditional scientific method but to quantum mechanics if we want to find explanations for these phenomena.

And as if that wasn't enough, NDEs have a profound impact on those who are victims of them. In fact, many of them report lasting changes in their attitudes and beliefs afterwards. And some people even say that their fear of death has decreased or disappeared. Moreover, they then experience a greater appreciation for life and cosmic harmony.

While this may come as a surprise to us, NDEs are very common. Patients who have experienced an NDE are convinced that it is a reality completely different from dreams. It's not a hallucination either.

And this experience will be remembered for the rest of life, with all sorts of details.

NDEs often have a profound psychological impact on the existential conception of those who experienced it.

Often, many people who have experienced a NDE do not want to share it for fear of being misunderstood.

The typical principles that are repeated in the ECM are as follows:

- a) Perception of a hyper-real experience, often more 'real' than reality itself.
- b) Out of body experience, individuals feel that they have left their physical body and can observe from the outside their own body and the events that occur.
- c) Extraordinary perceptions such as listening to the thoughts of others, or even explaining facts that are happening elsewhere or will happen.
- d) Movements through a tunnel or the void, a kind of journey towards a bright light.
- e) Entry into another dimension, often described as a place of great beauty and peace.
- f) Meeting with other people, who may be loved ones already deceased or others designated as "guides".

The description of ECM by patients has these characteristics:

-Communication with other beings is only possible through thought.

-These people only live in the present moment. There is neither past nor future.

-They can move without the constrictions of space and time just by thinking about it.

1.5.-

Although the brain represents 2% of personal weight, the reality is that it consumes 20% of total energy.

The source of brain energy is glucose, but with the particularity that the brain does not accumulate its reserves, as happens in muscles where it is stored in the form of glycogen.

On the other hand, neurons are very sensitive to lack of cerebral irrigation. If you spend between five and ten minutes without receiving blood and therefore oxygen, the lesions that occur are irreversible. And it is vital to resuscitate immediately.

That said, let's compare hallucinations with the manifestations of NDEs.

The two have obvious differences:

-The NDEs have a logical structure, while the hallucinations are absurd and meaningless.

-Patients remember the last details of their NDE, even after years. Hallucinations, however, are quickly forgotten.

-The EMI have a very deep psychological impact on your existential conception, an effect of change that does not occur in hallucinations.

In addition to all this, ECMs present phenomena that have no scientific explanation, such as the possibility of easily crossing solid structures.

And another surprising phenomenon is the ability to describe in detail situations that occur at that moment at a great distance.

1.6.-

The fundamental laws of quantum physics are:

-The structural element of the universe is not matter but energy. Everything is energy.

-Energy is neither created nor destroyed, it only transforms.

-The energy propagates into electromagnetic waves of variable intensity frequency.

The French theoretical physicist Louis-Victor-Pierre Raymond de Broglie made a surprising observation: «He discovered that subatomic particles could be in several places at the same time and that they could manifest as wave (energy) or particle (matter).

This wave-particle activity forms one of the central pillars of quantum mechanics. It is the superposition of states.

Albert Einstein, despite the rejection of other colleagues, enthusiastically supported the conclusions of the French physicist. De Broglie was the first high-level scientist to ask for a multinational laboratory, a proposal that led to the creation of CERN.

And there are parameters of the scientific method that change in quantum mechanics. Time is linear in the scientific method, with past, present and future. In quantum mechanics, as demonstrated by Einstein and Hawking, time is circular. There is only the present, the present moment, the now.

In addition, Einstein, Bohr and Bell, as well as Rosen and Podolski have described the principle of quantum interleaving, which consists in the transmission of information independent of space and time.

The implementation of this principle exceeds the maximum speed of 300,000 km/s established in the theory of relativity.

However, the principle is only true in a two-dimensional situation, not three-dimensional, where the famous Einstein's principle applies.

If we apply with an anthropological vision the basic quantum principles to the human being, we reach three conclusions:

- The human body is a three-dimensional energy of low frequency. In reality, every material object consists of atoms but between the nucleus and the electrons there is an enormous space that would allow the passage of subtle electromagnetic waves. This is called "tunnel effect".

- The emotions, feelings, thoughts, memories of the human mind are high frequency electromagnetic energies. Through the superposition of states, energy can be presented as matter or as energy.

- Superconsciousness is a high frequency subtle energy that persists despite clinical death and has continuity outside the brain. This subtle energy, this non-local consciousness, justifies the experiences lived by patients after their NDE.

1.7.-

Our physical body is a manifestation of low-frequency energy. After physical death, this body ceases to be in the form we know it, but that does not mean the end of our real existence.

Our most existential reality, which is non-local consciousness, endures beyond physical death. This non-local consciousness, our true essence, is not limited by the restrictions of time and space we know in our physical reality, but this form of existence transcends the limitations of our physical body.

In my opinion, bodily death, our non-local consciousness continues its journey beyond the physical plane. Although our body has stopped working, the energy that composes it is transformed and continues to exist in new forms. In other words, energy is conserved and transformed.

Our authentic essence, our non-local consciousness, is liberated at the moment of death and moves into another dimension, that is to say, on another level, to another energy situation.

This transition can be seen as a journey towards a new phase of existence, beyond the limits of our body.

In other words, our body decomposes while our non-local consciousness endures.

Death is therefore not the end but a transformation, a step towards a new form of existence.

Reality is a cycle of birth, love, and death. These are the three fundamental principles of our life.

Finally, we can celebrate life, love deeply and face death with serenity. It is the key to living a full and meaningful life.

1.8.-

Supraconscience as non-local high frequency subtle energy presents these properties.

-It is eternal. According to the principles of quantum mechanics, only the present exists. Therefore, in quantum terms, eternity is the absence of past and future.

-She is holistic, that is to say, she is like a whole.

-The properties of universal quantum consciousness are omnipresence, eternity, omniscience and omnipotence.

-The Superconsciousness makes us unique and irreplaceable. It has the ability to reduce energy in matter and is holistic compared to universal quantum energy. In other words, Supraconscience is the presence of the primary energy in each of us.

The writer Victor Hugo considered that this energy is the presence of God in everyone.

Jesus Christ repeated many times that human beings, children of God, are made in the image and likeness of Abba, the Father.

Superconsciousness, which is a high-frequency energy, cannot be manifested in three dimensions, but it is expressed in different ways:

-Through introspection and deep meditation.

-Through intuition, expression of the omniscience of our brain.

-Through creativity, which is a manifestation of the Superaconscience.

-Through the transcendental experiences of NDE. These have their origin in the non-local consciousness, in Supraconsciency.

-By the archetypes already cited by Plato, and especially by Jung, which are universal principles that govern the thought of all humanity and indicate whether our actions are ethical or not.

-For happiness, which we can achieve in accordance with our superconsciousness, beyond the purely materialistic goals of the ego.

-By free will, because authentic freedom is a property of the Supraconsciency. We will truly be more truly free with them than under the sole control of the ego.

