

Immortality: A Study of Human Nature and Consciousness

Yohanes Slamet Purwadi

Parahyangan Catholic University, Bandung, Indonesia

Email: yohanes@unpar.ac.id

Correspondence: yohanes@unpar.ac.id

Received: 2025-04-30; Revised: 2025-05-14; Accepted: 2025-05-14; Published: 2025-05-17

DOI:10.15575/Jaql.v10i1.45273

Abstract: *The hypothetical idea of immortality or eternity has stirred human curiosity throughout civilization. There are various postulates built about immortality: they can be philosophical or scientific in nature. The arguments can be philosophical, theistic, or even rational-scientific. However, due to the development of science and technology, the issue of immortality is no longer just a religious discourse. The issue that has emerged is that these days, scientifically, factual death is understood as the “loss of information” along with the disappearance of consciousness. Thus, through science, especially visionary science, the idea has emerged to transform the content of consciousness through digital machines where consciousness, in turn, is reset and then preserved as digital information. Visionary science also encompasses the cosmic dimension of consciousness that enriches the dynamical reflection of immortality. Thus, a new stage in the understanding of immortality like this challenges public awareness and further analysis. In the context of such discourse, the aim of this research is to explore and examine arguments from both philosophical and visionary scientific perspectives that contextualize the discourse of immortality. Counterarguments are also presented, especially from assumptions related to the digitalization of consciousness. The method used in this research is the literature study method. Data collection includes data from philosophical literature and visionary science. The research results on the discourse of immortality, contemplated philosophically and cosmically, reveal that within the nature of humans themselves lie metaphysical signals for immortality, and this is explored by philosophy. Then, through the efforts of visionary science, the optimism of designing digital consciousness reveals a scientific spirit of this century, although it seems to deal with heavy or controversial challenges. However, through all this study, it is increasingly realized that human nature and consciousness can be deep rational basis for the analysis of immortality.*

Keywords: *immortality, mind, digital, science, philosophy*

A. Introduction

Recently, futurists and post humanist thinkers have put forward the hypothesis of “digital immortality”. This challenging research involves experts and researchers from interdisciplinary fields, whose thoughts are summarized in the book *The Science of Immortality*, published in 2018.¹ This book reflects a qualitative leap towards addressing the issue of human immortality beyond the realm of religions. In this context, therefore, this writing portrays the intellectual effort to trace the development of ideas and human endeavors, as well as their civilization, in combating

¹ Michael J. Cholbi, *The Science of Immortality*, (Pomona: Department of Philosophy, California State Polytechnic University, 2018), 7

the most radical limitation of their nature: death. For that reason, the discourse on immortality (eternity) is elaborated but it is limited from philosophical and supported by scientific perspectives.

Therefore, this research attempts to address the following significant issues: how are philosophical arguments of human nature constructed to describe immortality? To what extent is the transfer of human consciousness into a digital medium projected by visionary science possible?

First, immortality is usually interpreted *literally* as an effort to create anti-aging technology, nutritional improvements, and the development of biotechnology equipment and regenerative medicines to extend biological life. The website of *American Scientist*, for instance, states that “Over the past 15 years or so, the implementation of molecular genetic approaches in a number of different laboratory organisms has revolutionized research on aging”.² Then in the article “The Immortality Project Research Phase-1,” the author attempts to tackle the issue of immortality *mystically* from the perspective of the ancient world, grounded in principles and practices related to the eternity of the soul. This research, therefore, analyzes relevant fields including astrology, numerology, mathematics, and meditation.³ Further development of digital technology also contributes to digitally engineering the human self-consciousness to maintain a person's immortality “here”, in this world. In 2015, a start-up project at MIT called *eterni.me*.⁴ emerged on the internet. The start-up project for a team of young entrepreneurs led by Marius Ursache aimed to offer a level of avatar to “extend the life” of interested individuals. The subject gets a second chance to continue their life. In other words, this startup project offers a “second body” (and beyond) so that someone can continue to live. Then at the latest, Adriana Diaz wrote an article titled “Immortality is attainable by 2030: Google Scientist.” This provocative title certainly challenges public awareness. However, the issue presented falls within the realm of *medical health*, showcasing how microbots will help repair damaged or disrupted human bodies at the cellular level.

The results of previous thoughts and research—*literal, mystical, avatar, medical*-- have not or have not yet substantially delved into the philosophical depth of immortality at the “natural” or “inherent” level within human humanity itself. The next signal of immortality is the effort of visionary science that attempts to approach the issue of immortality speculatively, thus giving rise to the discourse of “digital immortality”. This challenging research is presented in this article as an open possibility to think over. However, more than just supporting the digitalization of consciousness from visionary science, this research also presents counterarguments based on consciousness evolution studies that significantly influence the optimism surrounding consciousness digitalization. Then, research on immortality also accommodates testimonies from hypnotherapy methods and the dimension of cosmic consciousness of immortality that are worth considering enriching the discourse on immortality.

² David Walker, “Achieving Immortality”, *American Scientist*, <https://www.americanscientist.org/article/achieving-immortality>

³ Anand Damdiyal, “The Immortality Project Research Phase-1”, https://www.researchgate.net/publication/362140224_The_Immortality_Project_Research_Phase-1

⁴ Marius Ursache, “The Journey to Digital Immortality” *Medium.*, 2017, online, Internet, 7 Oct. 2024., Available: <https://medium.com/@mariusursache/the-journey-to-digital-immortality-33fcbd79949>.

B. Method

This research on immortality is a qualitative study using the literature review method. The bibliographic sources related to the idea of immortality were traced through textbooks, journals, and websites on the internet. For the study of immortality from a philosophical perspective, reference sources about Aristotle and Immanuel Kant include electronic journals, online articles, and websites. Meanwhile, for the study and experiment of immortality from a visionary science perspective, it includes reference sources accessed from internet information, both in the form of online journals and websites.

