Scientific evidence for the existence of the soul

In the text "Science and Spirituality"[1], which I presented at the international conference: "Synthesis of Science, Spirituality, Art and Culture for World Peace"[2], Absolute Reality is described by a combination of scientific and deep esoteric knowledge and ancient cosmogonies. The text shows that - according to the **E**nergy **D**ensity **Q**uantization **M**odel[3], of which I am the author - the Human Soul is a billion billion times "more distant" from the physical aspect of man in the direction "inward" ("towards smallness"), than the most distant galaxy in the universe is distant from man - in the opposite direction, "outward" ...

The immortal living substance characterized by individuality is "Jiva", which is the Sanskrit word for the individual soul. *Jiva* (Wiki) is a living being or any entity imbued with life force in Hinduism. The word itself comes from the Sanskrit verb root *jiv*, which translates as "to breathe" or "to live". In the Vedantic philosophy of Hinduism, "*Jiva*" almost exclusively denotes the reincarnated soul. In the text: "*The Bhagavad Gita 2.20, Upanishads*", the phenomenon of "*Jiva*" is described as follows:

"The soul is unborn and eternal, eternal and primordial. It is not killed by killing the body."

Therefore, the closest translation of the Sanskrit term *Jiva* would be: "immortal living substance" or "individual soul". According to the theosophy of H. P. Blavatsky[4], man is an "energetically multi-layered" being, so that in addition to the physical there is also his more subtle, invisible, *astral body* (*Linga Sharira* in Sanskrit) which is the "blueprint", "framework" and "mold" on and around which the outer, material shell of our physical body is built. Therefore – the physical body is (only) "hardware" (means, tool, machine, vehicle) for the *astral body*, and the *astral body* is a "vehicle" for *Prana*.[5] This "*astral double*" of our physical body is actually an energy body because it is the "vehicle" through which *Prana* (life energy) flows into the physical body - of course transformed by the structure of the astral body to the appropriate level and form that the material body can "receive" without being damaged or even disintegrated (It is known that "*Kundalini*"[6] can cause nerve damage and loss of consciousness.) ...

According to the same principle (hierarchy), the causal body is the "hardware" ("vehicle") for the *Jiva* – which is actually the real doer and enjoyer and which animates the "more manifested" (gross) astral body, which is the even coarser "vehicle" of the soul for its final embodiment ("incarnation") in the physical body – the grossest form of being. Based on the above quotes, a hierarchy of "subphoton phenomena"[7] has been established according to their subtlety: *Prana* is the vital principle that corresponds to the *astral level*, or rather the *astral body*, where the medium is *ether*, while *Jiva*, by its parameters[8], belongs to the *causal level* where the medium is *akasha*, and is correlative with the *causal body*. So - in the simplest terms - *Prana* is a hierarchically lower, that is, a more physical form of *Jiva*. On page 176 of *The Key to Theosophy*[9], Helena Blavatsky explains that:

"Prana, strictly speaking... is the lower or rather (in its effects) more-physical - because it is more manifesting - aspect of the Jiva."

As shown in the text "Science and Spirituality"[1], *ether* and *akasha* are structurally very different "substrates" - *ether* belongs to the *astral level*, or the "2nd Plane" (*Bhuvarloka* /Upanishads/) or the "2nd Heaven" (*Psychic World* /Daskalos/) and *akasha* to the mental-causal level, or the "3rd Plane" (*Svargaloka*, *Mental World* /Upanishads/ or the "3rd Heaven", *Lower Noetic World* /Daskalos/). This is an important insight to which I draw attention because in translations of ancient teachings the terms *ether* and *akasha* are often considered synonymous, which is wrong.

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[1] „Science and Spirituality", http://users.beotel.net/~gmarjanovic/Synthesis.pdf

[2] "Synthesis of Science, Spirituality, Art and Culture for World Peace", September 30, 2023, Anton-Graff-Strasse 75, 8400 Winterthur, Switzerland.

[3] "Unity of Matter and Spirit", http://users.beotel.net/~gmarjanovic/Jed_Materija_Duh_e.pdf

[4] "Transactions of the Blavatsky Lodge" p. 71

[5] *"Prana"* – the life-giving energy that connects us to the entire universe and the fundamental, hypothetical, force behind our physical, mental and spiritual well-being.

[6] How can kundalini damage your body?. https://share.google/FqHG0tmVCiiikOgP9

[7] In the QEDM, a photon is a phenomenon at the quantum level k+8, the last material phenomenon "below" which are placed more subtle "objects" that belong to the spiritual aspect of Absolute Reality.

[8] Śvetāśvatara Upaniṣad (5.9) /https://en.wikipedia.org/wiki/Shvetashvatara_Upanishad/: "If the tip of a hair were divided into a hundred parts and each part into another 100 parts, that would be the dimension of Jiva."

[9] Ether & Akasha Hierarchy: https://blavatskytheosophy.com/prana-tiredness-and-sleep/

Therefore, the *soul* is a phenomenon of the *mental world* ("3rd Plane"/*Svargaloka*) made up of non-material phenomena absolutely undetectable in terms of the four fundamental forces/interactions known to science: electromagnetic, weak, strong and gravitational or the possibility of perception by physical senses.

<table>
<tr><th>Theosophy
Plane / dimension</th><th colspan="2">Upanishadic cosmogony
Loka</th><th colspan="2">Christian (Daskalos') cosmogony
Heaven</th><th>Quantization
level</th></tr>
<tr><td>7 - Auric /Atmic</td><td>7 - Brahmaloka / Satyaloka</td><td rowspan="3">Supramental worlds</td><td>7th, 6th and 5th Heaven
Causal worlds</td><td rowspan="3">Worlds of Oneness.

