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THE TIME OF IMMORTALITY

Contents

IMMORTALITY AND TIME FREEZE

Life Extension Foundation

Would the humanity survive the immortality of humans?

Between patrimony and grandpatrimony

What does the Life Extension Foundation sell?

Cryonics as a just-in-case investment

Is it possible for a contemporary to become immortal now?

The unanswered questions of cryonics

Hypothermia-induced coma is already a routine procedure

Killer ice crystals

The main problem of freezing is revival

At the present, cryonics is a one-way journey

Legal issues about frozen remains

SPARE PARTS – FROM ORGAN TRANSPLANTATION TO GROW TANKS WITH HEADLESS BODIES

Transplantation of organs and tissues

Discovery of blood groups as the first principle of a successful transplantation

Organs and tissues as spare parts for immortality

Biotechnological blood as a substitute for natural blood

Cyborgs by blood and what about the rest?

Artificial organs – from a machine to a biotechnological product

Substitutes for complex bodily functions – dialysers and artificial kidneys

Diabetics, insulin and artificial pancreas

Pacemaker

Substitutes for functions of heart and lungs

Artificial heart

Bionic organs

Unresolved challenges – liver, lungs and the immune system

Artificial liver production as the current greatest challenge to tissue engineers

Substitute for a depleted immune system – bone marrow transplantation

Aging of the immune system

To transplant hematopoietic stem cells means to exchange the current immune system with a new one

Storing young cells to revitalise the immune system in the old age

Heterochronic transplantation – young animals stitched to old ones

Revitalisation of bone marrow

Recipe for rejuvenation – bodily ecosystem

To transplant a brain into a young body or the body to the brain?

Transplantation of conscience

The future of now – use of replacement organs grown in pigs

Revolution – hybrid pigs with human organs

Chimeric pigs with human organs on demand

The final stop – growing pods of brainless human bodies to rejuvenate aged human heads

The final question of cryonics – how to transplant a young body onto an aged head

Who shall be the first to transplant a head? And why?

The ethics of cloning replacement human bodies

The biotechnology of immortality as a revolution of the third world

METHUSELAH MICE PROJECT

Death as a condition to life and survival

Average and maximum life spans

A high average old age is not a new historical phenomenon

Survival statistics feed us with false hope

Ageing of the society – why should that be a problem?

How to change the programmed biological clock?

Methuselah Mouse Prize competition

The main biochemical hypothesis of ageing – inner combustion (oxidative stress)

Cells can defend themselves against oxidative damage

The myth of the strongest antioxidant

TO LIVE TO BE A HUNDRED

Naive idea of "spare parts"

The cause of death is an illusion of coroner's reports

Medical frailty in the old age

Homeostasis and frailty of a senior

Frailty and stress

When stress response fails to eliminate a disorder, an altered and more strenuous condition of homeostasis occurs (allostasis)

The exertion to maintain allostasis can exceed the capacities of an organism

Homeostatic frailty and medical reserves

Physical performance as the basic medical reserve that allows for stable allostasis under greater strain

Physiological performance as a responsibility to allow for optimal functioning of our bodies

Psychosocial performance

Long life of a senior person as the hygiene of life

Programme of kindness towards oneself

FEAR AND DEATH

Fear as a global motivator

Death on a social level and personal passing

Death in the collectivism of traditional and modern societies

Myth and its fear

The art of releasing myths

Releasing of life

SIXTH: THOU SHALT NOT KILL!

Thou shalt not kill!

