

Essay "New Insights into the Human Nature"

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500 years after the Reformation and 250 years after the Enlightenment, which based itself on Reason as the universal authority of judgement, but especially on the scientific methodology as well as on humanness and human rights, we are standing today at the cross-roads of the evolution of humanity, which affects not only the foundations of the churches and the basics of spirituality in general but also the evolution of human societies in future. The natural sciences have incredibly deepened our knowledge of the cosmic evolution, of the basic building blocks of Life and its evolution, and finally our insight into the interaction of the physical human body with the emotional and mental faculties of the human being. The success of the natural sciences allures the majority of the leading scientists - and with them the interested public - to believe, that one could explain the human nature fully on the basis of physics and chemistry and that the mental human consciousness is to be seen as an emergent phenomenon, which results out of the complexity of the human brain.

The mainstream of the representatives of today's natural sciences is characterized by two main beliefs:

a) by a radically physicalistic or materialistic concept of man, which goes so far that the complete digital simulation of the human brains may even generate consciousness and - at some point - man could be surpassed by his own creations with artificial intelligence (AI). The great Stephen Hawking was also convinced of this concept of man. In this belief there is no place for a life after death, let alone for a soul or some absolute as our innermost subjective core. Logically, such beliefs deprive the ground of all religion and spirituality. The shrinking churches are proof of this. They have nothing to counter the spreading spiritual emptiness. As in the old decadent Rome, the ruling capitalist upper class tries to fill this emptiness by keeping society happy with "panem et circenses" in a modern form.

b) by a specific concept of evolution of all life through selection and mutation. The constant changes in the environment give only those living beings a chance of survival, who can successfully adapt to the changed circumstances by mutations - which occur randomly – and reproduce themselves. The evolution of life is therefore random and does not follow any purpose. In man, cultural evolution is added as an accelerating element, which gives him immense power over nature, but which far exceeds his slow biological evolution in terms of his ability to handle the newly acquired powers. Thus, the risk of self-destruction increases with each passing day.

What I term as belief is not the well-established mechanism of selection and mutation as a powerful driving force of evolution of living forms in a material world but the assumption that this mechanism explains also our whole subjective human experience as self-conscious, thinking, feeling and infinite qualities perceiving beings.

The representatives of these two mainstreams of science ignore anything that might contradict their convictions. By "anything" I do not mean just beliefs or theses or unproven theories, but the wealth of well documented EXPERIENCES of people of all ages and regions of the world, which contradict the beliefs of this "mainstream" science. But all science must base itself on observations by men either of their inner experiences or of physical experiments, which are also interpreted and experienced by the human mind. EXPERIENCES are the basic building blocks and the decisive material of any science, including theology or philosophy.

But which EXPERIENCES are at stake today, which lead to new insights of the nature of man?

- A) the so-called near-death experiences (NDEs) of millions of people around the world (approximately 4% of the population with good medical care have such experiences)
- B) the innumerable evidence of memories of a person's past life, most of which is spontaneously expressed in very early youth. In many cases, these could be verified by research, excluding any prior knowledge in the person's current life.

The quality and peculiarity of these EXPERIENCES will be briefly described below (*please see a literature overview and the references at the end*):

To A) Typical for NDEs is that the brain is severely impaired in this state (outer unconsciousness, limitations of all kinds up to the standstill of any measurable brain activity, which would correspond to clinical brain death). Nevertheless, many of these people come back to consciousness thanks to modern medicine and then report very vivid and detailed experiences at the time of their so-called unconsciousness or clinical brain death. Many persons with NDEs could visually observe from a remote perspective what happened to their bodies after the accident, the most common cause of NDEs. Others reported deep spiritual experiences of a warm, loving light, an unspeakable peace after passing through a tunnel with the afore mentioned light at the end. Others encountered deceased relatives, whom they sometimes did not know at all, and then learned that they still must continue the earthly life. Many - until then unreligious people - are totally transformed by their NDE experience, lose all fear of death, change their lives completely and know themselves from then on living in a divine presence.

The fact that these phenomena cannot be fancied becomes abundantly clear in specific cases:

In one case, a woman whose body was cooled down and drained of blood (to be able to operate an aneurism in the brain) described a surgical instrument, that was used for the first time at the time of her "brain death", completely correct to the surprise of the doctors (*reference 5.*).