These higher heavens contain <u>purified Souls</u> and perfected Spirits, former human beings after self-realization.</td><td>K+26
Spirit
(Atman)</td></tr>
<tr><td>6 - Alayic</td><td>6 - Tapaloka</td><td>k+25</td></tr>
<tr><td>5 - Mahatic</td><td>5 - Janaloka</td><td>k+24</td></tr>
<tr><td>4 - Fohatic</td><td>4 - Maharloka</td><td>4th Heaven
The Higher Noetic world</td><td>K+23</td></tr>
<tr><td>3 - Jivic</td><td>3 - Svarloka</td><td>Mental world</td><td>3rd Heaven
The Lower Noetic world</td><td rowspan="3">Worlds of Separateness

are the poorest kind of worlds, even as they give us the greatest heaven and the greatest hell. They include the gross physical world, psychic and noetic worlds. These are the <u>worlds of forms, images, and impressions.</u> They are called Worlds of Separation because <u>in them a person sees himself as a separate entity</u> that receives impressions and interprets them. That self is something other than our true self.</td><td>K+16 - K+22
Soul=k+16
(Jiva)</td></tr>
<tr><td>2 - Astral</td><td>2 - Bhuvarloka</td><td>Astral world</td><td>2nd Heaven
The Psychic world</td><td>K+9 - K+15
Astral</td></tr>
<tr><td>1 - Prakritic</td><td>1 - Bhurloka</td><td>Physical world</td><td>1st Heaven

The gross Material world</td><td>K <=+ 8

Physical body</td></tr>
</table>

Fig. 1. Realms of existence and quantum levels of energy forms of beings

Figure 1 shows the energy levels of being, where it is clearly visible that the (energy) phenomena ("vital principles") belonging to the 1st Loka, i.e. the Physical World, consist of "super-photon phenomena of the quantum level k=<+8 (electromagnetism, gravity, elements of the Periodic Table …) and which are detectably-measurable, sensuously perceptible and described by existing scientific theories. The "*astral world*" (2nd Loka) includes the levels of quantization k+9 ~ k+15, whereby in their border area (k+8-k+9 – "the *ether* area") they "intertwine" with the Physical World. This is the area of Absolute Reality that escapes classical physics but is present in science in the form of hypothetical theories such as the newly introduced cosmological theory "Quintessence"[10]. These phenomena are "indirectly visible" in the physical world in the form of "material shadows", e.g. scalar or torsion fields, detectable by means of special detectors[11]. The *mental-causal* world includes quantization levels from k+16 to k+22. As shown in Figure 1. each of the Planes of Existence (Lokas, Heavens) has corresponding energy forms or vital principles (last column on the right). *Jiva – soul* is a vital principle belonging to the quantum level k+16 which means that the phenomenon of Jiva is more subtle than the photon – the quantum carrier of electromagnetic interaction by an incredible 8 quantum levels which means that its manifestation in any form from the domain of the Physical World – is impossible. However, the shown hierarchy of "Areas of Existence" and "Energy Layers of Being" (Figure 1.) indicates a possible experimental verification of such "unmanifested" phenomena – indirectly – through the "transitional_matter-spirit_area", i.e. the "*Astral World*" – or more precisely through the sensations of (our) "*Astral Double*".

In essence, the basic problem of considering spiritual concepts, phenomena and processes is actually the lack of appropriate terms for phenomena that are completely inaccessible to our sensory experience (in physical sense) and theoretical and experimental science, so that "light" for example - as a very often used

[10] Quintessence, or the fifth essence, in medieval cosmology and science, the fifth element that fills the universe beyond the terrestrial sphere. In physics, Quintessence is a hypothetical form of dark energy, postulated to explain the accelerating expansion of the universe.

[11] Torsion Field Detection System, https://torsionfielddetector.com/

term to describe some "primordial substrate" (everything is light...) can be accepted only conditionally, as the lowest form of "Fohat" - that is, the "primordial light", the primordial cosmic substance and the "(most) primitive" product of its differentiation into appropriate forms on different Planes of existence in the manifested universe.

Considering the above - direct experimental proof of the real existence of the "energetic multi-layeredness" of beings (as well as the entire Absolute Reality) is technically impossible in the sense of today's understanding of the concept of materiality - but this very "energetic multi-layeredness" of us as beings enables us to use the "subtler vehicles" of our soul and communicate with the "*spiritual aspect*" of Absolute Reality through our "*astral senses*", which REALLY exist – and which is verified by numerous, well-argued experiences of people who, due to various circumstances, found themselves in altered states of consciousness - most often "on the border of life and death".

There are numerous testimonies about this, mainly from people who have "taken a little peek into the other side", but also from doctors, neuroscientists, whose experiences indicate the undeniable complexity of man and in fact the real existence of the "soul" as a higher form of consciousness intertwined with our mind as our physical, "lower-dimensional" aspect.

This is also supported by the well-argued experiences of Dr. Michael Egnor, a practicing neurosurgeon, neuroscientist and professor of neurosurgery at Stony Brook University. In an episode of Dr. Frank Turek's podcast: "Scientific Evidence for the Soul with Neurosurgeon Dr. Michael Egnor"[12] from June 27, 2025. they discuss whether there is scientific evidence for the existence of the soul. In his new book, "The Immortal Mind: A Neurosurgeon's Case for the Existence of the Soul,"[13] co-authored with Denise O'Leary, Dr. Egnor draws on over 7,000 brain surgeries and decades of experience to challenge the popular materialistic view of the human being. In this podcast, Dr. Egnor and Dr. Turek discuss the following questions:

How did Dr. Egnor's personal spiritual experience with the birth of his son change his worldview?
Is there scientific evidence for the existence of the soul?
Is there a difference between the mind and the brain?
What do conjoined twins and patients with missing parts of the brain reveal about consciousness?
How are verifiable near-death experiences evidence for the existence of the soul?
Why do most neuroscientists still hold on tightly to materialism despite evidence to the contrary?

Podcast summary "Scientific Evidence for the Soul with Neurosurgeon Dr. Michael Egnor"

Dr. Turek:

… I think the story in your book is fascinating because you started out as an atheist and a materialist. You were a neurosurgeon. What woke you up from materialism?