The sanctity of life and euthanasia

THE HUNGER (WITHIN OURSELVES)

The frog that devours until it bursts

THE PLAGUE (IN OTHERS)

The field of divine activity in the age of information and gene technologies

THE WAR (AROUND US)

The legend of the White Whale

The masters of silence are the others

What Mother said to Daughter on the doorstep in the evening
About suicidal soldiers

WHAT DO WE WANT WHEN WE DO NOT WANT TO DIE

Life of the tribe
Life of the conscience
Life of the soul

pp. 1-17

IMMORTALITY AND TIME FREEZE

LIFE EXTENSION FOUNDATION

The Alcor Life Extension Foundation was founded in 1972 with the purpose of freezing and preserving bodies of the deceased until such time they could be reanimated and healed by advanced medical technology. Alcor performed its first freezing process in 1976, when Fred Chamberlain, the founder of the Foundation, froze his deceased father. Since then Alcor has performed over 130 freezing procedures. In the same period, over one thousand individuals have become members of Alcor; they paid 200,000 US dollars to join the programme of cryogenic preservation after their passing.

The recorded numbers present Alcor as the largest organisation that offers cryonics – the service of freezing complex animal and human organisms for future thaw and reanimation. Proponents of cryonics assume that the medical science will reach such advance level in the future that humans will become immortal by replacing each damaged organ and every defective tissue, even whole bodies. The latter would grow in growing pods assisted by biotechnology, just like melons or eggplants of today. The technologies needed to cultivate human bodies on demand and harvest them to be transplanted onto heads of aged individuals already exist and shall be presented in this book.

Therefore, only a few decades separate people from a selected life span – given regular medical maintenance – just as cars enjoy a long "life", if their owners commit to regular maintenance and replace defective parts. In this case, a car can remain in perfect condition and fully functional for a hundred or more years. It is true that after a hundred years there is

nothing left of the original car, however the owner still considers it the same car, as it was a century ago.

However, the trend of "immortality preservation" in cars seems to be quite the opposite regardless of all technical capacities. Their average life span decreases, as mechanised and robotised factories continuously produce new, better and comparatively cheaper car models. As a result, there are only a few, who would prefer a reliable and useful car, but still find it worthwhile to renew it, simply because it is cheaper to find a newer and a better model. If we set aside the vintage car trade, which is a specific and narrow specialized activity of collectors, we reach a conclusion that immortality of automobiles is within our technological reach, but lacks an interest supported by reason. Consumers wish to experience the purchase of better and newer models also to sense the technological, cultural and social developments, as well as the spirit of time. Car industry is even less inclined towards any sort of automobile immortality, as their own progress, business and survival would face severe risk. Immortality of cars would actually translate to the death of car manufacturers. That is why in practice car models improve and are more reliable, but on the other hand, we replace them on a quicker rate. Therefore, the life span of cars is shortening.

WOULD THE HUMANITY SURVIVE THE IMMORTALITY OF HUMANS?

At this point, a cynic would immediately draw a parallel between the cars and humans and pose a question, whether there are any reason and rational interest for the immortality of humans, even if technologically (medically) possible. Or the mortality of humans remains reasonable and perhaps even necessary?

Close your eyes for a moment and imagine everyone becoming immortal this very instant. What would happen to the human society? Which human activities and behavioural patterns would still make sense? Family life and procreation would turn from commendable acts of social reproduction to acts of social and ecological terrorism. Laws, which now protect property, would transform into legalised segregation (of one generation against younger ones), inheritance laws would lose meaning and pension system would collapse. A millennia-long cultural development of two or three contemporary generations, who learned to divide their living space and cascade their roles in reproduction of life, would have to give way to a cluster of five, six or more generations of humans, which would topple innumerable living, cultural and economic patterns. We fail to notice them in our daily lives, but we still precisely follow through. The effect of immortality on the human society would be similar to the effect

a sudden loss of gravitation would have on the nature. Nothing would work anymore, even the most common facts would be overturned: animals would not know how to walk, plants would not grow in height, most of oxygen would escape into the stratosphere and soon after such change, life would cease to exist.

The human society would probably follow a similar path upon a sudden occurrence of immortality, most likely in just a few decades. A seemingly banal, but important element of human habitats provides a good example. In a traditional setting, a society can sustain enough habitats to provide for approximately two generations. In our traditionally rural society, the central generation (the master of the property with his family) occupied the traditional 'house', while the leaving generation of their ageing parents lived in a smaller cottage – *kajža*.