From those reference sources, theories, concepts, discourses, and arguments that underpin the issue of immortality from a philosophical perspective were traced and explored, namely the metaphysical signals in human humanity that demonstrate natural character. Similarly, scientific references, especially visionary science, were also explored, presenting pros and cons regarding the issue of consciousness digitalization as a method to design one model of immortality. In addition, references were also taken from papers and presentations by speakers from the ECF (Extension Course of Philosophy) at the Faculty of Philosophy Unpar, primarily concerning the cosmic dimension of immortality. The information and data that have been collected are then critically analyzed for their relevance and used in the process of drawing a research conclusion about immortality.⁵

C. Results and Discussion

Consciousness as a basis of Human Nature

First, the classical arguments of immortality come from a philosophical perspective because of human nature. According to Aristotle, the metaphysical basis for immortality within human nature which is intellect: "The intellect is divine and eternal." (*Kai touto mono athanaton kai aidon-De Anima*, III, 5. 430a. 22).⁶ Intellect, *intellectus*, intelligence are components of consciousness that enable us to understand and comprehend something. Aristotle called it "active intellect", and this is the *forma* (form) of *nous* (mind, intellect). The character and dynamics of this form allow human intellectuality to be immaterial and, therefore, immortal and even divine.⁷ In the context of intellectuality, it becomes evident that the most existential need of humans is to "find answers. Even the need for such answers transcends the boundaries set by ordinary knowledge. And, for that, humans must "tune in" with the divine intellect to possess knowledge and answers that are transcendent in nature.

Next, taxonomically, Aristotle graded the existence of the soul or the qualification of the soul within the hierarchy of living beings: the human soul is *intellectual*, the animal soul is *sensitive*, and the plant soul is *vegetative*. So, all orders of life possess spiritual qualities and can hierarchically influence each other. However, the soul that possesses the quality of immortality

⁵ Widiarsa, "Kajian pustaka (Literature Review) sebagai Layanan Intim Pustakawan Berdasarkan Kepakaran dan Minat Pemustaka", *Media Informasi* 28(1): 111-124, (Yogyakarta: Universitas Gajah Mada, 2019), online, Internet, June 2019, file:///C:/Users/ID/Downloads/3940-Article%20Text-16523-1-10-20220203.pdf

⁶ Eugene T Gendlin, *Commentary Line by Line on Aristotle's De Anima Book III*, vols. (New York: Focusing Institute, 2012), online, Internet, 5 Dec. 2024., Available: https://focusing.org/sites/default/files/2021-08/Ae_Bk_3.pdf.

⁷ Eugene T Gendlin, *Commentary Line by Line on Aristotle's De Anima Book III*, vols. (New York: Focusing Institute, 2012), online, Internet, 5 Dec. 2024.,

or eternity is only *intellectus*. According to *metempsychosis*,⁸ the doctrine of the transmigration of the soul,⁹ the dead body will decompose and become other bodies, but what remains immortal is specifically its intellectual aspect.

Furthermore, Aristotle suggests the theory of *hylomorphe*. The intellect that is constantly thirsty for answers and seeks answers without limits is continuously driven by *entelecheia* (entelechy) to become whole or complete. *Entelecheia* or *energeia* works by realizing potentiality into "possibility", and in turn, possibility into "actuality".¹⁰ If this process is contextualized with the occurrence of objects or matter, then the process of becoming matter has taken on a certain form/shape as *this* or *that* particular object due to the realization of potentiality into actuality.¹¹ In other words, it is *entelecheia* that creates *hylomorphe*,¹² which gives form to matter, making it an entity, something that becomes present and exists. If applied to the context of life, *hylomorphe* makes the body into life; *hyle* (matter/body) is given "form" by *morphe* (soul) or, in this context, potentiality becomes actuality. In this context, the soul/*anima*/spirit is "real" within the specific material, *this* or *that* matter.¹³ Teleologically forms move towards "actuality" which are limitless, eternal, which mean "immortal".

Still from a philosophical perspective, Immanuel Kant suggests the theory of teleological dimension of human nature. According to Kant, immortality is naturally linked to our definitive condition as human beings. In this sense, immortality truly has a "teleological" aspect, meaning it is in harmony with the direction of human nature, not something extraordinary or requiring a special reason: "In the *Metaphysik Dohna* (1792-1793), Kant writes: Immortality is the necessity of a future life from the natural constitution of the human being (not merely from an extraordinary decree), thus all human beings will live in the future because it lies in their nature. [...] This properly teleological proof is noble [herrlich]. (AA 28:688, my emphasis)."¹⁴

To strengthen this teleological argument of human nature, the concept of immortality can be viewed in relation to morality. According to him, the tendency and the goal of morality are the highest good, *Summum Bonum* (Latin), and this highest good has impact on perfect happiness. So, morality or good deeds are always directly proportional to "happiness" as the consequence or teleological result of those good deeds.¹⁵ This morality is a categorical imperative, an unconditional action, universal, and must be performed by humans. However, in this world, it is impossible to achieve the expected happiness because so many people suffer due to the unjust

⁸ "Metempsychosis: the passing of the soul at death into another body either human or animal" *Metempsychosis*, Merriam-Webster Dictionary., n.d., online, Internet, 6 Nov. 2024., Available: <https://www.merriam-webster.com/dictionary/metempsychosis>.

⁹ Kevin Knight, "Metempsychosis" *newadvent.org.*, n.d., online, Internet, 8 Nov. 2024., Available: <https://www.newadvent.org/cathen/10234d.htm>.