1.9.- Quantum biology studies the processes that take place in living beings and which are based on characteristic effects of quantum mechanics. The basic quantum principles that justify quantum biology are:

- Quantum coherence.
- The intertwining of quantum dots.
- The superposition of states.
- The tunnel phenomenon.

Einstein had already mentioned the possibility of quantum processes in the field of biology.

Schrödinger, in his book *What is life?*, claimed that biology could be based on quantum mechanics.

Several scientific studies have shown that photosynthesis produces quantum phenomena at room temperature.

Recall that photosynthesis is a process that converts inorganic matter from sunlight and carbon monoxide into which carbon and oxygen are released.

Quantum coherence intervenes in the capture of solar energy by chlorophyll, a plant protein.

On the other hand, ferritin, very abundant in different regions of the human brain, is able to transport electrons at a distance of 80 microns by tunnel effect.

Similarly, in 2021, it was discovered that some birds have a quantum compass in their eyes, a device that works thanks to the sensitivity of a protein to the physical processes of atom and electron behavior.

Quantum biology is therefore an innovative and exciting field of research, but it is still in its infancy.

1.10.-

Apparently, it is in this God of Spinoza that Einstein himself believed.

And in Christianity, Jesus expressed this to us in a clear and precise manner: God is among you, but you are not able to see him.

The whole universe is connected by a force, by an intelligent science. And it is the first energy.

1.11.-

Universal quantum consciousness can be given different names: first quantum consciousness, first intelligence, universal quantum energy, intelligent designer, etc.

This unique principle is present in all religions, which in turn name it according to their own idiosyncrasy: Jehovah, Yahweh, God, Allah, Brahman, Tao, etc.

Einstein claimed that there was perfect synchronization in the universe because it followed laws. Whenever there are laws, let's say they were established by a higher intelligence, that is to say the intelligent designer, the quantum first energy.

Physicists seek primary energy through science, mystics through spirituality.

Both come to the same conclusion: all matter is born and exists only by virtue of a force.

Behind her is a conscious and intelligent spirit. And this spirit, as Planck already emphasized, is the matrix of all matter.

Our body is energy stuck in matter, star dust born from the Big Bang by God. And He is good, and manifests himself in each of us in the non-local consciousness (the Superaconsciousness).

The God of Spinoza, an eternal, infinite, perfect reality, is one of unity, harmony and love.

After a NDE, patients need a lot of support and understanding.

The integration process can be long, sometimes very long, and sometimes difficult and stressful.

Out of fear of misunderstanding, these patients sometimes do not share their experience.

It is therefore thought that the incidence of ECM is higher than what we know, as many cases remain anonymous.

NDE also have a profound psychological impact on patients, which lasts their entire lives.

This experience affects their existential conception, values, religious beliefs and behavior.

Changes experienced after an NDE are generally as follows:

- The value of consciousness is increased and there is less attachment to the own ego.

- We are more interested in aspects related to philosophy, psychology, and theology.

- In the personal relationship, these people become more understanding and less critical. Empathy with others increases a lot.

- We observe a profound change in their existential conception and in the value and purpose of life.

- Details are valued and the present moment is intensely lived.

- He has a great respect for nature.

- You lose the fear of death, knowing now that there is a life beyond.

We human beings generally fear death by these factors:

- The passage from life to death is often painful, painful, distressing and of great loneliness.

- Death is a step towards the unknown and a loss of all material values acquired during life.

In fact, we come with nothing and we leave with nothing.

We have a powerful instinct of conservation that unites us to life.

As Spinoza said, everything, as such, strives to persevere in its being.

People who have had a NDE realize that birth is an introduction into a body that deteriorates over time until it's time to leave.

And in these people spirituality is awakened, with or without concrete religious filiation.

They are convinced that they have made contact with universal quantum consciousness during their EMI.

Thus spirituality is a compelling need to communicate with primary energy, an intimate relationship independent of religious dogmas.

These people are becoming more intuitive and we already know that intuition is this manifestation of subtle energy at high frequency which we call the Supraconscience.

Those who have seen their life during the NDE remember with regret the negative actions they consciously took towards people, animals or the planet and become more empathetic and caring.

But returning to your old reality after your NDE, these existential changes can cause you difficulties, particularly in your personal relationships.

1.12.-

The identity of local neural consciousness has an external material origin and is defined as ego.

The ego is uncertain, incomplete and changing because its stability depends on the opinion of others.

And this ego acts in the past and in the future, but not so much in the present, the proper time of Supraconsciousness.

For the rest, the ego moves into basic instincts: notably survival and procreation.

Instincts cannot be eliminated, but we are able to control and direct them. Everything depends on free will.

The ego has powerful weapons to camouflage
Superconsciousness:

-Ignorance.

-Selfishness.

-The penchant for material.

-Fear, especially the fear of death.

Teilhard de Chardin expressed that, starting from the Alpha point, with impurities, the human being must evolve to the Omega point free of impurities, thus achieving holiness, illumination, mastery of Supraconsciousness and control of the ego.

And when consciousness is free of impurities, it is already an avatar, a pure energy.

We can reach the Supraconsciousness by two means:

-Unconsciously. This is the case in patients who have experienced a NDE.

-Through meditation. This technique aims to leave the mind empty so that the Superconsciousness can emerge.

Meditation is a powerful weapon to balance our existence.

Superconsciousness shows us that we must situate ourselves in the present and control the ego.

When one manages to contact the Supraconsciency, experiences of peace, balance, joy and a feeling of expansion, of openness appear.

This feeling makes us feel that we are part of a whole, that we are united with love to the entire universe.

This path towards spirituality is independent of religious filiation, even if it is true that sincere and deep prayer addressed to God has the same effect for many people.

The inner balance achieved by meditation has a great positive impact on health and happiness.

Situations of stress, anxiety and tension are eliminated by preventing the release of related hormones, such as cortisol.

Meditation also improves physical health and has a positive effect on blood pressure and heart rate.

On the other hand, meditation improves digestion and regulates glucose metabolism in diabetics and also strengthens the immune system.

Moreover, the practice of meditation slows down aging thanks to its beneficial effect on the telomeres that are located at the ends of the chromosomes and protect them.

At the mental level, meditation promotes self-esteem, concentration ability, decision-making, vitality, intuition, clarity

of ideas, optimism, proper management of emotions, memory and rest.

Meditation, on the other hand, is not a therapy but a method to increase the state of consciousness.

This one produces with meditation a singularity with the rupture of space-time and an expansion towards infinity, pure consciousness.

One should not focus on an idea nor force it, because then energy is generated. One must let it flow.

Another conscious way to contact the Supraconscience is to adopt the dynamics proper to it, the archetypes with empathy, altruism, goodness, justice and especially love.

Thérèse of Calcutta declared that *he who does not live to serve, is not used to live.*

1.13.-

Carl Jung a dit que ce qui a finalement survécu était la psyché ; car la psyché, par opposition à la vie, ne peut pas être définie en termes biologiques.

Raymond Moody, un psychiatre américain, est devenu célèbre dans les années 1970 pour son livre *Life After Life*, dans lequel il recueille les expériences de nombreuses personnes qui avaient eu des EMI.