Less fortunate environments and social classes could not sustain the two habitats, there was only one 'house' for all (with the poorer classes it was more of a *kajža* than a house, in any case). In such cases, the lack of living space prompted the old master to receive a *zapeček* (literally a place at the fireplace) instead of a separate edifice *kajža*. There his programmed abuse of alcohol would lead him to a suicide, the sooner the better. Alcohol-induced passing in the Slovenian *zapeček* played a similar role as suicide of senior individuals in the traditional Japanese culture, who commit it by hiking into the mountains, where they would succumb to hunger and weakness. Traditional untimely and alcohol-induced passing of aged Slovenians released the living space to those more valuable to the reproduction of their society.

Urbanisation and industrialization, as well as the ruin of farms, introduced urban flats, which are only suitable for a single generation, given their size and an individualistic way of life. Therefore, the problem of insufficient availability of flats appears at the beginning of the urban way of living. More so, because the hurried urban way of living with a high level of neurosis at every obstacle in reaching personal goals does not enable the intergeneration solidarity that facilitated the survival of more than one rural generation at the same time. The lack of room forced them to huddle together and they agreed to a lower standard of living for everyone in order to enable the survival of all instead of a few.

Regulated ways of living and habitation within the urbanised environment do not allow for compromises in time or functionality, which are the consequence of the 'huddle'. The urban life is a dictatorship of the complete normality and optimum, therefore many individuals with a sub-optimal level of functionality (for example, those with minor mental disorders), who would find little, if any, problems at inclusion into the former rural communities, today experience complete social exclusion in the form of being committed to various institutions.

We are loud at proclaiming human rights, yet not many would come up with the patience to wait in a queue for a quarter of an hour, so that the cashier could arrange the shopping, payment and delivery for a disabled person in front of us. Thus, the urban human is in a constant state of panic due to an unconscious fear that disfunctionality and social exclusion are around the corner. The urban human either lives "to the full" by following all the norms, regulations and standards (for a price), or literally lives in the street like an animal. Even animals have no place in the streets of an urban environment. They are being transported to shelters and terminated.

The problem of urbanization patterns, which literally forbid the former solidarity of rural societies, can be spotted in the regulated parking areas around businesses. There used to be unkempt parking areas, where everyone could find a spot, even if they double-parked (and left a piece of paper with a telephone number tucked behind a windscreen wiper). Now there are precisely identified parking slots that belong to their owners and often guarded by a barrier. As a consequence, the capacity to park a car is reduced. In addition, numerous parking slots remain unoccupied during the absence of their owners. A couple of weeks of their holiday leaves their locked parking slots empty regardless of a vast crowd of people, who do not have any space left to park their vehicles. From the point of solidarity and even common sense, such regulation borders absurdity, yet we all somehow agree that this is simply a normal feature of an urbanized environment.

BETWEEN PATRIMONY AND GRANDPATRIMONY

The urban individualization and the consequent inability of more generations to cohabit in the same habitats create a significant pressure to increase the availability of housing space at the turning of a rural into an urban society. Just as the turning into the current society seemed to be taken care of, at least in a basic form, the problem escalated again, this time due to a longer life span. An excellent Slovenian word *dedovanje* will have to transform to *pradedovanje*. The literal translation of *dedovanje* is 'inheritance or patrimony through one's grandfather', however it stands for inheritance in general. What makes the word perfect to describe the current situation is the fact that immobile asset in the current society does not pass from parents to their children, as they both coexist and are in need of their own homes, but grandparents bequeath their possession to their grandchildren. This means that they literally inherit (receive their patrimony) from their grandfathers.