¹⁰ "Entelechy: The actualization of form-giving cause as contrasted with potential existence," n.d., online, Internet, 23 Nov. 2024., Available: <https://www.merriam-webster.com/dictionary/entelechy>.

¹¹ "Aristotle's Metaphysics", *plato.stanford.edu.*, n.d., online, Internet, 12 Sep. 2024. , Available: <https://plato.stanford.edu/entries/aristotle-metaphysics/#ActuPote>.

¹² Greek *hylē*, "*morphē*" in *matter.*, vols. (*britannica.com*, n.d.), Available: <https://www.britannica.com/topic/hylomorphism>.

¹³ Michail Peramatzis, *Aristotle's Hylomorphism: The Causal-Explanatory Model*, *Metaphysics*, vols. (London: Ubiquity Press, 2018), Available: <https://metaphysicsjournal.com>.

¹⁴ Alexander T Englert, *Kant's Favorite Argument for Our Immortality: The Teleological Argument*, *Res Philosophica* (St. vols. (Louis: Saint Louis University, 2023).

¹⁵ Andrew Pfeuffer, "Correcting the Caricature: God and Kant" *Quaestiones Disputatae*. 5.1 (2014).

or immoral actions of others. "In this life, our moral predisposition cannot completely attain its full usefulness." (Fact of Experience)¹⁶ Meanwhile, the party that suffers often cannot or is unable to rectify the unjust situation in this mortal world, especially when accompanied by the tragedy of death. Therefore, by nature, there must be some form of "restoration" for that injustice, and it will be realized in the realm of eternity after death. "We must assess our moral predispositions as fully achievable in the afterlife, that is, we are eternal." (DS v, vi)¹⁷

However, that moral predisposition further presupposes the existence of a postulate capable of guaranteeing perfect happiness for the goodness or morality practiced in this mortal world, namely *the existence of a deity*.¹⁸ The figure of God seems to be the guarantor of human immortality. In other words, morality is the rational and teleological basis for the existence of God.¹⁹ Nevertheless, Kant firmly stated that the existence of God cannot be known by humans even though it can be reasoned.²⁰

Then, the next postulate is *free will*. According to Kant, the object of free will is an unlimited movement towards perfect conformity with the moral law, which is the highest good. According to him, in the context of rational beings, the concept of 'soul' is another translation of 'will'. Because the concept of the soul and will is identical, the limitless inner movement of the will or soul is a continuous movement towards pursuing the highest good. With this way of thinking, it is possible for the will to attain the highest good *if* we assume the existence of an inherent dimension of immortality within the core of the will or soul.²¹ The pursuit of perfect moral goodness is "continued" by the ontological vehicle or the apparatus of the soul/free will, and this is the logical and teleological consequence of the highest good that cannot be attained in the mortal world.²²

What is also important to elaborate on from Kant's idea of immortality is immortality in the theory of "metaphysics of culture". That is, immortality is a form of internal dialogical dynamics that occurs within human cultural processes where culture is the project of human sophistication as a species from generation to generation. If examined deeply, in the process of culture, there has been a series of efforts to assign values and meanings to life that transcend forms of biological limitations. In its entirety, the process of meaning-making in human culture is metaphysical and limitless, elevating the interpretation of secular culture to a transcendental or eternal dimension (beyond biological, spatial, and temporal boundaries). This principle of meaning is based on the immanence of purpose in culture, which does not allow for a dualism of

¹⁶ Andrew Pfeuffer, "Correcting the Caricature: God and Kant" *Quaestiones Disputatae*. 5.1 (2014).

¹⁷ Simon Petrus L Tjahjadi, "Eksistensi Tuhan Menurut Immanuel Kant: Jalan Moral Menuju Tuhan" *Orientasi Baru*. 18.2 (2009).

¹⁸ Simon Petrus L Tjahjadi, "Eksistensi Tuhan Menurut Immanuel Kant: Jalan Moral Menuju Tuhan" *Orientasi Baru*. 18.2 (2009).

¹⁹ Pfeuffer, "Correcting the Caricature: God and Kant".

²⁰ Martinus Ariya Seta, "Status Tuhan dalam Filsafat Teoretis Immanuel Kant" *Diskursus*. 15.1 (2016).

²¹ Christ W Surprenant, "Kant's Postulate of the Immortality of the Soul" *International Philosophy Quarterly*. 48.1, Issue 189 (2008): 88–89, Available: <https://philarchive.org/archive/SURKPO>.

²² Christ W Surprenant, "Kant's Postulate of the Immortality of the Soul" *International Philosophy Quarterly*. 48.1, Issue 189 (2008): 88–89, Available: <https://philarchive.org/archive/SURKPO>.

life and spirituality that, in turn, necessitates the continuity of life and spirituality²³ within a single dimension. In Heidegger's language, the immanence of purpose in culture is nothing other than the possibility and potentiality-for-Being towards which *Dasein* projects itself.²⁴ In this context, the deepest essence of culture is millions of possibilities that project themselves forward, outward, upward.

In that sense, the projection of millions of possibilities and the expansion of life reveal the characteristic of the immortality of human culture as well as human nature to conquer the fact of mortality. Then Kant himself concluded that science and culture are human efforts at transcendence to constantly detach from intrinsic ties as an animal-biological existent thanks to the "freedom" he possesses by nature. In other words, culture bridges nature and freedom²⁵ to achieve *transhistoricity*.