Dr. Egnor:

I think the Lord woke me up from materialism. I grew up in a somewhat atheistic environment and I always respected Christianity. I thought it was a wonderful story and that Christians were really nice people but that it was just a pleasant myth. I fell in love with science and neuroscience and went to biochemistry and then to medical school and decided to become a neurosurgeon. While I was doing neurosurgery I discovered that the things I was seeing in patients who had brain diseases didn't quite fit the materialistic perspective in the textbooks. It got me thinking, and many other things in my life moved me towards Christ.

Dr. Turek:

It was so fascinating that you actually had a spiritual experience when your younger son was born. Can you tell our audience about that, what happened?

Dr. Egnor:

Of course. I would get these things that I called hauntings[14] messages, which were episodes where I would just start thinking, well, what am I doing here? Where did I come from? Where am I going? You get so caught up in your daily life that I felt like I was missing the big question. And I didn't have any answers to that question. So while this was going through my head, my youngest son was born. My wife and I both noticed that as a baby wasn't very good at making eye contact. And I was afraid that he was autistic, and that thought that he wasn't going to connect with me was really scary to me. So we took him to some specialists, and they looked at him. They said they couldn't be sure. And when he was about six months old, I was outside the Catholic hospital, where I was doing a patient assessment late at night. And as I was leaving the hospital, I

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[12] Scientific Evidence for the Soul with Neurosurgeon Dr. Michael Egnor, https://crossexamined.org/wp-content/uploads/2025/06/6.27-Podcast-Scientific-Evidence-for-the-Soul.pdf

[13] The Immortal Mind Michael Egnor, https://www.amazon.com/

[14] "Hauntings" - supernatural phenomena involving reported apparitions, sounds, or feelings associated with ghosts, apparitions, or demons in specific locations, often interpreted as souls unable to leave Earth.

was having a really rough emotional time. So I stopped by the hospital chapel, stood in front of the altar and prayed. And I said:

"Lord, I don't know if you exist. I doubt you do. But if you do, this is something I can't bear. I can't have a child separated from me like this. It's something I don't know I can bear."

‘’And I heard a voice. The only time in my life I heard a voice. And the voice said:

"But that's what you do to me."

And I collapsed. I said, *"Well, I won't do that to you anymore."* And so, the next day I called the church and said that I needed to be baptized as soon as possible. And so, a few days later it was my son's six-month birthday and I came home from work, and he was completely normal, looking into my eyes, smiling, a normal baby.

So I realized that the Lord was showing me what I was doing to Him and that He wanted me to be closer to Him. So for many years I have been trying to get closer to Him and to help people see that Christ is the answer. Christ is the way.

Dr. Turek:

Your new paper is called "The Immortal Mind: A Neurosurgeon's Argument for the Existence of the Soul." In it you start talking about how people who, you might think, are missing part of their brains, could not function. But you found that that is not the case. Can you clarify that for us here?

Dr. Egnor:

The medical textbooks that I studied described the brain as if it were a computer. And they were all a little bit materialistic. I had patients who were missing large parts of their brains but many of them were in pretty good shape. I had a little girl who was born without about two-thirds of her brain. And the rest of her head was mostly water.

And I told her family that I didn't think she was going to be okay. And I followed her as she grew up. She's in her twenties now, and she's a perfectly normal person. She's actually quite bright. And I have a lot of patients like that. That doesn't mean that everyone who has a brain problem is going to be fine, but there are a lot of people who are fine. And that really hit me. I was operating on a woman at one point who had a brain tumor in her left frontal lobe. And we had to do it while she was awake, which we do occasionally. We use local anesthesia, so there's no pain. And I had to map the surface of her brain to find out where her speech region was because the tumor was very close to it. I had to remove the part of her brain where the tumor was. And I was talking to her while I was doing that, and it was a surreal experience. I mean, I'm taking out a big part of the left frontal lobe of her brain while I'm talking to her about the weather, and her family, and the food in the hospital cafeteria, and so on. And it occurred to me that none of the textbooks said anything about that.

The textbook presented it as if the brain was just a computer. And obviously, if you take away a lot of the computer, it won't work very well. But she was doing just fine. And so I realized from that, and from a lot of research in the medical literature, that there's a part of our mind that's not in the brain, that we have souls. And there's an immaterial aspect of us.

Dr. Turek:

That's so fascinating. And in your book, you go through a few of these cases, but you also point out that there are certain parts of the brain that, if you interfered with it in any way, you would create some kind of disability. Why is that?

Dr. Egnor:

About half of the brain is what we would call the eloquent brain. And the eloquent brain means the parts of the brain that you really need. And if there's any damage to them, you get serious problems. You can have a stroke, a brain injury, things like that. But there are other parts, parts of the brain, about half of the brain, that are not eloquent at all. And which can be damaged or removed without any significant impact on a person's life. You can even cut a person's brain in half, which is sometimes done surgically to treat seizures.

And people are pretty normal afterwards. And there's been a lot of research done on that. So the brain is not like a computer in many ways. There's a part of the mind that really fits the soul model better than the computer model.

Dr. Turek:

Some of the evidence that humans have a soul was discovered through surgeries that other neurosurgeons did that you included in your book as the research of one of the pioneers in neuroscience. Can you analyze what this gentleman did?

Dr. Egnor:

Of course. That's the work of a pioneer in neuroscience, Dr. Wilder Penfield, probably the greatest neuroscientist in the neurosurgical profession. He worked in the mid-20th century and he was fascinated by

epilepsy. He was a pioneer in the surgical treatment of epilepsy. He developed brain surgery while they were awake, because he had to test their brains and figure out exactly where the different functions of the brain were.