This automatically translates to the fact that the lack of housing spaces to provide for two generations transfers to a society where three autonomous generations coexist due to a longer life span (parents with their children, grandparents and great-grandparents). Given the circumstance that older generations are the owners of housing capacities for as long as they need them, extending life span generates a striking social distress, which could be solved only with a focused political intergeneration agreement, for example, to organize the construction of smaller safe flats for senior people and housing communities for the young (without children). The generation of grandparents would move there after they passed the ownership of their residences to the next generation of grandchildren. However, given our social inertia and political circumstances, such an agreement does not seem likely.

That is the reason why this distress, which we are not able to solve with social debate and focused measures, is being solved in the worst possible way – by spontaneous happening. That includes having children at a later age, which increases the gap between generations (population ages because of that) and letting younger generations live in their parents' habitats, which increases dependability and functional disorder.

This shows that the commendable "normal" extension of life span brings forward significant problems due to crowding three or four generations together instead of the classical two. In reality, it is hard to imagine all social consequences that would appear with the "invention" of immortality. A possibility of immortality would motivate people to acquire even more possession without any scruple, especially in the (most likely) case of immortality remaining available only to a narrow circle of the rich or otherwise (too) powerful individuals. The world where only the privileged could obtain immortality would probably turn into a battlefield, similar to the cruel period of the medieval cold, hunger, shortage (the Little Ice Age) and consequently all-out pillage, disease and (religious) warfare of all against all.

Nevertheless, immortality as seen from an individual's point of view seems a desirable and positive possibility, contrary to the social aspect with the prospect of unimaginable social, cultural, moral, economical, political, military and security crisis. Even though we remain aware that the humanity would not survive a pill for immortality, those among us who would refuse it are few and far between. Not so much because of speculation what to do with an immortal life, but because of the possibility of an escape from the fear of death, which is hardwired into every human individual. This hint should help us understand what it is exactly what Alcor sells, when it offers us an immortal frozen body.

WHAT DOES THE LIFE EXTENSION FOUNDATION SELL?

A person has to be prepared to part with around a quarter of a million of US dollars to undergo a freezing procedure after passing away. It means that immediately after death is pronounced, Alcor will take the body, freeze it and substitute the blood in the client's blood vessels (or its remains) with a special liquid that enables tissues to freeze without any lethal crystal formations. The frozen and prepared body would then be transported to the cryo-unit of the enterprise. The body would be assigned to a special metal capsule for deep freezing where temperatures can drop to -196 Celsius degrees, which is the temperature of liquefied nitrogen that eventually engulfs the body. The body in the capsule emerged into liquefied nitrogen would wait until the day when the thaw and reanimation would be decided upon.

The storage of the body carries forward into the indefinable future, therefore only a smaller part of the payment covers the actual freezing process (a third of the sum). The bigger part of the price strengthens the warranty that the company will operate and maintain the body capsules many years after the freezing procedure would have taken place up until the day when the body is thawed and reanimated. Payment for immortality is above all payment for the immortality of the company that has to exist in the future far ahead, so that the frozen clients receive their regular maintenance with liquefied nitrogen and benefit from their investment. Therefore, it makes sense that the paying customers expose themselves in public in an effort to spread the idea of cryonics, because in the system of the market economy the future of a company lies in the expansion of its activities. In a way, any paying customer is also a shareholder. Without the expansion of business the cryonics project may fall through for the most banal reason – the company goes bankrupt and runs out of assets to continue the maintenance of the capsules with liquefied nitrogen.

In a certain way, Alcor operates like a pension fund of a company. The fate of the frozen bodies heavily depends on the success of the company they invested into during their lifetime. Immortality of the people dedicated to Alcor is inseparable with the stable future existence of the company.