Digitizing Human Consciousness and Digital Immortality

After examining the philosophical perspective of human nature, the visionary scientific efforts on immortality should also be studied, especially based on human consciousness. Then, jumping to the present, Yuval Noah Harari with his *Homo Deus* seeks to challenge our contemporary thinking. According to him humans are moving towards an evolutionary level of becoming God, *homo creator*, by creating spectacular fictions supported by machines--biotechnology machines, nanotechnology, and algorithms—to be immortal. A visionary scientist, Michio Kaku, in *The Future of Humanity*,²⁶ also stated that humans have long been obsessed with immortality. He affirmed Elizabeth Blackburn's discovery about telomere cells²⁷ that can keep the skin youthful (like a baby's bottom). However, Kaku also emphasized that "Ageing is so many different things, and cells being able to self-renew is part of the picture but not all of it."²⁸ Nevertheless, the cells discovered by Blackburn will later contain signals and promises that immortality is in human hands. Kaku also emphasized that in the future, humans will achieve a kind of "digital immortality". This is envisioned almost like a machine that will eventually be able to store the human soul within its circuits. This machine is even capable of scanning the human "self" and, in this way, consciousness is simultaneously stored and can be "downloaded" again hundreds of years later. Now humanity is paving the way for a new era: the posthuman era.²⁹

Then the idealism of digital immortality is emphasized by Ray Kurzweil through his books *The Age of Spiritual Machines*, *The Age of Intelligent Machines*, *How to Create a Mind*, and especially *The Singularity is Near*. The point is to remind once again that machines have been able to transcend anything natural and biological.³⁰ Thus, a merger has occurred between human

²³ Rudolf A Makkreel, "Kant and the Development of the Human and Cultural Sciences" *Studies in History and Philosophy of Science*. 39.ue 4 (2008), Available: <https://www.sciencedirect.com/journal/studies-in-history-and-philosophy-of-science/vol/39/issue/4>.

²⁴ Richard Kearny, *Heidegger and the Possible*, *Philosophical Studies*, vols. (Berlin: Springer, 2019), Available: <https://richardmkearney.com/wp-content/uploads/2019/10/heidegger-and-the-possible.pdf>.

²⁵ Sabina Vaccarino Bremmer, *Culture and the Unity of Kant's Critique of Judgment*, vols. (Berlin: De Gruyter, 2019), Available: <https://www.degruyter.com/document/doi/10.1515/agph-2019-0127/html?lang=en>.

²⁶ Michio Kaku, *The Future of Humanity*, vols. (New York: Doubleday, 2018).

²⁷ "Nobel Prize in Physiology or Medicine 2009" *nobelprize.org*, n.d.

²⁸ "Nobel Prize in Physiology or Medicine 2009" *nobelprize.org*, n.d.

²⁹ Kaku, *The Future of Humanity*.

³⁰ Ray Kurzweil, *The Singularity Is Near: When Humans Transcend Biology*, vols. (New York: The Viking Press, 2005).

intelligence and machine intelligence, resulting in the creation of a type of super intelligence.³¹ However, such superintelligence gradually encroaches upon the metaphysical aspects of humanity: immortality. The increasingly intensive research on consciousness and identity through nanotechnology suggests that the age of spiritual machines is an inevitable prophetic blueprint for the future of humanity.³² Digital immortality becomes the trajectory point of the context of such human-machine civilization to seize immortal signals.

The merger between human intelligence and machines is continued by the stream of thought known as Transhumanism. According to transhumanists, nanotechnology will enable us humans to transform this Earth into a worldly heavenly realm whose citizens are spiritual machines or digital spiritual beings.³³ Transhumanists do not believe in the existence of the soul, but at the same time, they are not fanatical materialists. In this context, Kurzweil himself, a transhumanist, claims to be more of a "patternist". This means he identifies consciousness as a settled result of biological processes, namely "a dialectical and mutual pattern of matter and energy that unfolds over time." These patterns, which we substantially tend to consider as our "identity", process and operate on the physical hardware—the body—that will eventually cease. However, these patterns are the key because they are metaphysical in nature. Therefore, these patterns can, at least theoretically, be transferred into supercomputers, robotic entities, or human cloning. A "pattern", according to transhumanists, is not the same as the substance of the soul. However, this patternist conception is believed to be able to fulfill the longing for immortality like the conception of immortality in religions. It might be somewhat difficult to imagine its exact form. However, in principle, a pattern reveals the idea that there is a core within our existence as humans that will survive and overcome the degradation of our flesh with certainty.³⁴ From this perspective, theoretically, the effort to upload consciousness digitally—in terms of "pattern" -- is possible in a digital immortality project.

The idealism of digital immortality seems intriguing and challenging. Nevertheless, in fact, the possibility of digitalizing consciousness or thought must be based on 3 main assumptions: (1). Thoughts exist and operate within a biochemical structure of the brain. (2). The experts, scientists in particular, have a deep understanding of how the brain works and possess the technology to simulate all aspects of the brain into a digital mind copy. (3). Computer software can accommodate thoughts, which means that the chemical processes of the brain can be translated into computational devices or algorithms.³⁵

³¹ Ray Kurzweil, *How to Create a Mind - The Secret of Human Thought Revealed*, vols. (New York: Viking Books, 2012).

³² Ray Kurzweil, *The Age of Spiritual Machines: When Computers Exceed Human Intelligence*, vols. (London: Penguin Books, 2000).

³³ Meghan O'Gieblyn, "God in the Machine: My Strange Journey into Transhumanism", *the guardian.com* (New York: Guardian Media Group, 2017) Retrieved June 24, 2024 from <https://www.theguardian.com/technology/2017/apr/18/god-in-the-machine-my-strange-journey-into-transhumanism>

³⁴ Meghan O'Gieblyn, "God in the Machine: My Strange Journey into Transhumanism", *the guardian.com* (New York: Guardian Media Group, 2017)

³⁵ Meghan O'Gieblyn, "God in the Machine: My Strange Journey into Transhumanism", *the guardian.com* *the guardian.com*. (New York: Guardian Media Group, 2017), online, Internet, 24Jun. 2024, Available: <https://www.theguardian.com/technology/2017/apr/18/god-in-the-machine-my-strange-journey-into-transhumanism>.