Son travail a inspiré d'autres chercheurs à explorer ce phénomène et a aidé à mettre en lumière l'un des plus grands mystères de la vie : Que se passe-t-il après la mort ?

1.14.-

Tessa Romero, who has had a NDE, concluded that life is very simple.

She learned that we came to serve others, love, live and be happy.

Tessa realized that we were all one and that we were all part of something very great, far above us.

And she, who was not a believer, now believes that there is a higher being, that we are part of it.

According to Tessa, our deceased loved ones are with us. Even if we are not able to see them, we can feel their presence and receive signs from them.

She believes that if we are open to this, we can perceive these signs and know that our loved ones are with us.

Finally, according to Tessa, love is indestructible and also the greatest that exists in the universe.

Although a loved one may have passed away, his love still exists and, over time, this love integrates into our lives by filling the void left by his absence.

1.15.-

The physicist Max Planck lets us know that science cannot solve nature's last mystery. And that's because in the end, we are ourselves a part of the mystery we're trying to solve.

The scientific method is rationalist, materialist, determinist and considers matter as the basic structural element of the universe.

According to him, the human being is made of matter.

Physical death would therefore be the end of our existence and would disappear.

By stopping thinking, one ceases to exist and loses local or neuronal consciousness.

Let's say that the signs of death are cardiac arrest, respiratory arrest, loss of consciousness and flat electroencephalogram.

If cardiopulmonary resuscitation measures are performed, patients who present a clinical death can be resuscitated and recovered.

And some who remained in this state lived experiences defined as near-death experiences.

Moreover, these NDEs have very different characteristics from hallucinations and are inexplicable by the scientific method, such as the transfer of information independent of space and time or the ability to pass through solid structures.

The development of a new discipline, quantum physics, provides a new conceptual approach to consciousness.

This discipline values the infinitely small world and offers us new possibilities for understanding that justify the transcendent phenomena of NDE.

The body, as matter, is low-frequency energy. And matter, according to quantum interpretation, has large spaces between subatomic particles. And this explains the ease with which patients can pass through solid structures during NDEs.

The body, as matter, is low-frequency energy. And matter, according to quantum interpretation, has large spaces between subatomic particles. And this explains the ease with which patients can pass through solid structures during NDEs.

Mental activities have a quantum interpretation as energy, concretely as high frequency electromagnetic waves.

We must finally accept the existence of a non-local or Supraconscious consciousness, which is a high-frequency energy not perceptible by our sense and sensory organs.

And this Supraconsciency constitutes our authentic identity, makes us unique and irreplaceable, has the ability to transform energy into matter and is holistic with universal primary energy and its properties: omnipresence, omniscience and omnipotence.

1.16.-

When in doubt, NDEs should be distinguished from hallucinations.

Hallucinations have no logical structure and are in themselves absurd, unlike NDEs.

In NDEs, patients remember the smallest details and the more time passes, the more intense the memory is. With hallucinations, the question is different. Patients barely remember them and actually forget them.

NDEs have a profound psychological impact, particularly on the existential conception of the patient who becomes more spiritual and detached from matter, which is not the case with hallucinations.

2.- The Superconsciousness and the philosophers.

2.1.-

The philosophy of Descartes can be seen as the process of a human being that begins with a deep doubt about everything he knows, including his own existence.

Through radical doubt, Descartes comes to the conclusion that he thinks, then he exists. That is to say, it implies that, while he doubts everything, the fact that he doubts proves that he exists.

From this point, Descartes tries to reconstruct knowledge from a place of absolute certainty, as a starting point that cannot be questioned,

The Superconsciousness sees reality from a deeper and holistic point of view.

Both Supraconscience and the Cartesian process seek to access a higher level of understanding and clarity, but with different approaches: one through expansion of consciousness and the other through purification of knowledge with doubt.

On the other hand, Descartes' dualism establishes that reality divides into two substances:

-Res cogitans (the thinking substance), that is to say the mind, thought, consciousness.

-Res extensa (the extended substance), that is to say matter, the body, the physical world.

According to Descartes, the mind, which is immaterial and thoughtful, is completely distinct from the body, which is

material and governed by the laws of physics. But it must be said that the body and mind interact.

Superconsciousness would be like a perspective that transcends the separation of body and mind.

This Supraconsciousness sees the two dimensions (material and mental) as part of an interconnected whole.

Moreover, the Supraconsciousness operates on a higher plane which is not limited by physical or mental limitations.

2.2.-

Spinoza, unlike Descartes, proposes that everything is the expression of a single substance that he identifies with God or with nature.

Everything that exists for him is interconnected and there is no duality between God and the world, between spiritual and material. Everything is the same reality that expresses itself, yes, with different attributes.

In Superconsciousness we experience a feeling of unity with the universe, analogous to Spinoza's idea that everything is a manifestation of divine substance.

Both in the Supraconsciousness and in Spinoza's philosophy there is a movement which consists of transcending the limited vision of the individual "self".

Superconsciousness seeks a higher level of knowledge or illumination similar to intuitive knowledge in Spinoza.

In both perspectives, God is the totality of existence.

In the Supraconsciency one could speak of an access to the divine as an experience of unity.

In Spinoza, understanding God is understanding Nature and vice versa.

Spinoza distinguishes three levels of knowledge:

-Imaginative or sensory knowledge, based on perceptions of the senses and fragmented experiences.

-Rational knowledge based on the use of reason to understand the general laws of nature.

-Intuitive knowledge, which is the highest level and understands the essence of things and their connection with God or Nature, which is the unique substance.

Let us say finally that intuition and Supraconsciency involve a state of direct and total comprehension of reality.

At Spinoza, achieving intuitive knowledge frees us from passions and allows us to live in harmony with Nature, experiencing true happiness.

Likewise, Supraconsciency is associated with a state of peace, fullness and alignment with the Whole.

In a different way, the intuition in Spinoza is an intellectual and rational achievement, though high, while Supraconsciency is more experiential and subjective, linked to altered states of consciousness or spiritual transcendence.

2.3.-

Kant distinguishes two aspects:

-Phaenomenon, which is the world as we perceive it through our senses and the categories of our understanding.

-Noumeon, which is the thing itself, in its essence, independent of our perception.

The noumeon exists but we cannot know it directly because our knowledge is limited by the forms of our sensory and rational experience.

For the Supraconsciousness, everyday experience (similar to Kant's phenomenal world) is a limited perception of reality. Supraconsciousness involves transcending this limited perspective and attaining a direct experience of the unity of the Whole.

Kant's philosophy argues that human reason has limits and cannot directly access the noumenon nor fully explain the whole of reality.

Likewise, Supraconsciousness shows that rational (and fragmented) knowledge is not sufficient to grasp the essence of our existence and that it takes intuition to transcend these limits.

In his critique of practical reason, Kant posits that access to Nouméen (God, freedom, the immortality of the soul) can be morally deduced, but not rationally demonstrated.

In Supraconsciousness, the transcendental state often leads to an ethical and compassionate life based on the understanding of universal unity.