FEAR AND DEATH

FEAR AS A GLOBAL MOTIVATOR

Fear is a physiological reflex listed in the group of conditioned reflexes and its purpose is to enable an individual to avoid danger. The majority of impulses that trigger the emotional state called fear stems from the relation between a current situation and a threatening situation we have experienced in the past (either in a real event or in a symbolic way through education methods). Fear is basically founded on a "bad" memory (personal and collective) and motivates us to avoid a reoccurrence of an unpleasant situation. This leads to a conclusion that fear is a very important survival mechanism, because life in a certain time and space is rather stereotypical. Events and danger reoccur, while the most successful ways out of dangerous situations are generally similar to each other. It is therefore useful to archive our past. If the archive is thorough, we need only a small sample of reality and several (initial) scenes for our memory to recognize and equip us with past images and experience. With this mechanism, we may prevent a number of events to happen, especially in dangerous situations – providing the events are indeed similar. On the other hand, they may not be which reveals a less agreeable quality of memory, which may be too prone to organize images of the present into dangerous stories of the past. This may happen when a person is under stress and the stress hormones draw only memories of danger from our memory library in the brain. A person in distress focuses only on the search of bad memories and reasons to be afraid. A scared man does not notice the beauty of trees in the autumn, because every rustle of their leaves makes him look for an enemy. A person afraid does not appreciate a kind glance, because every smallest attention of another human translates to a reason for suspicion. People led by fear do not allow themselves to experience the present, but use fragments of the present to gasp in the midst of the scenes of their ancient fears. The more they are in the grasp of fear, the more they gasp and drown deep towards ambiguous childhood fears like mythological battles between the good and evil.

In its original animal form, fear retains the features of a conditioned reflex of avoiding, while in its humanized form affected by the development of memory, analytical and social brain functions turned into one of the main mechanisms of social regulation. Bad experiences of an individual, which is the basis of the reflex animal fear, were replaced by a "conditioned fear"

constructed by a complex technology of symbols, myths, deprivations, prohibition, enforcement and repression. Even though the "natural fear" is elementary only a bad memory, the humanized fear usually remains something we do not recognize as a memory, but a part of the future, therefore something we have not yet experienced, which is absurd. This contradicts the basic physiology of fear and cannot be true if we consider fear as an individual reflex of self-preservation. However, our type of fear has long ago transformed into the socialized fear. We need to admit that fear is one of those physiological functions that were almost completely taken over by the community. The human community managed to protect individual members from most of the dangerous situations that trigger animal fears, however it did not save them the burden of fear. On the contrary, all fear-triggering reflexes were tied to the strings of social rules. In this way, cultural mechanisms (starting with upbringing) control individual activities through a set of programmed algorithms of triggered fears, which do not even stem from individual "bad memories", therefore are out of the reach of an individual's rational response.

The same could be said for the fears that come from any human culture. The most typical reaction to a socially programmed fear is to abstain from certain actions despite any possible prompts for them. A typical reaction to a socially programmed fear is to remain petrified. If an individual fear prompts to an individual action (to escape or to fight), the socially programmed fear instructs a person to stiffen, to restrain themselves, to block any natural response to impulses. That person should mimic the reaction of his fellows, who most likely share the petrification. The social fear is above all a tool of prohibition or a taboo. All cultures are familiar with evil spirits and monsters in the night, so that people, especially children, would lack the courage to wander away from their domiciles and lose direction in the dark. All cultures are also familiar with numerous sexual taboos in order to maintain stable social-economical structures connected to sexual relations (clan, family, property, social class) in a densely populated community despite constant sexual impulses. In the end, all cultures are familiar with a number of restrictions and taboos related to conflict management (prohibition of theft, taking lives and violence). The reasons need no explanation.

Fear as a social mechanism for prohibition and taboo is therefore an old invention. It reached its peak in the societies identified as totalitarian, where an individual permitted only the activities explicitly allowed or instructed, while all other action carried the risk of punishment, if anyone found them erroneous. Such repression proves extremely counterproductive to social development, because frightened and inhibited individuals in the context of production turn into automatons without any surplus, which is the basis for profit in the market economy.

This was the reason for the failure of totalitarian regimes when they faced economic competition. Globalization of economy demands radical de-inhibition of an individual in the eyes of production efficiency. Will globalization release the individual from the inhibitions caused by the socially generated fears?