Under the shadow of those 3 main assumptions, research and experiments on consciousness and thought are deployed to expand human consciousness digitally until it reaches a condition of digital immortality. Nevertheless consciousness is a unique and specific way of processing information.³⁶ Consciousness has unique and specific capabilities and capacities that will potentially confront the idea of digitizing consciousness or mind. *First*, consciousness is not only capable of transmitting information but also, and most importantly, producing information. *Second*, the information produced by consciousness/mind is meaningful information for the person who consciously experiences it. People who consciously experience it will understand what is meaningful to them, where meaning is a matter of thought: "the mind thinking about objects". Consequently, the mind and the brain are truly different: "The mind is supposed to be not the brain, but "structure" and "pattern", which contains "information" that can in principle always be separated from its organic basis, replicated and re-instantiated in an indefinite number of different material forms."³⁷ *Third*, the information produced is individuated, in the sense that this information has meaning only for the person who experiences it, not for others.³⁸

Then there is one sub-dimension within consciousness, or more precisely intelligence, that seems impossible to be performed by the process of digitizing human consciousness, namely *creativity*. Creativity is a fundamental feature of human intelligence. The way it works is based on capacities such as the association of ideas, perception, analogical thinking, searching for a structure in a problem or issue, self-reflection including self-criticism. All these capacities are not merely cognitive dimensions (the ability to generate new ideas) but also involve aspects of motivation and emotion, and they are closely related to cultural contexts and personal factors. While AI creativity models primarily focus on the cognitive dimension. Creative ideas are ideas that refer to novelty, have an element of surprise, and are valuable (interesting, useful, beautiful).³⁹ So the question is whether the digitization of consciousness allows for the immortality of consciousness with functioning creativity completely?

Meanwhile, the philosophical side pays more attention to the "mind" which, in principle, cannot be reduced to matter and, by implication, digital machines. In his research and experiments on the mind-brain relationship, John Eccles concluded that the mind is transcendent to the brain.⁴⁰ "This assumption is favorable to the digital immortality project because, if consciousness is neither physical nor epiphenomenal, any form of mind uploading is going to leave consciousness out, which makes digital immortality is impossible".⁴¹

³⁶ Giorgio Marchetti, "The self and conscious experience" in *Frontiers in Psychology*, vol. 15, vols. (London: Frontiers, 2024), Available: <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2024.1340943/full>.

³⁷ Michael Hauskelle, "My Brain, My Mind, and I: Some Philosophical Problems of Mind-Uploading" *International Journal of Machine Consciousness*. 04.01 (2012).

³⁸ Jakub Jonkisz, "Consciousness: Individuated Information in Action" *frontiersin.org*. (London: Frontiers, 2015), Available: <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2015.01035/full>.

³⁹ Margaret A Boden, "Creativity and artificial intelligence" *Artificial Intelligence*. 103.ues 1–2 (1998), Available: <https://www.sciencedirect.com/science/article/pii/S0004370298000551>.

⁴⁰ David Pratt, "John Eccles on Mind and Brain" *theosophy-nw.org*, 1995, online, Internet, 14 Sep. 2024, Available: <https://www.theosophy-nw.org/theosnw/science/prat-bra.htm>.

⁴¹ Gualtiero Piccinini, *The Myth of Mind Uploading, The Mind-Technology Problem: Investigating Minds, Selves and 21st Century*, vols. (Cham: Springer, 2021).

So, the project of digital immortality seems to be confronted inevitably with the complex history of the evolution of thought itself. The topic of “intelligent design” has become one of the main currents in evolution and is now a formidable opponent of AI, particularly the immortal project, which involves the transfer or migration of consciousness and thought to digital devices. A complete understanding of the organic world requires the presence of a force that transcends nature, a metaphysical cause, a purposeful force or at least the creation of purpose within organic entities. The phrase used to explain this is “organized complexity”. Biochemist Michael Behe from Lehigh University formulated it with another phrase, namely “irreducible complexity”.⁴² Unreduced complexity describes the presence of an organic component created through an uninterrupted process that overcomes natural selection processes, which in turn gives rise to a qualitative leap, namely the formation of “mental patterns” where the transcendence of thought over physical matter occurs.

The mind, from a philosophical perspective, is the form of the body and as a form, it possesses self-consciousness, so with this capacity, it can say, “I am aware that I am aware”. If the mind is viewed as the pinnacle of evolution, it is the result of an inherent purpose within itself, the result of an unreduced complexity,⁴³ a set of intelligent nano machines yet metaphysical in nature. Therefore, ‘Specified Complexity’ or ‘Complex Specified Information’ (CSI) cannot in principle be produced without intelligence.⁴⁴ So the next challenging question related to the immortal project: can the intelligence and complexity of AI machines reduce the thoughts/intelligence resulting from such complex evolution into digital data within an intelligent device called a supercomputer?⁴⁵ Clearly, the idealism and endeavor for digital immortality reveal the deepest longing, which has long been articulated by religions, namely the dream of residing in a metaphysical house of consciousness where “the body reincarnates into the world of words and data.”

Cosmic Perspective

In this part of discussion, we need also to explore immortality from a cosmic perspective in terms of human consciousness. From macrocosmic dimension of immortality, we learn from the so-called “Superconsciousness”. Superconsciousness⁴⁶ is a term widely used to denote the hidden, universal, and powerful aspects of consciousness. This is the realm of cosmic consciousness that transcends space-time, logic, and conventional norms. Superconsciousness is also described as

⁴² Michael Ruse, *Creationism Stanford Encyclopedia of Philosophy*, vols., 2018, Available: <https://plato.stanford.edu/entries/creationism/>.