2.4.-

Freud describes three fundamental psychic structures:

-Ca (Id), which are the primary instincts, irrational desires and unconscious impulses.

-Moi (ego), which is the rational and mediating part between the impulses of the ca and the constraints of the superego.

-Superego, which is the set of internalized norms, values and restrictions.

Supraconscience involves going beyond the ego which represents individual identity and limited structures of thought, to access a broader and universal vision.

In Freud, the ego is the intermediary between the irrational desires of the id and the constraints of the superego. And although Freud does not mention a state of transcendental consciousness, the integration of these forces could be interpreted as a step towards a state of greater balance and fullness, analogous to the goal of Supraconsciency.

2.5.-

Both Supraconscience and Jung's psychology explore the possibility of going beyond conscious and personal boundaries to connect with something more universal and collective.

Jung proposes a vision of the human mind that includes two main levels:

-Personal unconscious, which contains memories, emotions and individual experiences.

-Collective unconscious, which is a deeper and universal layer, shared by all humanity, containing archetypes and universal patterns of meaning.

Jung also introduces the process of "individuation", which is the path towards the integration of the conscious "self" with the unconscious, personal and collective parts of the psyche, leading to the complete and harmonious development of the human being.

In Jung, the "Self" (Oneself) is the central core of the psyche and represents the whole being, integrating the conscious, the personal unconscious and the collective unconscious.

Attaining the "Self" is comparable to the realization of Supraconsciency, for it implies a state of total integration and connection.

The relationship between Supraconsciency and Jung's archetypes lies in its ability to connect the individual with a universal and deep dimension

While Supraconscience seeks to transcend the personal and experience a direct union with the Whole, Jung's archetypes (the Hero, the Wise Elder, the Shadow, the Self...) are symbolic expressions of universal patterns that facilitate integration and connection with the collective.

Both concepts invite the individual to a process of transformation, integration and transcendence that leads to a state of greater understanding, unity and wholeness.

2.6.-

Teilhard de Chardin spoke of the "noosphere", a layer of collective consciousness that emerges as human beings interact by sharing and generating knowledge.

Beyond, the "Gnosphere" represents an advanced stage in the evolution of human consciousness and is a form of collective consciousness in which humanity connects to a deep level of universal understanding and wisdom. The Omega Point would be a state of maximum evolution and transcendence.

The Supraconsciousness and the Gnosphere are related in that they both represent higher stages of consciousness, one at the individual level, the Supraconsciousness, and the other at the collective level, the Gnosphere.

3.- The Superscience and religions.

3.1.-

The analogy between Supraconsciency and the glorious Christ can be understood in this way.

Superconsciousness is a form of consciousness that transcends the ego and the limits of rational and ordinary thought. This Supraconsciency is associated with an experience of unity, expansion and deep connection with the totality of being and the universe. In this state, the individual attains a broad, transcendental and divine vision.

On the other hand, the glorious Christ is a representation of Jesus after his resurrection, in his heavenly and divine form. This glorious Christ manifests himself in all his splendour, divine and redemptive, thus symbolizing perfection, unity with God and the cosmic consciousness that embraces all humanity.

And this glorious Christ is no longer limited by human conditions.

Thus, the Superconsciousness and the glorious Christ go beyond what is worldly and limited, touching a transcendental dimension of unity and fullness.

3.2.-

The analogy between Superscience and the Jewish religion can be explored through key concepts such as relationship with the divine, transcendence of the ego, spiritual enlightenment and inner transformation.

Supraconsciency and Judaism represent a state of connection with the divine that transcends the boundaries of the individual self.

In both cases, inner transformation seeks to restore a closer and more direct relationship with the divine, which means a continuous process of spiritual growth.

In short, Supraconsciency and Judaism share common themes of spiritual transcendence, inner transformation, connection with the divine and spiritual light.

3.3.-

Mystics seek to experience a direct connection with God, the Absolute or the Universal Self.

This experience can be described as a divine ecstasy, a direct encounter with the sacred, or the dissolution of the ego in the presence of the divine.

Superconsciousness also seeks to dissolve the ego and experience a direct connection with ultimate reality.

Superconsciousness is often associated with a state of illumination in which the individual receives a deep and direct understanding of reality.

Mystics also seek spiritual enlightenment in which they receive a direct knowledge of the divine.

This knowledge is not obtained through intellectual study but through a direct and intuitive experience that allows one to understand reality beyond the rational mind.

In Supraconscience experience is often described as a feeling of ecstasy or fullness.

Similarly, mystics often describe their encounter with the divine in terms of ecstasy, which may be accompanied by visions, sensations of light, deep peace or enlightened understanding.

In short, Supraconscience and mysticism are oriented towards a direct experience of transcendental reality, beyond the limits of the ego and ordinary perception.

In both cases, the goal is to achieve an expanded consciousness that allows the individual to experience ultimate truth and live according to a deeper vision of existence.

3.4.-

Islam, as a profoundly spiritual tradition, seeks a close relationship with God (Allah), and Supraconsciency is associated with a state of expanded consciousness that transcends the limitations of the ego and connects to the totality of being.

Spiritual enlightenment is a direct and intuitive wisdom experience that the individual achieves in a state of deep connection with the divine.

Superconsciousness provides this transcendental understanding of reality, while in Islam, particularly Sufism, divine knowledge is received through devotion and spiritual practice.

In superconsciousness as well as in Sufism, ecstasy is a key experience. In superconsciousness is the result of an awakening to a higher consciousness, while Sufis seek to experience a direct connection with Allah.

The inner transformation in Supraconsciency and the purification of the soul in Islam have a similar aim, that is to say,

both processes seek to elevate the individual towards a state of greater purity and divine consciousness.

Finally, Supraconsciousness and Islam share many common points concerning unity with the divine, transcendence of the ego, spiritual enlightenment and inner transformation.

In both cases, the process of spiritual awakening allows the individual to experience unity, peace and divine knowledge first-hand.

3.5.-

In Taoism, the concept of Tao ("path" or "principle") refers to the underlying force and essence that permeates and originates the entire universe.

Superconsciousness and Tao both refer to the experience of Oneness with the divine and with the universe.

In Supraconsciousness this unity is experienced as an expansion of consciousness in which the boundaries of the ego are dissolved.

In Taoism, unity with Tao is the goal of spiritual practice, where one seeks to understand that everything is interconnected and part of a single cosmic reality.

Both Superconsciousness and Taoism seek harmony with the Whole. In Supraconsciousness, one experiences a deep integration of consciousness with cosmic reality. In Taoism, harmony is achieved by the balance between Ying and Yang, where opposing forces complement each other and maintain the natural flow of life.

3.6.-

In Buddhism, the ultimate goal is to achieve enlightenment or illumination, which involves perceiving the true nature of reality.

In Buddhism, this experience is called 'nirvana', which is the liberation from suffering and the deep understanding of the emptiness of all things.

Like the Superconsciousness, nirvana involves the dissolution of the ego and the understanding that everything is interdependent.