In another case, after waking up from a coma, a young man reported that his sister had met him as a deceased one and had told him that he had to return to life. At the time, the family believed that the healthy sister was studying in a college 1,500 km away and was naturally alive. But it turned out that the sister had died in a car accident at the very time when the parents were waking at the young man's bedside during his coma for several days and college officials could not reach the parents at home (*reference 2.*).

These are just examples from a huge collection of scientifically researched and verified EXPERIENCES of persons in the state of the NDE, which exclude (falsify) any materialistic interpretation. This proves that man possesses a metaphysical nucleus of consciousness and perception, which can be attested to after states of a massive restriction of brain function up to "brain death", provided that a wake-up from external unconsciousness is still possible.

To B) Remembrance of an earlier existences: Here, too, the evidence is overwhelming. Typically, such memories occur in children from the time of language acquisition up to about 6 years of age, whereupon the memories usually fade. These children usually remember a sudden violent or accidental death. Interesting are all those cases in which the children give

facts that they or their parents could not possibly have known in their present life, but which could be independently verified by subsequent investigations by scientists.

Here is an example from thousands to shed light on the authenticity and precision of memories of past lives: A little boy, James Leininger, born in the USA in 1998 in Louisiana, liked to play at the age of two years with small planes, but had nightmares of plane crashes. At the age of three, he began to tell the story of having come under fire as a pilot in World War II near Japan and crashing into the Pacific Ocean. He identified the type of fighter jet as "Corseair" and the aircraft carrier as "Natoma Bay" and gave many names and other details. His father, a policeman and devout Christian, researched to show that his son was just fantasizing. But his research only confirmed all of James' statements about his crash as pilot James Huston and eventually led to the former family of the little boy, whose then-sister was still alive and confirmed the loss of her brother James Huston 1945 by Japan (*reference 2.*).

What follows from this?

The above concept of man under a) is refuted. Apparently, man has a core of personality that is independent of the physical body and exists beyond the space-time of the physical universe.

The evolutionary process according to b) is only seemingly aimless and purely randomly controlled. The living man is not only a random product of his inherited genes and his environment, but rather a person that continues to develop his personality under the restrictions of a bodily life while possessing an indestructible nucleus of his person. Physical death is not the end but means a temporary return to a metaphysical dimension outside space and time experienced as a place of rest, peace, light and love, which is usually followed by the assumption of another physical existence.

The NDEs show again and again that in this state our faculties of consciousness are not impaired but on the contrary greatly enhanced. This applies to clarity and range of perception, to a new clarity and speed of thinking and mental understanding and to emotional states of bliss and well-being. It looks as soon our brain activity is stopped our consciousness is freed from its material prison. It seems mind, memory and perception are faculties which belong to a layer above our material brain but are much conditioned while living in the normal waking consciousness in a body. Here opens a vast new area for research in order to understand better the relationship of our human faculties and our consciousness with our body, brain and nervous system as well as the nature of the immaterial planes of consciousness, mind and emotions.

Evolution in this context is then evolution of consciousness and of its powers in a space-time material world. To manifest our full potential as immaterial beings in a space-time material world is probably the meaning of the evolution of man in general.

Those conclusions will lead to a new concept of man, which will be in line with the results of scientific research of millions of EXPERIENCES of people of all ages and continents. This concept of human nature will be in line with an ideologically free science and should ultimately overcome all divisive religions or world views by creating a universal, experience-based spirituality, in harmony with the totality of scientific evidence. The concept of Human Rights, which is world-wide under attack by undemocratic, authoritarian regimes, will be seen as an acknowledgment of the true nature of man in sharp contrast to man as a complex machine (robot) which miraculously - by its very complexity - has become conscious of itself, of its thoughts and feelings of joy and pain. Depending which concept of man becomes

dominant in future the course of evolution of human societies will diverge in contrary directions. It will be either a society of collaboration of nations and peoples and of unity in diversity, where each human being is respected in its freedom and supported in its further evolution of its quality and range of consciousness, or a society, where man is totally controlled and subordinated to the collective, directed by almighty few leaders using or being used by super-AI-machines. Xi Ping is already following this path.

Science and Spirituality will support and inspire each other in future if humanity decided to follow the first direction.

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