And then he would find the part of the brain that was causing the seizure and he would remove that part so that the patient wouldn't have any more seizures. And he's really responsible for most of what we know about brain maps. If you look at textbooks on brain anatomy, you'll see that there are parts of the brain that control movement, speech, and sensation, and so on. And a lot of that work was Penfield's work. And he started his career as a materialist. And he believed that everything we do in the mind comes from the brain. And as he continued his career and worked for about 40 years, he really changed his perspective. And he became a dualist. And he believed that there was a part of the mind that didn't come from the brain. And he wrote a book called "The Mystery of the Mind." at the end of his career where he explained all of this. He found, for example, that when he mapped the surface of the brain, and stimulated it with a small electrical current, he could induce four different kinds of things when he stimulated the brain. He could induce movement. The patient's arm or leg would move. He could induce sensations like flashes of light or tingling on the skin and so on. He could induce memories. If he touched the temporal lobe in certain places, people would have memories of when they were kids with their mom or something. And he could induce emotions in certain parts of the brain. But he noticed something very strange, and it just amazed him, which is that he couldn't induce any abstract thought anywhere in the brain. He couldn't induce any kind of reasoning. People didn't have any logic. He couldn't induce mathematics or anything like that. Many kinds of thoughts didn't seem to come from the brain. He couldn't find them. And, finally, he said, Well, the most reasonable scientific explanation for this is that this kind of thinking doesn't come from the brain. That there's an aspect of the mind that's not in the brain.

He also found that he couldn't induce free will from the brain.

During surgery on people who were under surgical drapes and couldn't see what he was doing, he would touch the appropriate area of the brain and move their hand. But occasionally he would also ask them to move their hand voluntarily. And when their hand moved, he would ask them, "Did you do that or did I do that?" And they were always right. They were never wrong. And he said that he couldn't find any part of the brain that would make them think that they had freely wanted to move their hand.

He said, "I couldn't find a center of will anywhere." So he ended up believing that the ability to think abstractly and the ability to have free will didn't come from the brain. They were part of the soul, not part of the brain. So the same thing that I've seen in my practice, that there's a gap between what's going on in the mind and soul and what's going on in the brain, he saw the same thing. So his work is fascinating and pioneering.

Dr. Turek:

Is he, Mike, also the one who cut the brain in half?

Dr. Egnor:

No. That's what a number of neurosurgeons have done since the 1940s. One of them is Dr. Roger Sperry, a neuroscientist who worked in the mid-20th century, who actually won a Nobel Prize for his work on that. There are certain types of seizures, relatively rare, that start as a tiny focal point on one side of the brain and then jump to the other hemisphere of the brain through a big bundle of fibers called the *corpus callosum*, which is about the size of your palm. And that would cause a big seizure. It was discovered in the 1940s that if you cut the *corpus callosum*, it would prevent that kind of seizure and allow these people to live a much better life, and postoperatively these people are really normal people. Their cerebral hemispheres are almost completely separated, but they feel like one person.

They don't become two people. They're not two centers of consciousness. They're incredibly normal. So Roger Sperry, this neuroscientist, studied them in great detail and found ways to present images to each hemisphere independently. And he found some small perceptual abnormalities in these people. They're very subtle. It was found that the splitting of the brain divides some aspects of our perception, such as our visual perception, but it doesn't divide consciousness. It doesn't divide our sense of self. It doesn't divide our ability to think abstractly. All of that remains unique, which implies that there's an aspect of the mind, which is the soul, that can't be divided with a knife.

This is fascinating work. Dr. Alice Cronin at MIT did it too. She showed patients with a split brain in one hemisphere one image and in the other hemisphere three images and asked the person to match which of those three images conceptually corresponded to the image in the opposite hemisphere.

For example, she showed one hemisphere a picture of an artist's palette and in the other hemisphere pictures of a violin, a toilet brush and a light bulb. When asked which of the three pictures matched the other picture, most people chose the violin because both the artist's palette and the violin are artistic things. But

there is no part of the patient's brain that has seen both sets of pictures. One hemisphere sees the artist's palette. One hemisphere sees the violin. But no part of the brain sees both. **But people can connect them.** People say, oh, those two match. So the question is, what part of the person's mind is able to match those two things? Because it's not the brain. The brain can't see both. One part of the brain sees one thing, the other part of the brain sees another. They're no longer connected.

So that implies that there's an aspect of the mind that's not material, which is part of the soul, that can integrate these things, which are coming from different regions of the brain that are no longer connected.

Dr. Turek:

So, with our materialistic way of thinking, I'm going to ask you a question about a category error now, Dr. Egnor, which is, where is the mind?

Dr. Egnor:

Well, first of all, the concept of the mind is a fairly modern concept. Classical philosophers thought in terms of the *soul*. And what I think is the most reasonable, most accurate way of understanding what the *soul* is, is Thomas Aquinas's way of understanding, which is basically Aristotle's, which is that the soul is not some ghostly, semi-transparent thing that looks like you, but you can see through it, things like that. The soul is simply everything that we do that makes us alive. So our soul is the set of activities that make us living human beings. So my ability to speak is part of my soul. My heartbeat is part of my soul. My breathing is part of my soul. My vision is part of my soul. And the mind, as we understand it now, is really just a few of those powers. That is, **the mind is the ability to perceive, to move, to remember, to think abstractly.**

And some of those powers are connected to the brain in very narrow ways. But **other powers like intellect and free will are not tightly connected to the brain.** And I think that's the way the soul works, and that's the way Thomas Aquinas thought the soul worked.

Dr. Turek:

Yes, a man who lived from about 1224 to about 1274, so he lived for 50 years and wrote as many books as there are probably on my shelf right now, and he was a remarkable intellect who took a lot of what Aristotle said. How do you think someone like that had a prediction almost a thousand years ago? Did he have some kind of inspiration?

Dr. Egnor:

Well, part of his inspiration was Aristotle as well as the Bible. He was a Dominican friar and he was a devout man, and he obviously spent many, many hours in prayer. And I believe that the Lord inspired him. And I'm just amazed at the accuracy of what he said. And I encouraged my friends and colleagues in neuroscience to abandon the materialist perspective and go back to Aquinas, and go back to Aristotle, because they got a lot of things right.