In Supraconscience as well as in Buddhism, one seeks a form of direct and intuitive wisdom that comes from a deep experience of truth.

The two conceptions, Supraconscience and Buddhism, require a spiritual path that leads to the overcoming of the ego and opens towards illumination and spiritual liberation.

3.7.-

In Hinduism, the concept of Brahman refers to the ultimate reality, the divine and transcendental essence that permeates and gives origin to everything in the universe. The spiritual goal of Hinduism is to recognize the identity of the Atman (the essential self) with Brahman.

In the Supraconsciency, consciousness expands to perceive the interconnection of everything, while in Hinduism, one seeks recognition of the unity between the Atman (the individual being) and the Brahman (the ultimate reality).

Spiritual practice in Hinduism, especially in the traditions of yoga and meditation, seeks to transcend the ego and recognize the true nature of being, which is eternal and not subject to limitations of body or mind.

In superconsciousness as in Buddhism, spiritual enlightenment involves a deep awakening to the true nature of being.

In Hinduism, deities like Vishnu and Shiva represent different aspects of the divine totality. Vishnu is the preserver of the universe, while Shiva is the transformer and destroyer. The two deities, as well as Brahman, are manifestations of the same underlying divine principle.

3.8.-

Animism is the belief that all things in nature possess spirits or consciousness. Animists believe that all natural entities interact with human beings.

Superconsciousness and animism recognize that everything in the universe is interconnected and that nature and its beings are manifestations of a universal energy or consciousness.

In both cases, reality is seen in a way that transcends the conventional divisions between human and non-human.

In conclusion, Supraconscience and animism share a holistic and deep vision of the interconnection between all beings and nature.

In Supraconsciency, consciousness expands towards a direct perception of the unity of the universe where everything is interconnected and filled with energy or universal consciousness.

Similarly, animism teaches that everything in nature has spiritual energy or soul and that all human beings can connect with these spirits or energies to achieve a deeper understanding of the universe.

4.- Opinions on the Christ of non-Christian thinkers.

4.1.-

Spinoza speaks of Jesus as someone who had a deep understanding of the divine will and saw him as a man embodying love and justice, and an example of supreme virtues.

For Spinoza, Jesus was a means by which people could understand the universal laws of God, although Spinoza saw "God's will" as equivalent to natural laws, not as a supernatural being who intervenes in the world.

On the other hand, Spinoza admired Jesus' emphasis on love of God and neighbor. This ideal was in perfect harmony with his own concept of intellectual love towards God, which is at the center of his philosophy.

Ultimately, Spinoza saw in Jesus Christ an exemplary moral master and a profoundly admirable figure, a man who embodied the highest ideals of human nature, in harmony with the universal laws of God.

4.2.-

Einstein showed a deep respect for the ethical principles that Jesus represented.

And he managed to say that, although being Jewish, he was fascinated by the human figure of the Nazarene.

He recognized in Jesus a moral leader whose teachings and life reflected universal ideals of compassion, justice, and love of neighbor.

Finally, Einstein saw Jesus as a real and extraordinary figure, with a powerful and universal ethical message.

Well that he rejected religious dogma, he expressed deep respect for the impact of Jesus on human morality and culture.

4.3.-

Gandhi had a deep respect for the teachings of Jesus, especially those of the sermon on the mountain.

This text was an inspiration for Gandhi, as it reflected values such as humility, compassion, forgiveness and love.

Gandhi saw in the teachings of Jesus a path towards peace and justice.

Gandhi also admired the life of Jesus as a model of dedication and disinterested love. For him, the crucifixion symbolized Jesus' ability to face suffering with courage and faith. His death was therefore a perfect sacrifice, an act of supreme love.

Gandhi considered Jesus as one of the great spiritual masters who had enlightened humanity, alongside characters such as Krishna, Buddha and Muhammad.

According to Gandhi, all religions were different expressions of the same reality.

Finally, we will say that for Gandhi Jesus was an inspiration in his struggle for truth and justice through non-violence.

5.- Comments on the ethics of Spinoza.

5.1.- It has been said several times, and it is true, that Spinoza promotes a kind of pantheism, thinking that God or Nature is the only reality, the only substance, with its attributes. And he confirms it to us when he indicates that all that is, is in God, and without God nothing can be or be conceived.

5.2.- And this existence of God is the same as his essence. One can clearly see Spinoza's communion with God, this God who articulates the laws of the universe, even if he does not intervene in the life of humans. And these, humans, must understand, through reasoning and especially through intuition, the order of nature. This will not only make them wiser, but also freer.

5.3.- And the power of God is his own essence. This power manifests itself in nature itself, in the unfolding of events that always respond to an internal order or a causality.

5.4.-

Thought is an attribute and therefore God is a pensive thing.

5.5.-

And the Expanse is an attribute of God as well, that is to say, God is also a vast thing.

Historical materialism wanted to demonstrate Spinoza's postulates from his own. But this does not seem to be the case.

At the bottom of Spinoza's thought, there is always God, because materialism does not consider him.

5.6.-

The human soul is able to perceive many things and also has an adequate knowledge of the eternal and infinite essence of God.

5.7.-

It is wonderful that in his philosophy Spinoza manifests that everything, as it is, strives to persevere in its being, a meditation which had caused Unamuno's admiration.

5.8.-

The supreme good of the soul is the knowledge of God, with whom it has a deep relationship.

And this human soul absolutely cannot be destroyed by the body. On the contrary, something eternal always remains.

Furthermore, so that there is no doubt, the soul is in God and is conceived by God.

How far are we from historical materialism!

5.9.-

The intellectual love of God which is born of the third kind of knowledge, that is to say not of imagination or experience, not of reasoning, but of intuition or supreme wisdom, this love, we say, is eternal.

5.10.-

God loves himself with infinite intellectual love and, let us understand well, the intellectual love of the soul for God is a part of the infinite love with which God loves himself.

5.11.-

And our philosopher concludes that the more things the soul knows through reasoning and intuition, the less it suffers because of these affections which are bad and also the less it fears death.

6.- Christian love or Agápē.

6.1.-

Francis tells us that, as Saint Paul said, Christ loved us to help us discover that nothing can separate us from this love.

6.2.-

In Homer, "cardia" is not only the bodily center but also the animic and spiritual center of the human being.

6.3.-

We must affirm that we have a heart, that our heart coexists with the other hearts that help it to be a 'you'.

6.4.-

The heart of Christ is the living nucleus of the first proclamation. This is where the origin of our faith lies, the source that keeps Christian convictions alive.

6.5.-

Christ shows that God is proximity, compassion and tenderness.

6.6.-

The devotion to the entire Sacred Heart of Jesus is the Son of God made man.

6.7.-

Benedict XVI expressed that from the infinite horizon of his love, God wanted to enter into the limits of history and of the human condition; he took a body and a heart so that we could contemplate the invisible Mystery.

6.8.-

Above all, we feel the infinite divine love that we find in Christ and we also think of the spiritual dimension of the humanity of the Lord.

6.9.-

Precisely in the human love of Christ, without distancing ourselves, we find his divine love, the infinite in the finite.