⁴³ Michael Ruse, *Creationism Stanford Encyclopedia of Philosophy*, vols., 2018, Available: <https://plato.stanford.edu/entries/creationism/>.

⁴⁴ Robert T Pennock, “Creationism and Intelligent Design” *Annual Review of Genomics and Human Genetics*. 4 (2003): 143–163, Available: <https://doi.org/10.1146/annurev.genom.4.070802.110400>.

⁴⁵ Pratt, “John Eccles on Mind and Brain.”

⁴⁶ Quantum physics tells us that nothing in this Universe is solid. If that is the case, then no matter how tiny each & every atom, molecule or particle is, there must be space between everything. And if so, then life is more of an energy flow than a collection of solid things. The superconscious mind encompasses a level of awareness that sees beyond material reality and taps into the energy and consciousness behind that reality. Some refer to this as the “ether” – the essence of the universe – a flow of electromagnetic waves that permeate all matter and space. I refer to it as “the space between our thoughts”. Gillian Dalglish, 2020, “What is the Superconscious Mind?”, *gilliandalgliesh.com*, Retrieved November 11, 2024 from <https://www.gilliandalgliesh.com/what-is-the-superconscious-mind/>

an ethereal information field where all events are recorded, where past, present, and future merge. Philosophically, Ervin Laszlo describes it as the "deepest intuitions of the oneness of creation in the Integral Theory of Everything (ITE)."⁴⁷ Like the law of conservation of energy, super consciousness or what is known as the *Akashic Records*,⁴⁸ is a collection of traces of information about things and events, words, intentions, and thoughts stored in the gigantic and eternal reservoir of the universe. In this context, the cosmic information field serves as a metaphysical trace of a universal immortality dwelling life and reality.

Then from microcosmic dimensions, we have personal subconsciousness to explore. Examining the scientific discourse on immortality, there is a scientific aspect developed to glimpse the realms of subconsciousness beyond psychoanalysis: deep psychology. It could perhaps be called "transcendental psychology". One of the methods of transcendental psychology is hypnotherapy. This method is used to send a person's consciousness to the subconscious mind.⁴⁹ Ian Stevenson, a psychiatrist at the University of Virginia School of Medicine, America, has conducted research for 30 years on thousands of patients regarding pre-birth life events. Thousands of patients⁵⁰ who were hypnotized showed that they had lived multiple times, with various genders, statuses, races, cultures, religions, and had lived in different places. Cathrine, for example, once lived in the 19th century BC as a girl who wrapped mummies in Egypt, but in the 16th century BC she lived in Greece, then in the 15th century AD as a man in the Netherlands, and then in the 18th century AD she was a female prostitute in Spain, etc.⁵¹

If it is only considered a hallucination by the psychiatrist, strangely, hundreds of other psychiatrists have also found the same phenomenon. In general, such reincarnation phenomena in Hinduism and Buddhism have become standard belief systems. The exhibition on hypnotherapy and the phenomenon of reincarnation reveals the aspect of immortality contained within the universe in the sense that everything, both biological and physical, is not a solid form, but merely a *configuration* of consciousness in a sea of dynamic energy. In line with Quantum theory, solidity is only temporary because there are gaps that cause energy to "emerge" as this or that entity continuously, universally, and eternally. This emergence is triggered by the interaction

⁴⁷ Ervin Laszlo, *Science and the Akashic Field: An Integral Theory of Everything*, vols. (Rochester: Inner Traditions, 2004).

⁴⁸ Ervin Laszlo, *Science and the Akashic Field: An Integral Theory of Everything*, vols. (Rochester: Inner Traditions, 2004).

⁴⁹ "Hypnoterapy" *psychologytoday.com*. (New York: Sussex Publishers, 2022), Available: <https://www.psychologytoday.com/intl/therapy-types/hypnotherapy>.

⁵⁰ Ian Stevenson and Satwant Pasricha, *A Preliminary Report on An Unusual Case of the Reincarnation Type with Xenoglossy* *The Journal of the American Society for Physchical Society.*, vol. 74, vols. (New York: the University of Michigan, 1980), Available: <https://med.virginia.edu/perceptual-studies/wp-content/uploads/sites/360/2018/03/STE7A-Preliminary-Report-on-an-Unusual-Case-of-the-Reincarnation-Type-with-Xenoglossy-.pdf>.

⁵¹ Ian Stevenson and Satwant Pasricha, *A Preliminary Report on An Unusual Case of the Reincarnation Type with Xenoglossy* *The Journal of the American Society for Physchical Society.*, vol. 74, vols. (New York: the University of Michigan, 1980), Available: <https://med.virginia.edu/perceptual-studies/wp-content/uploads/sites/360/2018/03/STE7A-Preliminary-Report-on-an-Unusual-Case-of-the-Reincarnation-Type-with-Xenoglossy-.pdf>.

of entities with a larger and unpredictable system of highly dynamic reality⁵² and demonstrates the self-actualization of an endless universe.⁵³

D. Conclusion

This research demonstrates that the nature of humanity contains not only components of mortality but, more importantly, immortality. The perspective of philosophy, in accordance with its nature as a speculative science, seeks to reveal it through *a priori* arguments about immortality. Through the thoughts of Aristotle and Immanuel Kant, philosophy finds that the metaphysical signals of immortality are something inherent in the essence of human nature. Arguments about *intellectus*, *hylomorphic* theory, and teleology are not empirical ones but endeavors to reveal the aspects of immortality which are deep rooted in human nature. With a different philosophical perspective, Immanuel Kant built a rational speculation about immortality based on morality. In this way, philosophy reveals aspects of immortality in human nature to be accepted logically because this is in line with human reason or common sense or, at least, "convincing". In this case, philosophy reinforces the universal human intuition of immortality that has long been echoed by religions.