Not likely, because we find ourselves on the turning point from a totalitarian culture, which demanded a complete submission to a totalitarian model of production, to a total (and global) culture, which aims to bind the whole person, not merely the individual's working hours, into the production. Instead of an inhibited and disabled totalitarian person, the culture demands a hyper-motivated, energetic, ideally formed, healthy, informationally aroused (even without the use of ecstasy) and success-oriented total person. Such condition is not a natural state of a human, therefore it has to be conditioned. Fear is, of course, a convenient tool. It is the same fear we saw as obsolete and fallen off the totalitarian person. It can be transformed and reused on the social level as a universal motivator, rather than an inhibitor.

No wonder that the transformation of the social fear began immediately after the fall of the totalitarian regimes. Soon after the fall of the Berlin wall, the West faced epidemics of new fears, from mad cow disease and "threatening" genetic manipulations to radioactive maladies caused by projectiles launched by NATO airplanes. 9/11 followed, chased by a rapid succession of terrorists, suicide killers, epidemics and natural disasters. At the first glance, all those were objective problems connected to various expertise, yet all the media hysterics and equally hysterical "resolving" (also among experts and politicians) raised a doubt that there was more to them than biological facts alone. The cows did fall ill, without a doubt, however the disease was far less dramatic than many other diseases or harmful habits (smoking, alcohol abuse, cardiovascular diseases, obesity, AIDS). Storms of fear are the new form of social and political motivation, which agrees to certain actions and expenditures without much debate (military interventions, financial transfers worth billions, unpredictable foreign policies). In "normal" circumstances, all those would be a cause of a number of concerns and objections.

We are all witnesses of an amazing political turn, as small primitive fears of an individual member of the masses rapidly transform into a political will, which dominates over any expert and political argument. New social fears in the globalistic society serve the new kinds of taboos and petrification, the taboo of expressing common sense at otherwise clever and educated individuals, the taboo of political exposure and the taboo of social activism. That is reason why at every elaborated social conflict, there are media that sense a new "cataclysmical" danger, which allows them access to the hearts of their consumers. The media

never fail so seize the opportunity. It is not their fault, because if the media wish to continue their sales, they have to remain in the service of the small and frightened teletubbies in our hearts. Thus, we see our democracy transform into a telecracy, run by fears that channel the capital and creativity of hyper-motivated total individuals, who are frantic to save their lives from an imminent catastrophe on a daily basis and so agree to a multitude of measures and actions. Streams of money, filled by hyperactive fear-operated masses, turn into major rivers. Fears sore from the biblical annihilation of cows to the murder of chickens, from purchasing protection masks against anthrax to acquiring endless supplies of antivirus medicine and vaccines against the avian flu. Tens of thousands of people may die in an earthquake in Pakistan, however the news does not hit the main headlines of the Western media, while hypothetical consequences of the avian flu remain on the front pages for months. The news about earthquakes was merely a dry fact, while the avian flu hypotheses are the first-class motivational fodder for hyperactive Westerners, who will invent additional measures and buy additional stocks in order to save the world from the next disaster. We can be certain that when the flu passes, there will be another to follow, hypothetically even more fatal, that can bring demise to every frightened individual.

When the media reveal a notion of a lethal event, which could affect everyone, even if it is only hypothetical and with barely a fraction of an odd, it triggers the mechanism of terror and panic among hundreds of millions Westerners. We carry the mechanism within us and it releases all crucial defences that the Western individuals learned to use to protect themselves from accepting their own mortality and passing. Those defence mechanisms against coming to terms with one's temporality are radically protected by our educational and consumer patterns. When triggered, even if only by the media, they release an explosion of anxiety and dangerous sentiments that glue every individual to a TV screen in an instant. At the same time, the society as a whole – a tsunami of panic and fear – turns into putty in the hands of a determined leader to direct it where an escape from death may lie.