6.10.-

The action of the Holy Spirit in the human heart of Christ constantly provokes attraction towards his Father.

6.11.-

One can recognize in the Eucharist the gratuitous love close to the Heart of Christ, which calls us to union with him.

6.12.-

Rest in the Heart of Jesus is a source of life and inner peace.

6.13.-

The inner knowledge of the Lord is received as a gift.

6. 14. -

The inevitable desire to console Christ, which starts from the pain of contemplating what he has undergone for us, is an experience that purifies us.

6.15.-

If we suffer, we can experience the inner comfort of knowing that Christ himself suffers with us. That is to say, by desiring to console him, we come out comforted.

7.- Consciousness.

7.1.-

José Enrique Campillo notes that the human being has morphological and physiological characteristics that make it a unique species, the main one of which is consciousness.

7.2.-

Human consciousness is a faculty that allows us to recognize ourselves, to know that we exist in the present, and it is also the faculty of being aware that we have a past and a future, that we are alive and that we are part of a universe that we can modify.

7.3.-

Consciousness reminds us that we must inevitably die and allows us to believe things that we cannot see, like God, and even gives us hope that our existence continues beyond death, somewhere, certainly in an unknown format or dimension.

7.4.-

Consciousness is the ability of man to perceive himself and to distinguish what is good from what is bad.

7.5.-

Consciousness is a subjective property of the brain that we cannot yet explain by physiology and which does not accord with known laws of nature.

7.6.-

Consciousness only operates in the deepest part of our being.

All feelings and thoughts occur in the intimacy of each individual.

7.7.-

Nothing moves more than our consciousness. Whatever our activity, the consciousness is always in motion.

7.8.-

And our consciousness pursues concrete objectives, will seek all possibilities for our desires to become reality.

7.9.-

Our consciousness can move at will in time and space.

7.10.-

Our consciousness operates according to priorities and always considers the options that represent the greatest benefit for survival, welfare or reproduction.

7.11.-

From a strictly biological perspective, the brain provides us with a survival advantage in a given environment.

Thus, the human mind is able to organize our knowledge of the world and provide us with the best answer regarding elementary needs.

7.12.-

Our consciousness is capable of imagining objects and episodes that do not exist in reality, establishing relationships and thinking about a future in which the subject itself is the protagonist.

7.13.-

Mirror neurons allow two actions: imitation and empathy.

They give us the power to imitate and copy the actions of others, which makes them the basis for learning.

Thanks to them, we can also experience the sensations and emotions that others feel.

They are therefore the basis of empathy, compassion and solidarity.

7.14.-

Neuro-theology studies the brain to try to find physical and neuro-biological explanations for spiritual experiences.

Neuro-theology is multidisciplinary in nature and includes various specialties such as theology, philosophy, neuroscience, physiology, neuropathology and anthropology.

7.15.-

For religious people, conscience is the 'soul' created by God.

For most scientists, consciousness is associated with our brain.

Other scientists think that a part of consciousness is located somewhere in the universe, in a kind of quantum field outside our body.

7.16.

The soul has been considered by religion and philosophy as the vital spirit, the breath of life, the prana.

The soul is the immaterial part of each one that is responsible for our vitality and consciousness.

7.17.

From the religious point of view, all living beings have a soul (from the Latin "anima", what makes them move, what moves itself).

This faculty allows them to meet their vital needs.

7.18.-

Today, the sciences have succeeded in clarifying almost all the functioning of our brain, even if it seems that we do not yet know where and how consciousness occurs.

7.19.-

From the point of view of quantum mechanics, hypotheses have been proposed to explain how immaterial and subjective consciousness can be generated, depending on what is material and objective of the brain tissue.

7.20.-

The human brain is much more sophisticated than a simple biological computer.

In reality, the human brain is capable of general thoughts in a non-algorithmic form, so a conventional computer cannot fully simulate the human mind.

7.21.-

With the necessary reserves, the heart can house part of our consciousness.

The heart stores information in an electromagnetic format that connects us to others and the world around us.

Many transplant recipients begin to manifest memories and aspects of the donor's personality, although not all transplant recipients are affected by these phenomena.

7.22.-

Another organ that is assigned a role in consciousness is the intestine.

It is an organ that contains many neurons that manufacture neurotransmitters and hormones that secrete in the blood and will influence other parts of the body, including the brain itself.

7.23.-

According to Stanislav Grof, consciousness is the expression and reflection of a cosmic intelligence that permeates the totality of the universe and the entire existence.

We are highly evolved animals and also unlimited fields of consciousness.

7.24.-

According to Grof, there are rigorous observations that demonstrate that, in certain circumstances, consciousness can function independently of the brain.

And this is what we call delocalized consciousness.

7.25.-

Almost all religions, with certain nuances, assume that the divinity, God, infuses a breath, an air, an energy, something that activates the body and confers on it the attribute of life until it is lost with death.

The soul is located throughout the body, it's the same body in movement.

And, of course, the soul never dies.

7.26.-

Everything suggests that consciousness is not a product of evolution in the strict sense, but the consequence of an evolutionary process characteristic of our species, which is called cultural selection.

7.27.-

The ancestral feeling of being able to leave our own body has been cultivated and strengthened by all cultures, philosophies and religions during the history of humanity.

7.28.-

The procedures used to promote the expansion of our consciousness, thoughts and feelings outside of our brain have been, among others, prayer and meditation.

7.29.-

The prayer can be seen from a two-way perspective.

In one case, it is a process that goes from our interior to an exterior and superior being. This happens in Christianity, Judaism and Islam.

In another case, the prayer is directed inward, towards a divinity or spiritual force that resides within us. This is the case of Buddhism, Hinduism, and Taoism.

7.30

Regardless of the direction, outward or inward, prayer can have an egocentric (personal), ethnocentric (family and close community) and geocentric (for humanity) intent.

7.31.-

The habitual practice of prayer exerts beneficial effects on our mind, through the mechanism of neuro-plasticity.

7.32.-

Prayer and spiritual practice not only reduce stress, but ten or fifteen minutes a day can slow down the aging process.

7.33.-

Meditation brings benefits such as increased positive emotions and psychological stability, as well as clarity and many other beneficial effects.

Meditation, therefore, like prayer can influence the functioning of our mind, thanks to the mechanisms of neuro-plasticity already commented.

7.34.-

According to what is called the morphic resonance, the more people have learned something in the past, the easier it will be for others to learn it in the present. That is to say, everyone draws something from the human collective memory and contributes, in turn, in a certain way, to the cultural heritage of humanity. It is a concept that is very reminiscent of Jung's archetypes.

7.35.-

The concepts of resonance and morphic fields allowed Professor Sheldrake to study the concept of expanded consciousness or extended consciousness.

In other words, our consciousness could extend beyond the brain, out of the skull, through space and time, and connect,

through morphic fields, with the consciousnesses of other people and with a group or cultural mind.

7.36.-

According to Sheldrake, therefore, our minds are included in a single morphic field of consciousness which is equivalent to Jung's collective unconscious.