Dr. Turek:

Don't your colleagues see the self-defeating problem with materialism? That they shouldn't even believe what they think - if materialism is true?

Dr. Egnor:

They don't think that deeply. I don't want to belittle my colleagues, but neuroscience is a technical business where you study neurons, MRI scans, and so on. And there's not a lot of deep philosophy there. But you cannot understand these things unless you have a philosophical foundation.

Dr. Turek:

Yes. You need a philosophical basis because science doesn't say anything. Would you like to comment on that.

Dr. Egnor:

Yes, Roger Scruton, I think he passed away recently, was a wonderful philosopher, and he gave a commentary on neuroscience and a paraphrase that I think gets to the heart of a lot of the interpretive problems that we face in neuroscience. Dr. Scruton said that neuroscience is a vast treasure trove of answers without a memory of the questions. That is, we have to be very careful about what we look for and how we look at our science from a philosophical perspective, or we're just going to keep getting misinterpretations of what we find.

Werner Heisenberg, the famous physicist who was instrumental in the development of quantum mechanics about 100 years ago, had a profound insight when he said that what we observe is not nature itself, but nature exposed to our mode of inquiry. So when neuroscience is studied as if the mind is just a material product of the brain, then it looks as if the mind is a material product of the brain.

But that's an artifact of the way scientists study it. If scientists open their minds to the existence of the soul, science becomes a much better science, and the answers become much clearer.

Dr. Turek:

I find it fascinating that some neuroscientists assume materialism. But when they do that, in order to find that materialism is true, they would have to assume that it's false. Because for all the data they get from their experiments, they assume that they should have the freedom to follow the evidence where it led. But they don't have that freedom if materialism is true. That's why I asked you earlier, don't they see that you can't prove materialism if you're a meat robot, if you're just a molecular machine.

Dr. Egnor:

Exactly. Materialism is a self-refuting claim. And if what materialists are basically telling people is to believe that they're meat robots, and I don't care what a meat robot thinks about anything. So, yeah. That's just a crazy thing. That's a crazy thing.

Dr. Turek:

In the book "Immortal Mind" you also talk about conjoined twins. How does this show that materialism is not true and that we have a *soul* or a mind?

Dr. Egnor:

It's fascinating. And again, it shows how beautifully the Thomistic understanding of the soul applies to modern neuroscience. Siamese twins are quite rare. And even rarer are twins who are conjoined at the head. And there are a few of them in the world, and they share some parts of their brains.

And probably the most famous of them are Krista and Tatiana Hogan, who were born basically conjoined at the head. And they share a connection between their brains. And they've been studied in quite some detail. For example, they can see through each other's eyes. They can feel each other's skin. If a mother touches one child's leg, the other child knows that the other child's leg is touching. And they share some memories. But the interesting thing is that they are completely different people. That is, they have different personalities, they have different opinions about things.

Clearly, I think what we're seeing is that there are two different souls, two different human beings who share some mental abilities, but they don't share all of their mental abilities. They're still completely different, and that's a fascinating thing.

Dr. Turek:

You gave a very concise presentation at the Discovery Institute scientific conference in February 2025 in Dallas. It's a conference on science and faith. And you put up the slide that we have on the screen right now. You said this. **The brain is the organ of movement, perception, memory, and emotion. There is no organ of intellect and will.** Please comment on that.

Dr. Egnor:

Yes, that's a really nice summary of Thomistic psychology, St. Thomas's understanding of the soul. And neuroscience really demonstrates that. **The brain is an organ just like any other organ. That is, the heart has its function - it pumps blood. The kidneys have its function - it produces urine. Each organ does its own thing. The brain is an organ. It's a piece of meat. And it actually does five things. One thing it does is regulate homeostasis, which means it keeps our blood pressure normal, it keeps our heart rate normal, things like that. It allows us to move. It allows us to have sensations. It allows us to have memories and to have emotions.**

But <u>neuroscience makes it clear that intellect, the ability to reason, to think abstractly, and to free will, do not come from the brain.</u> They do not come from any meat. They are not from organs. They are powers of our soul. But these powers of our soul are immaterial. And because they are immaterial, they are spiritual. We have spiritual souls. And because they are immaterial, they also cannot die. That is, things that are not matter cannot disintegrate at the moment of death. So that points to the immortality of our souls, which I think has also been proven by neuroscience.

Dr. Turek:

So how, then, if the brain is not the organ of intellect, how is it possible that people who have brain injuries have problems expressing themselves or thinking, if they do? How does that work?

Dr. Egnor:

It has to do with the difference between necessity and sufficiency. When you see the correlation between, for example, the brain and exercise, say, the brain and exercise of vision. You might ask, first of all, is the brain necessary for the normal exercise of vision?

The answer is yes. If your brain is not working properly, you can have vision problems. Is it enough for vision? And the answer is also yes, which means that if you have a good brain, you can see.

With intellect and will - is the brain necessary for the normal exercise of intellect and will? Yes. Exactly. I mean, if you drink too much alcohol, your will will not be the same as when you are sober. And if you get hit in the head with a bat, your intellect will not be the same as when you are sober. But is the brain sufficient for intellect and will? There is a lot of neuroscientific evidence that is not positive. That is, in a sense, the brain allows us to exercise our intellect and will normally. But intellect and will do not come from the brain.

Dr. Turek:

I think you found that in the part of the book where you talked about people who are in a deep coma, a vegetative state. Can you describe that, Dr. Engor?

Dr. Engor:

Yes, it is a fascinating piece of work. This groundbreaking piece of work. It was originally done by Dr. Adrian Owen, a neuroscientist in Cambridge, England, about 20 years ago. There's a specific type of severe brain damage called a persistent vegetative state, which is actually deeper than a coma, meaning that the medical profession believed that this was a condition where a person had such extensive brain damage that they had no mind at all. This person was just a body, just a shell. And that's just one step above brain death. What Dr. Owen did with the patient that I'm going to describe now has been done on many other patients. He put her in an MRI and did something called functional MRI, which can show you what's going on inside the brain while the person is thinking and doing things. He asked her questions like: imagine playing tennis. Imagine walking around a room. And he found that parts of her very severely damaged brain lit up in certain patterns.