Meanwhile, visionary science, represented by transhumanists, is charting its own path to translate philosophical speculation into a more empirical form, namely amplifying the inherent signals of human immortality into digital immortality where digital machines transform human consciousness into "data." Not just creating avatars, this kind of visionary science seriously supports the idea of translating consciousness, thoughts, and self into digital codes or the digitization of consciousness. However, the major issue until now is that human consciousness is so complex because it is the result of a long process of microcellular evolution, so the effort to digitize consciousness will require a complicated and lengthy scientific endeavor for digital machines to increasingly be able to translate human consciousness (mind). Nevertheless, optimism about immortality is both a philosophical discourse and scientific research, where both are complementary, with reflections on natural aspects being scientifically supported. Research on immortality ultimately serves as a humanitarian project to satisfy humanity's boundless curiosity about eternity.

Then, considering the human curiosity that is so 'unlimited' regarding immortality and the complexity of the core issues of immortality involving visionary scientific research, the next research needs to raise the discourse on the ethical implications that may arise from scientific studies on immortality.

⁵² Guido Baggio and Andrea Parravicini, "Introduction to Pragmatism and Theories of Emergence" *European Journal of Pragmatism and American Philosophy*. (2019): 1–2, Available: <https://journals.openedition.org/ejpap/1611?lang=en>.

⁵³ "Emergence Theory: General Overview in Layperson Terms" *quantumgravityresearch.org*. , 2024, online, Internet, 4 Oct. 2024., Available: <https://quantumgravityresearch.org/lay-person-overview/>.

References

- Baggio, Guido, and Andrea Parravicini. "Introduction to Pragmatism and Theories of Emergence." *European Journal of Pragmatism and American Philosophy* (2019): 1–2. Accessed November 7, 2024. <https://journals.openedition.org/ejpap/1611?lang=en>.
<https://doi.org/10.4000/ejpap.1611>.
- Baghi, Feliks, et al. *Melakukan Evangelisasi*. Maumere: Penerbit Ledalero, 2012.
- Bagus Sumargo. "Validitas dan Realibilitas Pengukuran Kemiskinan." *Jurnal Ilmiah Mat Stat*. [Detail volume dan halaman belum tersedia].
- Besar Bahasa Indonesia. *Edisi III*. Jakarta: Gramedia, 2008.
- Boden, Margaret A. "Creativity and Artificial Intelligence." *Artificial Intelligence* 103, no. 1–2 (1998). Accessed August 6, 2024. <https://www.sciencedirect.com/science/article/pii/S0004370298000551>.
[https://doi.org/10.1016/S0004-3702\(98\)00055-1](https://doi.org/10.1016/S0004-3702(98)00055-1).
- Bremmer, Sabina Vaccarino. *Culture and the Unity of Kant's Critique of Judgment*. Berlin: De Gruyter, 2019. Accessed September 5, 2024. <https://www.degruyter.com/document/doi/10.1515/agph-2019-0127/html?lang=en>.
<https://doi.org/10.1515/agph-2019-0127>.
- Cheek, Lee. "Kant on History and Culture as a Means to Ethical Evolution." *voegelinview.com*, 2019. Accessed [tanggal akses]. <https://voegelinview.com/kant-on-history-and-culture-as-a-means-to-ethical-evolution/>.
- Cholbi, Michael J. *The Science of Immortality*. Pomona: Department of Philosophy, California State Polytechnic University, 2018.
- Chondros, Thomas G., Kypros Milidonis, George Vitzilaios, and John Vaitsis. "'Deus-Ex-Machina' Reconstruction in the Athens Theater of Dionysus." *Mechanism and Machine Theory* 67 (2013): 172–191. Accessed November 19, 2024. <https://doi.org/10.1016/j.mechmachtheory.2013.04.010>.
<https://www.sciencedirect.com/science/article/abs/pii/S0094114X13000827>.
- Dalglish, Gillian. "What is the Superconscious Mind?" *gilliandalgliesh.com*, 2020. Accessed November 11, 2024. <https://www.gilliandalgliesh.com/what-is-the-superconscious-mind/>.
- Damdiyal, Anand. "The Immortality Project Research Phase-1." Accessed May 2025. https://www.researchgate.net/publication/362140224_The_Immortality_Project_Research_Phase-1.
- Echols, John M., and Hassan Shadily. *Kamus Inggris Indonesia*. Revised edition. Jakarta: Gramedia Pustaka Utama, 2015.
- Edens, Walter, et al. *Teaching Shakespeare*. Princeton: Princeton University Press, 1977.