7.37.-

If we enter the field of metaphysics, some claim that our consciousness is everywhere and it is not us who have a consciousness, but it is our universal consciousness that experiences having a body.

7.38.-

All living beings are interconnected with each other and with the universe.

It is an essentially energetic connection since matter is a condensed energy.

7.39.-

Jung practiced meditation and this led him to the conviction that there were things in his soul that did not come from himself.

He advanced the concepts of what would later be the theories of the extended mind or the global mind.

For Jung, the psyche is a reservoir of our experience

As a species, it is the collective memory of humanity.

The basic forms of the structure of this global memory are the archetypes, the contents of the unconscious.

Each of us feeds on this collective memory and enriches it with personal contributions.

7.40.-

The noosphere is the set of living beings endowed with intelligence, that is to say the sphere of the mind or mental layer of the earth.

7.41.

Today, the Internet increasingly connects its users to a single information processing system that functions as a collective nervous system of the planet.

And already before the book was a universal connector of consciousness.

7.42.-

The Network has become a collective memory and consciousness that we cannot do without.

It remains to determine the enormous significance that the Internet will have for our particular consciousness and for the global consciousness of humanity.

7.43.-

There is nothing as human as the certainty of one's own death and we owe it to consciousness.

However, this same awareness gives us hope that we will survive after death in an unknown place or form.

7.44.-

Science has no evidence that consciousness continues to live after death.

For the moment, it is unable to directly measure or evaluate the activity of consciousness in the living person and even less so in the dead person.

7.45.-

And after? Maybe the soul or our conscience will abandon the corpse and go to heaven or hell depending on the person's actions during their life.

Or maybe she will reincarnate in another body.

Until it can happen that our consciousness survives embedded in the quantum network of the universe itself, where it may have always gone.

7.46.-

Part of humanity does not believe that the soul survives the death of the body.

They, the atheists, suppose that all matter, that is to say our atoms, energy and information which constitute what we are will fly away in the universe, following the inexorable destinies which mark the laws of thermodynamics.

7.47.-

We could ask ourselves the following question: if our body rots, dissolves in the universe, is it possible for our consciousness to arise in another form, in another co-reality.

Science, even if it does not know it, does not consider it as probable.

7.48.-

However, Plato tells the story of a Greek soldier who died in battle and, about to be cremated, came back to life.

Then he recounted in detail his wanderings through tunnels and passages of the other world, accompanied by spirits who told him that his time had not yet come and that he must return to life.

It is undoubtedly a highly topical story that connects to the testimonies of the ECM already commented.

7.49.-

Dr. Elisabeth Kübler-Ross, after having analyzed many of these experiences concluded that death as such did not exist and that life left the physical body like a butterfly leaves its silk cocoon to start another life in an indifferent form.

Life, this life, would therefore be a period of transition, of metamorphosis.

7.50.-

There are many scientists who think that quantum physics, which governs this microscopic world that we barely feel, would allow to give scientific foundations to spirituality and to understand what happens to our consciousness after the death of the body.

7.51.-

Our electrons, protons and neutrons as well as the particles that compose them constitute quantum fields that connect or encompass everything that exists, living or inanimate.

On this basis, a possibility for life after death would appear through the survival of our atomic components.

7.52.-

The incongruity of the possibility of consciousness surviving beyond death lies for science in the fact that, when we die, atoms and their constituent particles will be part of another living being, whether it is a bacterium, an elephant or a person.

7.53.-

The atoms that form molecules are immortal and cannot be destroyed unless they are subject to the physical conditions that dominate stars or those found in atomic bombs.

7.54.-

When we die, the atoms that make up our molecules separate and disperse, and seek new destinations. It will be a kind of atomic reincarnation of other beings.

7.55.-

Even incineration does not destroy the atoms that form our body.

The molecules that burn transform into water vapor and CO₂.

The water in our body is also transformed into steam and all these gases will be part of the Earth's atmosphere and will be captured by a plant or an animal.

7.56.-

The inorganic part of our body, essentially the calcium and phosphate molecules that form our body, do not burn, are collected in an urn and will be incorporated into the food chain.

7.57.-

Thus, all the energy of the deceased, each energy wave of each subatomic particle, each atom that formed its body continues to exist and integrates into the universe.

7.58.-

According to Stuart Hameroff, at death, quantum information leaves the body and dissipates in the universe.

If the patients are resurrected, quantum information is reactivated and the patient evokes the memory of what he experienced.

But if the patient dies permanently, it is quantum information that persists outside the body indefinitely in a kind of individual support that we do not know.

7.79.-

In other words, after death, the energy, information and vibration of consciousness continue to exist, because they are out of space and time and therefore of death.

7.60.-

And Saint Augustine said: "The soul is narrow to contain itself. But where can it be what does not fit into it?".

Perhaps, therefore, the soul can be found in this universal quantum cloud, similar to the computer cloud where we store our data.

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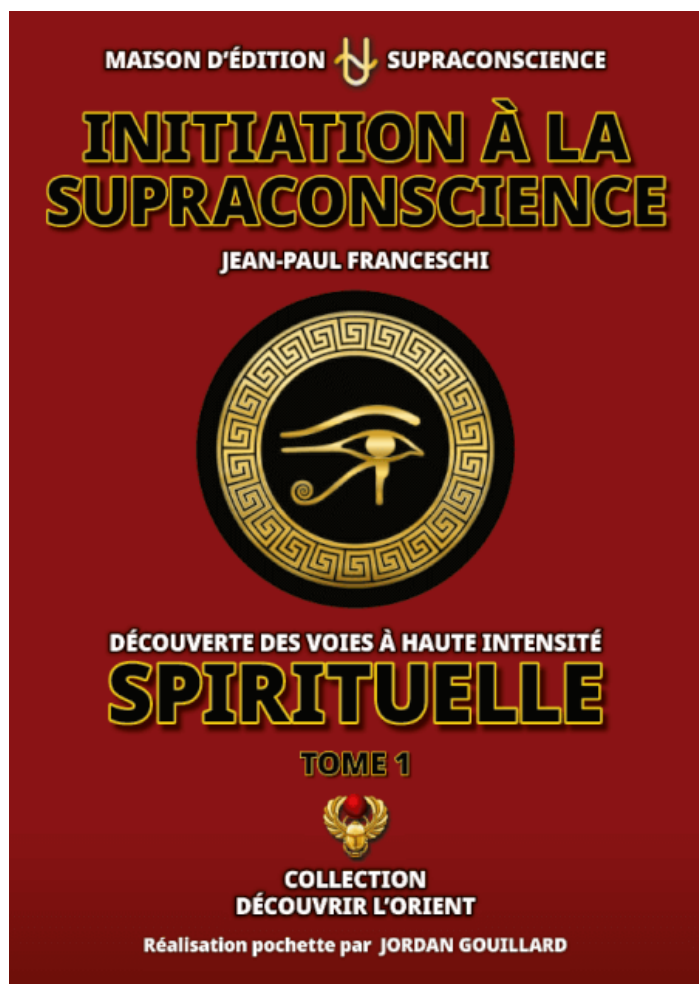
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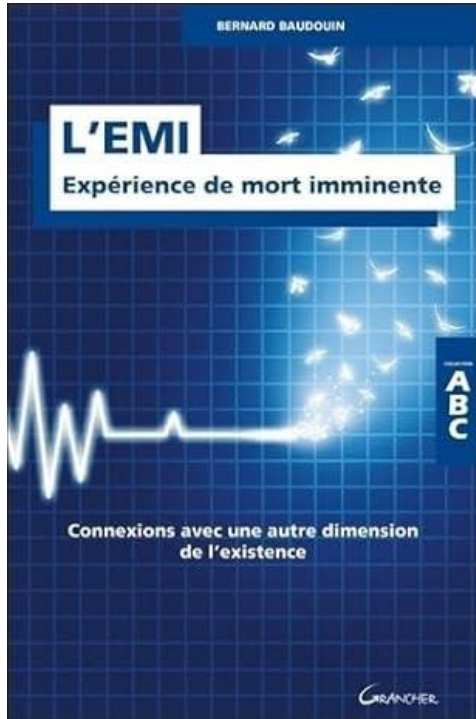
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Volume 1. The universe of modified states of consciousness and high spiritual intensity paths. I invite you to discover the