He put normal people in a machine and did the same thing, and the same areas lit up. It was as if she understood what he was saying. And then he scrambled the words so that the same sounds were coming into her ears, but they didn't make sense, and nothing lit up. So he showed that she understood what he was saying even in the deepest level of coma. And other people have studied this. And they've found that you can talk to people in a persistent vegetative state. You can talk about their family. They can tell you things about what happened in their lives.

There are people who can do a little bit of math in a persistent vegetative state using this imaging technique. So what this research shows us is that even though in these patients, the brain is massively damaged, almost destroyed - the ability to think abstractly, the ability to use reason, to form concepts - remains.

Dr. Turek:

So, while their lack of brain may affect their movement, perception, memory, and emotions - their intellect and will are not affected as much.

Dr. Egnor:

It seems so. That's always been a question I've had about persistent vegetative states. When your brain is massively damaged, you can't communicate. You can't speak. You can't move.

So how do we know what's going on in the mind? Because the only way a person knows what's going on in another person's mind is through behavior anyway. And brain damage damages behavior. And what Dr. Owen has shown is that the mind, in many cases, somehow continues to function even when behavior is damaged.

Dr. Turek:

You made the point that you can only know what someone is thinking by telling you. How does someone in a vegetative state tell you what they're thinking?

Dr. Egnor:

That's a great question. There's a technique called functional magnetic resonance imaging, and that's where you go into an MRI machine. And as you think and do things, the blood flow in your brain in different regions changes and shifts. And that change in blood flow seems to correspond to what you're thinking. And so it can be used as a research tool. It's actually used occasionally in clinical neurosurgery to help map the brain if a person needs brain surgery. And we need a better understanding of the anatomy of the brain. So people in the deepest levels of coma, persistent vegetative state, can be studied using functional magnetic resonance imaging. And what it can show is that despite the fact that their brains are massively damaged, the patterns that show up on the scan can show that people are capable of very sophisticated levels of thinking even in the presence of massive brain damage. Very often, not always, but very often.

Dr. Turek:

Yes. So you, I remember you saying in the presentation, you could say, what is six plus nine? And when you get the answer 15 their brain lights up.

Dr. Egnor:

Exactly.

Dr. Turek:

So they communicate and they know what you said. So would you agree that if you're visiting someone who's in a coma or in a vegetative state, you should talk to them?

Dr. Egnor:

Oh, yes. I tell families all the time that that's very important. And the nurses who work in intensive care units know all this, that when you're in a room with someone who's in a coma, you have to be careful what you say. You shouldn't say things that are upsetting or frightening to the person because it can change their vital signs. Their heart rate goes up. People react.

Dr. Turek:

So, Mike, is it fair to say, given the research that you've done, that someone who says they have dementia might have a memory problem? Which, as you've discovered, is part of the brain. And yet their mind might still be functioning properly. Is that a fair statement or not?

Dr. Egnor:

Yes, I think there's certainly evidence to suggest that, particularly with a phenomenon called paradoxical lucidity, which is actually quite common. Where people in the late stages of Alzheimer's have periods of 30 or 40 minutes, where they just wake up and can be very much like their old selves. They're quite lucid, fully aware of everything, and then they fall back down. And that's very, very well documented.

My colleague at Stony Brook, Dr. Stephen Post, actually wrote a book about this. And so the lights are on, I think, more than we realize in patients who have severe dementia. Which is, of course, a good reason to always treat people who have severe dementia in a compassionate and humane way, because they often understand a lot.

Dr. Turek:

But sometimes the unpredictable behavior is more a result of physical damage to their brain than their mind. Is that a fair statement?

Dr. Egnor:

Yes. And this separation of certain aspects of the mind from aspects of the brain comes up over and over again in neuroscience. Obviously, a severe problem with the brain can affect the way you express yourself. But there's a lot of evidence that in many cases there's a much more functional mind behind the way the brain works.

Dr. Turek:

Tell us a little bit about near-death experiences, because you have a section in the book about that. How does this show that the brain and the mind are not the same?

Dr. Egnor:

Near-death experiences are quite common. At least 9 million Americans have had some kind of near-death or out-of-body experience. That's pretty well established.

And about 20 percent of those experiences involve very precise perceptions that occur during times when the brain is not functioning. Probably the most famous near-death experience was with a woman named Pam Reynolds, who had an aneurysm at the base of her brain and required a very radical type of brain surgery to repair the aneurysm, called a standstill procedure.

This was done in Phoenix by Dr. Robert Spetzler, a neurosurgeon there who had specialized in this back in 1991. And what Spetzler had to do was cool her body in the operating room under general anesthesia to about 15 degrees Celsius to protect her brain. Then put her on a heart-lung machine, and then stop her heart and stop the blood flow to her brain. Then tilt the operating table up so that the blood could drain out of her brain, and then repair the aneurysm. The aneurysm was in a blood vessel, and he had to repair the blood vessel, open it and repair it, without blood flowing through it. He had about 30 minutes before he would have permanent brain damage. And he performed the operation.

The surgery worked very well. She was carefully tested. They monitored her brain waves and she was clearly completely brain dead. I mean, there wasn't even any blood in her brain. Her heart wasn't beating. And after the surgery, she told Dr. Spetzler that she watched the whole surgery. She said that as soon as her heart stopped beating, she felt a pop and felt herself leaving her body. She rose up to the ceiling of the operating room, over Spetzler's shoulder, and watched him operate on her. She described his surgical instruments in detail. She described his conversations word for word that he had. She described what the other doctors said and did during the surgery. She knew the intimate details of the surgery. Then she said she went down into the tunnel. At the other end of the tunnel, she saw deceased relatives. They told her that she had to go back and raise her children. She had three children. She couldn't stay on the other side. She went back into the tunnel.