DEATH ON A SOCIAL LEVEL AND PERSONAL PASSING

The social obsession with death and the escape from it has made the real personal passing a process that puts us out of our comfort. The victims of this social unease are the people at the point of dying. Social taboos make them pass away in a greater distress, with more burden and pain that they would have experienced, if the society lost the collective taboo of death and left the passing to the people, who experience it. After all, this is the fate of each of us.

However, the fact remains that all societies seized upon death for the benefit of the living (who also expect a long life). Death is the most powerful tool to cause fear; not only by the threat of the death penalty, which is still in use as a preventive disciplinary measure. Death is also a useful mean of raising fear to the society in numerous aspects – from politics and health care to insurance and automobile advertising. Parallel to that, every step at seizing death for the purpose of raising the level of social control and manipulation increases the taboo of death. Death in the function of causing fear is the most effective as a threat, which is not discussed (it is also pushed beyond any form of rational discussion), therefore is a taboo, which magnifies its terrorising effects. However, this is not a true human death anymore, as experienced by the dying, rather it is a threat of a symbolic and social death of an individual, who does not experience a physical passing, but whom the society threatens with an excommunication, if that individual fails to adhere to the social norm, which is immortality. Despite the common awareness that we are mortal biological creatures, as members of the society we have to participate and share our thoughts, images and actions as ordered by the collective phantasms and commandments. Immortality remains one of the elementary phantasms. "With each of my poems there is less of me". This is how the late Marko Pavček expressed his anxiety over the individual act of composing poetry, by which he detached himself from the commanded collective phantasmagoria and earned an inner feeling of separation from the collective conscience, which is almost like death.

A dying person remains alone, just as at birth, and the passing should also remain dedicated to that person alone. However, it is not so simple. Due to social manipulations, which the dying person has experienced and have left a mark, make it difficult to confront the reality of the passing and death. Both are a personal and unique experience, unparalleled by anything in the person's own history. Without the comfort of peace and human support, it is difficult for the dying to distinguish the authentic death from the taboo-death, after the latter became a habit of manipulated social creatures. It is difficult to distinguish between a personal peace, where death leads, and the conditioned and trained terror of the taboo-death.

The problem of the social appropriation and manipulation of death lies in the fact that personal and authentic experience of death is stolen from those who in reality are the only ones connected to it – the dying people. When faced with dying, when their strength fails them, as the pain and discomfort appear due to a disturbed physiology, they also face the collective hell of social taboos, instead to be allowed to experience the real process – their own journey towards the final resting place. The taboo of death is a conditioned sense of fear, which should gag a person at a given time. It is a typical experience of the separation anxiety

aimed toward the social manipulation of the alive and healthy. Caught in the similar taboos, the healthy and alive remain abused in their work and political relationships, as well as unsolved family drama, for years and decades on end, while they lack the courage to express their feelings, as they would be immediately identified as violent. The taboo of death is a tool of collective social phantasms to override personal feelings and to submit them in distress, but without resistance, to the collective will. If not, that particular individual faces a phantasm of death. The terror of death, which frightens the individual, is an exact copy of the individual's own unease and suffering, brought up by the self-denial induced by the fear of death.

pp. 190-192

LIFE OF THE CONSCIENCE

In the ideal event of a successful thaw and reanimation, the people who join the cryonic programme of freezing their bodies, or even only their heads, will find themselves in an unknown world without any personal right, status or assets. They will not bring anything with themselves, their friends and acquaintances will be gone, even the landscape will most probably look different to them. They will have no knowledge of the world that will welcome them. The only possible knowledge will be the self-awareness, a memory of their own story and of some other world they used to live in. They will find themselves dysfunctional in the new world.

Nevertheless, only a few would pass on the opportunity of another life in a hundred or a couple of hundred years. What kind of life would that be? Actually, it would be only a continuation of their self-awareness, of the awareness of their environment and the story of life.