fruit of my 28 years of exegesis compiled over 4 years by eminent representatives of the medical profession: Dr. Marcel Paniagua - Anesthesiologist, Dr. Frédéric Woutaz - General Practitioner, Dr. David Stain - Dental Surgeon. We also offer you to travel to the deepest part of your consciousness thanks to Taoism, Hinduism, Buddhism, the Jewish Kabbalah, Mazzerism, Sufism, the Zen Way, Zoroastrianism, Shamanism, Ra-Osiriatic Cult, Vedism, Shintism. Welcome to the psycho-physiological path Turiya-Samadhi (Kenshō-Satori)

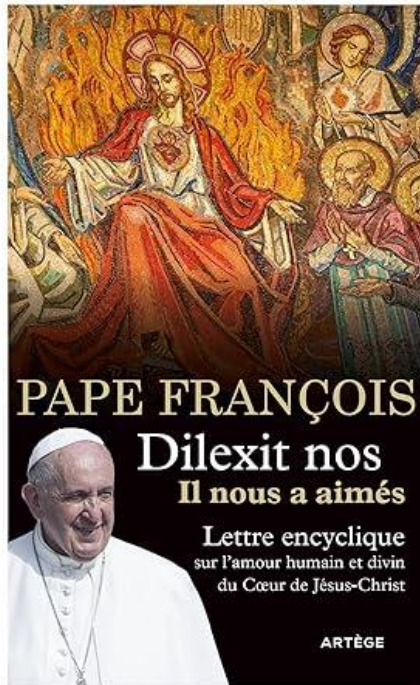


If death can appear to us as a cold reality with which everyone tries to compose according to their sensitivity and culture, the thousands of testimonies of near-death experiences (NDE), which all converge towards a roughly identical scenario, upset our beliefs about the great passage. Sometimes declared clinically dead, the person who experiences an NDE feels as if they are leaving their body, their soul then enters a tunnel in which they meet deceased people or spiritual guides, and then enters into a radiant light that gives them a feeling of joy and well-to-be without equal. She sees each of the events in her life before reaching a point of no return where, with regret, she is forced to reintegrate into her body and then regains consciousness. What to think of these strange journeys that upset and transform the lives of these 'survivors' by imposing

on them new evidence? What do we have to learn from these unusual phenomena that are the subject of serious scientific studies? Based on research work on NDEs and significant and upsetting testimonies, Bernard Baudouin brings into this book a new perspective on the altered states of consciousness experienced in NDEs and the spiritual awakening that results.

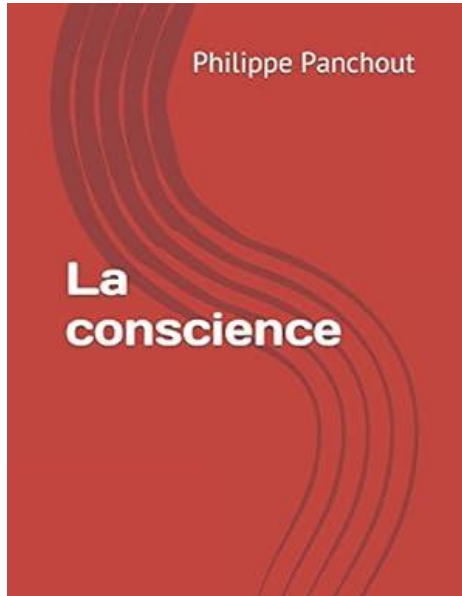


The Ethics of Spinoza, published in 1677, opens modern philosophy and accompanies all those who venture on the path of "good acting". This translation, which was first published at PUF, is accompanied by an important critical apparatus justifying the terminological choices and commenting on the order of the propositions, definitions, and axioms.



The devotion to the Heart of Jesus dates back to the Middle Ages and was popularized in the 17th century by Saint John-Eudes, then Saint Margaret Mary Alacoque, after apparitions at Paray-le-Monial, in Burgundy. The popes Clement XIII in 1765, then Pius IX in 1856 instituted its solemnity. Pope Francis spoke of this popular devotion a few weeks after his election in 2013. He had then described the Heart of Jesus as 'the symbol par excellence of God's mercy'. This is not an imaginary symbol, it is a real symbol, which represents the center, the source from which flows the salvation of all humanity. For the pope, who signs here his fourth encyclical, "it will do us much good to meditate on different aspects of the Lord's love that can illuminate the path of ecclesial renewal,

but also say something meaningful to a world that always seems to have lost its heart because this devotion is a "long history that goes back to the Sacred Scriptures, to propose again to the whole Church this cult charged with spiritual beauty.



In this work, the author clarifies what consciousness is and establishes where it perceives itself. Furthermore, in view of the current assumption that it is generated in the suborbital frontal lobes, he explains why people who have undergone a lobotomy still possess it. It also explains why and how thought evolves and the chain of ideas occurs. It explains why a person can think of making a movement and realize it or not, despite thinking in the same way. It illuminates the fact of why one perceives the desire to perform a movement but not why one does not perceive the activation of, and what are the muscles that allow it. Similarly, he analyzes how and why reflections are generated. How concepts and behaviors are formed, organized, and applied. What are really, and how are generated and differentiated, the emotional and analytical behaviors. Why do distractions and slips exist. It also indicates how one can perform two different tasks, such as walking and speaking, at the same time. Why one can sometimes control their breathing

and why in general it is not necessary to do so. Why and how unconscious mental processes occur. How one can remember something based on something different. In addition, he explains why most elderly people remember more easily what happened in their youth than what they did a few days ago. It also specifies the fact of knowing if an animal can have a conscience and how one can notice it. Etc.

Thanks.

I deeply thank Jean-Marie Heitz for his interest, his attentive reading and his scientific judgments always expressed in a sincere, honest and critical way.

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