And she said that coming back into her body was like jumping into a pool of ice water, which is true because her body temperature was 15 degrees Celsius.

So she's a very well-documented case of near-death experiences. And people who have near-death experiences have these extraordinary things happen to them. And when I've talked to skeptics about it - and there are a lot of materialists who are skeptical about the reality of these experiences, I point out that there are four aspects of near-death experiences that a skeptic has to explain.

One is that people who have these experiences have crystal clear thoughts. Very detailed, very high-level thoughts that are not characteristic of someone who has a dying brain. Second, that they very often have out-of-body experiences that occur when their brain is not working. That is, when their heart stops, their brain is not working, but they can see what's going on. They see details around them. They actually say that their perceptions are more accurate, more comprehensive than when they were in their body. Also, something that really fascinates me is that when people go down the tunnel and they meet people at the other end of the tunnel - as far as I know, in every recorded case, the people they meet are dead. That is, you don't meet people at the other end of the tunnel who are alive. It's not like wishful thinking - like you want to see your wife and you see her at the other end to comfort you, but she's still alive. There have been multiple reports of people seeing people at the other end of the tunnel who are dead and didn't know they were dead. People who have had someone who has passed away and didn't know they had passed away, but they met them in the tunnel.

And near-death experiences are transformative because they really do transform people's lives. So I challenge skeptics with these four characteristics of near-death experiences because I think, at least for a certain number of people, that these experiences are very real and indicate that the *soul* is not the same as the body.

Dr. Turek:

Can you summarize that for us and give us a personal impact of this on our viewers and listeners?

Dr. Egnor:

Yes, I think it's very important to understand that we have immortal *souls*, that there is an aspect of us that is spiritual. And the human *soul* is a *spirit*, and the human *spirit* is a *soul*. We are truly spiritual beings that are embodied. And that means that it's not just a scientific or philosophical observation.

It's a very practical thing. It means, for example, that <u>everything we do has reverberations in eternity. That we are eternal beings, and the people we deal with are eternal beings. And everything we do matters. Things don't go away when we die, that we continue to live.</u>

And it's important that we live this life the way we are destined to live this life. And I think that the way we are destined to live this life is the way that God intended for us to live this life. And that also tells us a lot about the sanctuary sanctity of human life. That life begins with the fertilization of a sperm and an egg, and that even a tiny embryo has a *soul*. And that's the same soul that we have when we grow up. It just has different possibilities and different realities, but it's just as much a *soul* as the *soul* that we have.

And that means we have to respect the lives of children in the womb, respect the children lives of handicapped people, respect the lives of people at the end of their lives. And that life is sacred, because we're dealing with spiritual *souls*. It tells us that we have to respect people of different races and ethnicities because there's no such thing as a white *soul*, a black *soul*, or a Hispanic *soul*.

We're all human beings. And it tells us that, I think, we need to make peace with God. We need to get to know our Lord and our Creator, because we're going to spend eternity with him.

Dr. Turek:

Fascinating, Mike. Thank you so much for being on the show and for this book, "The Immortal Mind."

Dr. Egnor:

Thank you, Dr. Turek.

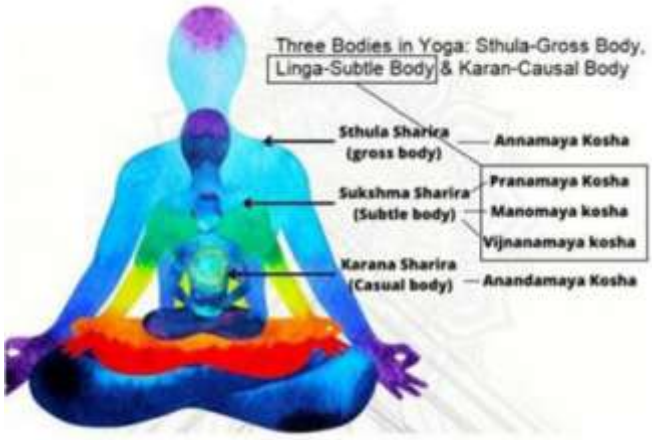
Dr. Turek:

That's Dr. Michael Egnor. You can also see his work at the Discovery Institute. There's a section there called "Mind Matter News." Check it out. There are a few podcasts and blogs there. Also get the book, "The Immortal Mind: A Neurosurgeon's Case for the Existence of the Soul." Give it to someone who is scientifically minded. They'll be very interested. Thanks, Dr. Egnor. See you back here next time. God bless you.

Conclusion

Research by Dr. Michael Egnor and numerous other experts in the field of neurology irrefutably proves that man is a very complex and undoubtedly energetically multi-layered being. This energy matrix is described

from various aspects in the work “Spirit, Soul, Body”[15] where the unification of science and spirituality enables the understanding of “sub-photon” – phenomena completely inaccessible to science from the spiritual aspect of the Absolute Reality which is undoubtedly multi-dimensional. The agreement with the scientific research of modern neurologists is obvious.



According to the teachings of Vedanta (one of the schools of Hindu philosophy), each of us has energy layers or sheaths known as "Koshas" that extend from the periphery of the body to the center of the self: the embodied soul. Each layer represents an aspect of our being, so we have[16]:

1. Annamaya Kosha – physical body is made of the food we consume. Due to the limitations of the senses, the physical body usually misleads the human being and leads him to ignorance. Most human beings stop their awareness and understanding of Reality at this level. The way to improve this kosha is to direct your attention beyond the physical dimension, that is, to become aware of your own internal processes. Once we start to be aware of our body, there is a feeling of greater presence in the present moment (G.M: P.D. Uspensky – living consciously).

2. Pranamaya Kosha - energy body. Prana or Chi moves through the body in a network of energy channels. It controls the movement of blood, fluids, digestion, respiratory system, etc. Holding the mind and body together, this vital force is essential in maintaining the function of the heart and lungs. When it ceases to function, the physical body can no longer perform its operations. Conscious breathing, alternating nostril breathing or abdominal breathing, can enhance the flow of prana in the system and harmonize the energy body. Breath is therefore the true sign of life. It is the life force and it determines how long we will live.