The passion of being aware of oneself and the life, the passion of self-awareness in space and time and the passion of identifying relationships with other people are typical human features. Of course, some socialized animal species with adequate brain capacities also feature self-awareness. Chimpanzee, elephants and dolphins learn to recognize themselves in the mirror. If they spot a new feature in the mirror image, they try to locate it on their bodies, which is a clear indication that they recognize the reflection as the image of themselves.

A number of researchers agree that self-awareness is a characteristic that enables the social animals (and, of course, humans) to reach a high level of cooperation, a division of social roles and carefully organized participation at group or individual activities. The brain function

of self-awareness is carried out by special neurons, which mirror various groups of our perceptions and feelings into a unified image. The same neurons can mirror our own image within our environment and social group, while at the same time equip us with the ability to mirror someone else's feelings to resemble our own mental process (empathy). Humans developed the mirror process, which carries our own and other images into the mirroring across periods of time. We can mirror our image and our feelings to past memories, while we can also mirror them into the future, even if we lack real images of the future, as we only possess past projections.

The function of self-awareness and the mirror of oneself and others through the past, the present and the future is so dominant among human psychological functions that we wish to retain it at all costs. We cannot imagine losing it all of a sudden. The paradox of our self-awareness lies precisely in the incredible ability to mirror images through space and time, which creates an impression that life never ends, as our ability to mirror is limitless. On the other hand, the same endless ability to mirror other people's images into our own clearly reveals that our lives are limited. They will end with the exact certainty as the lives of those, whom we felt with our ability to mirror and empathy.

Our desire of psychological immortality is a necessary consequence of the paradox, which stems from the mirror image of our perception of ourselves, the others, the present, the past and the future. The tool, which enables us to experience limitless mirroring into all layers of existence, leaves us with the impression of omnipotence, indestructibility and eternity. At the same time, the tool offers us a view of our own fate in the form of physical death and disappearance. Religions have tried to find a solution to the amazing paradox as they separated the mirroring self-awareness from our bodies and placed it into the category of an eternal soul. Such soul keeps our mirroring in some other dimension. Perhaps in some distant future, information engineers will succeed in building a biocybernetic adapter, which will download our brain mirroring of ourselves, of others, of space and time into some information cloud and take our self-awareness to a transcendental mirroring trip. I am convinced that the question of eternal life will be made irrelevant at that precise moment. Immortality will become a basic web application available to anyone. People who would gain the knowledge of their mirroring, i.e. self-awareness, existing in some information cloud, independent of their biological bodies, would stop dreaming of immortality. They would realize that their self-awareness, which they wish to preserve for eternity, can exist without their brains and bodies.

This is very similar to the teaching of most religions.

Until our mirroring self-awareness lacks an (religious) experience of our mirroring being able to continue outside of our bodies, cryonics remains one of possible solutions. Those who would like to defend the paradox of our ability of the endless mirroring of ourselves and the world against condemning ourselves to disappearance by that very ability favour such solution. Cryonics transcends the extravagance of the rich and powerful, who would conquer even more of the world. An important motive for the establishment of cryonics remains common to all people and is therefore deeply human, it is an attempt to touch the eternity in a time, which lost the sense of the divine.

THE LIFE OF THE SOUL

In the end, the soul is what remains. The soul of grass, the soul of an ant, the soul of its anthill, the soul of a river, the soul of a bridge that spans across it, the soul of a city, the soul of a man, the soul of his tribe, the soul of his love. Every phenomenon that flashes from the dark of the cosmos has its story. That story remains and cannot be disintegrated into the void of cosmological formulas and equations. Even black holes that devour every photon of light cannot extinguish the levitation of souls and their stories, which will remain after the whole universe disappears into a single point, from which time exploded, a fraction of which are allowed to live through. The soul does not need eyes to observe it, or senses to feel it, nor words to describe it. Therefore, it simply is and remains even after all that depends on a glance, a feeling or a word disappears. That is why the soul is the only one, who cannot really die.

excerpt translated by Roman Vučajnk