- Englert, Alexander T. "Kant's Favorite Argument for Our Immortality: The Teleological Argument." *Res Philosophica*. St. Louis: Saint Louis University, 2023.
- Gendlin, Eugene T. *Commentary Line by Line on Aristotle's De Anima Book III*. New York: Focusing Institute, 2012. Accessed December 5, 2024. https://focusing.org/sites/default/files/2021-08/Ae_Bk_3.pdf.
- Greek hylē. "Morphē." In *Matter*. britannica.com. Accessed September 12, 2024. <https://www.britannica.com/topic/hylomorphism>.
- Harari, Noah Yuval. *Homo Deus: Masa Depan Umat Manusia*. Jakarta: PT. Pustaka Avabet, 2020.
- Hauskelle, Michael. "My Brain, My Mind, and I: Some Philosophical Problems of Mind-Uploading." *International Journal of Machine Consciousness* 4, no. 1 (2012). <https://doi.org/10.1142/S1793843012400100>.
- Hipnoterapy. *Psychology Today*. New York: Sussex Publishers, 2022. Accessed October 10, 2024. <https://www.psychologytoday.com/intl/therapy-types/hypnotherapy>.
- Jonkisz, Jakub. "Consciousness: Individuated Information in Action." *Frontiers in Psychology*. London: Frontiers, 2015. Accessed September 24, 2024. <https://doi.org/10.3389/fpsyg.2015.01035>.
<https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2015.01035/full>.
- Kaku, Michio. *The Future of Humanity*. New York: Doubleday, 2018.
- Kearny, Richard. "Heidegger and the Possible." *Philosophical Studies*. Berlin: Springer, 2019. Accessed June 18, 2024. <https://richardmkearney.com/wp-content/uploads/2019/10/heidegger-and-the-possible.pdf>.
- Kleden, Yosef Ratzinger, ed. *Yesus dari Nazaret*. Maumere: Penerbit Ledalero, 2009.
- Knight, Kevin. "Metempsychosis." *newadvent.org*. Accessed November 8, 2024. <https://www.newadvent.org/cathen/10234d.htm>.
- Kurzweil, Ray. *The Age of Spiritual Machines: When Computers Exceed Human Intelligence*. London: Penguin Books, 2000.
- . *The Singularity Is Near: When Humans Transcend Biology*. New York: Viking Press, 2005.
- . *How to Create a Mind: The Secret of Human Thought Revealed*. New York: Viking Books, 2012.
- Laszlo, Ervin. *Science and the Akashic Field: An Integral Theory of Everything*. Rochester: Inner Traditions, 2004.
- Makkreel, Rudolf A. "Kant and the Development of the Human and Cultural Sciences." *Studies in History and Philosophy of Science* 39, no. 4 (2008). Accessed October 4, 2024. <https://doi.org/10.1016/j.shpsa.2008.09.003>.

- Marchetti, Giorgio. "The Self and Conscious Experience." *Frontiers in Psychology* 15 (2024). London: Frontiers. Accessed November 5, 2024. <https://doi.org/10.3389/fpsyg.2024.1340943>.
- Merriam-Webster Dictionary. "Entelechy: The Actualization of Form-Giving Cause as Contrasted with Potential Existence." Accessed November 23, 2024. <https://www.merriam-webster.com/dictionary/entelechy>.
- Merriam-Webster Dictionary. "Metempsychosis: The Passing of the Soul at Death into Another Body Either Human or Animal." Accessed November 6, 2024. <https://www.merriam-webster.com/dictionary/metempsychosis>.
- Nobel Prize in Physiology or Medicine 2009. *nobelprize.org*. Accessed June 16, 2024. <https://www.nobelprize.org/womenwhochangedscience/stories/elizabeth-blackburn>.
- O'Gieblyn, Meghan. "God in the Machine: My Strange Journey into Transhumanism." *The Guardian.com*. New York: Guardian Media Group, 2017. Accessed June 24, 2024. <https://www.theguardian.com/technology/2017/apr/18/god-in-the-machine-my-strange-journey-into-transhumanism>.
- Pennock, Robert T. "Creationism and Intelligent Design." *Annual Review of Genomics and Human Genetics* 4 (2003): 143–163. Accessed September 14, 2024. <https://doi.org/10.1146/annurev.genom.4.070802.110400>.
- Peramatzis, Michail. *Aristotle's Hylomorphism: The Causal-Explanatory Model*. London: Ubiquity Press, 2018. Accessed September 12, 2024. <https://metaphysicsjournal.com>.
- Pfeuffer, Andrew. "Correcting the Caricature: God and Kant." *Quaestiones Disputatae* 5, no. 1 (2014).
- Piccinini, Gualtiero. "The Myth of Mind Uploading." In *The Mind-Technology Problem: Investigating Minds, Selves and 21st Century*. Cham: Springer, 2021.
- Pratt, David. "John Eccles on Mind and Brain." *theosophy-nw.org*, 1995. Accessed September 14, 2024. <https://www.theosophy-nw.org/theosnw/science/prat-bra.htm>.
- Ruse, Michael. "Creationism." *Stanford Encyclopedia of Philosophy*, 2018. Accessed September 1, 2024. <https://plato.stanford.edu/entries/creationism/>.
- Seta, Martinus Ariya. "Status Tuhan dalam Filsafat Teoretis Immanuel Kant." *Diskursus* 15, no. 1 (2016).
- Stevenson, Ian, and Satwant Pasricha. "A Preliminary Report on An Unusual Case of the Reincarnation Type with Xenoglossy." *The Journal of the American Society for Psychical Research* 74 (1980). New York: University of Michigan. Accessed October 6, 2024. <https://med.virginia.edu/perceptual-studies/wp-content/uploads/sites/360/2018/03/STE7A-Preliminary-Report-on-an-Unusual-Case-of-the-Reincarnation-Type-with-Xenoglossy-.pdf>.

Surprenant, Christ W. "Kant's Postulate of the Immortality of the Soul." *International Philosophy Quarterly* 48, no. 1, Issue 189 (2008): 88–89. Accessed October 3, 2024. <https://philarchive.org/archive/SURKPO>.

Tjahjadi, Simon Petrus L. "Eksistensi Tuhan Menurut Immanuel Kant: Jalan Moral Menuju Tuhan." *Orientasi Baru* 18, no. 2 (2009).

Ursache, Marius. "The Journey to Digital Immortality." *Medium*, 2017. Accessed October 7, 2024. <https://medium.com/@mariusursache/the-journey-to-digital-immortality-33fcbd79949>.

Widiarsa. "Kajian pustaka (Literature Review) sebagai Layanan Intim Pustakawan Berdasarkan Kepakaran dan Minat Pemustaka." *Media Informasi* 28, no. 1 (2019): 111-124. Yogyakarta: Universitas Gajah Mada. Accessed June 2019.



Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution-ShareAlike License](https://creativecommons.org/licenses/by-sa/4.0/) that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.