3. Manomaya Kosha - mental body it is composed of thought processes, feelings, actions and everyday sensory impulses and stimulations. This body guides our instinctive impulses and produces individual desires. Every night when we go to sleep, the Manomaya Kosha temporarily shuts down and regenerates. Free and positive thoughts promote the functioning of this kosha, while those that are not in accordance with our nature or negative thoughts, deplete energy.

4. Vijnanamaya Kosha - body of wisdom - Within the mental layer, made up of thought waves, there is a layer of wisdom. It has the same form as the mental body but is based on faith, righteousness and truth (clarity). Wisdom means a life of selfless service. This layer is composed of intuition, awareness, higher intellect when the being ceases to be identified with thoughts and becomes a witness of thoughts and other processes that can be observed. Instead of direct feelings and instinctive action, there is a selection of feelings and deliberate action. The body of wisdom allows us to step back from the current situation and see it from a broader perspective and sense of inner knowing that comes from this body. A being that does not operate from this level does not know how to make decisions, lacks creativity and has a weak sense of judgment. The practice of speaking the truth, studying one's self, devotion to God or selfless service, help to purify this layer.

5. Anandamaya Kosha – body of bliss – has the same form as the previous bodies but with joy as the head, pleasure as the right hand and enjoyment as the left. Bliss is the heart and Brahman is the foundation. The first layer after the True Self, i.e. the Center of Consciousness, is the body of bliss. It is the awareness of being as a whole and integrated being, as we are. Happiness and joy are experientially experienced in states of deep meditation as a natural state of being. It is the final layer that stands between the individual

[15] "Spirit, soul, body", http://users.beotel.net/~gmarjanovic/DuhDusaTelo_e.pdf
[16] The 5 Koshas: What They Mean in Eastern Philosophy, https://www.healthline.com/health/mental-health/koshas

consciousness and the Universal Unity, and in order to become aware of this layer of the self and deeper knowledge, detachment and consecration are necessary.

Considering the assumptions of Model[3], it is clear that in the process of evolution – growth and development, of spiritual phenomena into material and vice versa – involution – the process of returning material forms to their original, spiritual form, their structural matrix always remains the same – as sevenfold-nested (inserted one inside the other) material-spiritual phenomena. From the parameters associated with the specific "Stable Objects" of Unity, it is quite clear that ones "bottom right" are "inside" those "top left" – which unequivocally confirms the generally accepted ontology of being according to which man is the unity of the physical body, *soul* and *spirit* – where: "*Spirit* (k+26) is in the soul (k+16), *soul* is in the body (k=0) and body is in the world (k<=-8)" – as Bishop Nikolaj Velimirović said[17]. Therefore, the QED Model offers us both the specific positions of these phenomena in the "Energy-Space Diagram" (Figure 1) and the corresponding physical parameters.

In his book "The Immortal Mind: A Neurosurgeon's Argument for the Existence of the Soul," Dr. Michael Egnor tells us:

The brain is an organ of movement, perception, memory, and emotion. There is no organ of intellect or will.

The brain is an organ just like any other organ. The heart has a function - it pumps blood. The kidneys have a function - they produce urine. Each organ does its own thing. The brain is also an organ that keeps blood pressure normal, keeps the heartbeat normal, and so on. It allows us to move, to have sensations, to have memories, and to have emotions.

But neuroscience makes it clear that intellect, the ability to reason, to think abstractly, and free will, do not come from the brain. They do not come from any meat. They do not come from an organ. They are powers of our *soul*. But these powers of our *soul* are immaterial. And because they are immaterial, they are *spiritual*. We have *spiritual souls*. And because they are immaterial, they cannot die. That is, things that are not matter cannot disintegrate at the moment of death. So that points to the immortality of our *souls*, which I think is also proven by neuroscience.

So - the materialists are right - the physical body is mortal. However, the views of modern neuroscience speak in favor of many religions and philosophical teachings – that man is a much more complex being – who also has a *soul* that is (from our perspective) immortal. However – the very concept of immortality is debatable. For example, in Platonic and Neoplatonic traditions, immortality is rather perceived as timelessness, where the goal of a wise man is to live outside of time, not to live eternally. And this is completely consistent with the postulates of QEDM …

However – science must be improved step by step. That is why today there is a conflict with those who do not understand this "energetic multi-layering" of the world in which we live and who seek to limit the progress of science only to the material plane. But the good news is that divine consciousness, which is all-that-is, cannot make mistakes, because then it would not be what it is. So - time, "which flows", will make us overcome the insights and laws of living on the physical plane, which is governed by the law of linear time - and reach more advanced knowledge - knowledge of the past and the future, just as Nikola Tesla said:

"The day science begins to study non-material phenomena (higher dimensions of nature), it will achieve more in a decade than in all the previous centuries of existence."

It is up to us to accept it …

In Belgrade, March 28, 2026

Goran Marjanović, B.Sc.

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[17] The spirit is in the soul, the soul in the body, the body in the world. The spirit is the mover of the soul, the soul is the mover of the body, and the body is the mover of other bodies. As the spirit is, so are the movements of the soul; as the soul is, so are the movements of the body. A good spirit moves the soul to good, and the body fulfills the will of the soul. An evil spirit moves the soul to evil; and again the body fulfills the will of the soul. Man and son of man, may God fill your soul with His Spirit. For your Creator created you for this, to be filled with His Spirit, and so that through that Spirit and in that Spirit you would be one with Him and with all His children in heaven and on earth. Know and remember, man and son of man, whose spirit you are filled with, you are one with him: if with the Spirit of God – you are one with God, but if with the spirit of evil – you are one with the infernal adversary of God and your Father.
Source: Spiritual Lessons – Bishop Nikolaj Velimirovic