

Personal Construction of the “Ego”: A Prenatal Discovery of the Body

Dominique J. Persoons and Jette I. Bryde

ABSTRACT

For Sigmund Freud, founder of psychoanalysis, the Unconscious is characterized by the fact that it is born from the repression of impulses. For Carl Jung, on the other hand, the Unconscious is made up of everything that is not conscious. According to Jung: “It is inherent to reality and to the communication of the conscious with the Unconscious, and allows the becoming of the individual”. He called it “collective” because its pictorial manifestations, the archetypes, were common to all human beings. For 20 years he searched, with the physicist Wolfgang Pauli, for an extra-personal origin of the Unconscious, called “synchronicity”. The study of near-death experiences sheds new light on this question: the last image the dying man/woman sees would be himself a few weeks before his birth. The ego is believed to be built in the fetal stage around the discovery of the body, and to remain unchanged until brain death. Personalism would describe the fetus’ access to self-consciousness by discovering his body.

Keywords: Consciousness, Carl Jung, Ego, Near-Death Experience, Noosphere.

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I. INTRODUCTION

Carl Jung described the Collective Unconscious in 1919 (Jung, 1957; Frioux, 2005), as the deep part of the human Unconscious. He found that many Unconscious images (archetypes) were shared by all of humanity. The writer Joseph Campbell developed the concept of the monomyth, according to which all the myths of the world would tell essentially the same story, of which they would only be variations (Solinski, 2010) (Fig. 4). For 20 years (1930-1950) Jung and the physicist Wolfgang Pauli researched the nature of this so-called “collective”, i.e. non-individual, Unconscious. They assumed that it was of a metapsychic nature, perhaps quantum, naming it “synchronicity”, a term that is both psychic and physical.

II. IS THE UNCONSCIOUS METAPSYCHIC AND UNIVERSAL?

A. The Archetype

The archetype is a psychic process of the “objective psyche” (the psychic part that does not depend on the subject), linked to the collective Unconscious; this is why Jung classifies it within the “trans-personal” processes (Jung, 1957). He thinks that archetypes come from the most ancient instincts of the human psyche, and that they emerge from the phylogenesis of the living, and condition representations (Baudouin, 2002). We find these universal patterns inscribed in the myths, in the symbols and ideas of various religions or philosophies. Representing universal themes, at the source of all human questioning on its future or its nature, all the archetypes form in fact a “field of meanings” (a little like electrons exist within a physical field) gathering the totality of the human representations. Plato's World of Ideas largely influenced Jung. According to him, the archetype emerges from a non-place where synchronicity exists and reigns. He was also inspired by the “psychic unity of humanity” described by Adolf Bastian (Trautmann-Waller, 2004) in 1895, at the height of the “spirit” euphoria (Cuchet, 2007). Jung therefore rejected the hereditary character of the archetype (Bertin & Liard, 2005). He hypothesized that the animal feels the archetypes, an idea taken up by Jolande Jacobi (Jacobi, 1971).

B. The Synchronicity

Synchronicity is close to the entanglement of quantum matter (Harris, 2015) known by Schrödinger's theorem (Muller, 2022) on quantum superposition. Quantum entanglement follows from this, and means that the aspects of one particle of an entangled pair depend on the aspects of the other particle, whatever the distance between them or what lies between them. These elementary particles can be, for example,

electrons or photons, and an aspect can be the state in which they are, for example if they “turn” in one direction or another (Bohr, 1935). This theory was developed in the 1920s to 1930s. As early as 1930, Carl Jung and Wolfgang Pauli compared the synchronicity of thoughts with the entanglement of two particles, which implies that both authors believed that the collective Unconscious was not physiological, but metapsychic. On the other hand, some physicists have suggested that quantum correlations could be influenced by something outside the known physical world, such as a form of consciousness. Quantum consciousness is a theory that was proposed by the British physicist Sir Roger Penrose, known as the “Golden Orch” model (Derakhshani *et al.*, 2022). This model describes consciousness as a vibration in the structure of the universe, which our brain could decode. Quantum consciousness, or quantum mind, is a hypothesis according to which quantum phenomena are involved in the appearance of our consciousness. Matter and consciousness cannot be dissociated according to some theorists. This hypothesis is linked to the entanglement and superposition of states. In the early 1990s, American researchers Brenda Dunne, Robert Jahn and Roger Nelson (Nelson, 2017) used tunneling computers. These machines were quantum number generators, and would have been disturbed by the psychic activity of people. This discovery seemed to confirm the hypothesis that the collective Unconscious is external to the psyche itself since it was measurable at a distance. Furthermore, Carl Jung considered that the Unconscious had a phylogenetic nature called “geology of the mind”, which confirmed his extra-personal nature.

C. Collective Unconscious

However, this concept of the collective Unconscious has been criticized since its origin. The American psychiatrist Richard Noll (Noll, 1999), his main detractor, considers that Jung invented it to radically distinguish his theory from those of other psychoanalysts. For those in the Freudian tradition, the Jungian concept brings nothing in terms of metapsychic and therapeutic operability.

D. Another Origin of Consciousness

Another origin of consciousness has been evoked for several years by neurologists. It is based on the description of real facts. The first accounts of “imminent death” come from mountaineers in 1892 in “des Notizen über den Tod durch Absturz” (Notes on death caused by a fall), related by the Swiss geologist Albert Heim, in the Annals of the Swiss Alpine Club (Noll 1999 ; Greyson, 2015). He uses the term “imminent death” for a delirium associated with an exit from the body of 4 mountaineers caught by altitude sickness. Better known as “Near-Death Experience” used by the psychiatrist Raymond Moody in 1975, these accounts were strongly enriched by the work of the University Charité-Universitätsmedizin in Berlin. According to Lagercrantz & Changeux (2009) the experience of near-death is a paradox of extreme strangeness. Consciousness is a neurological creation acquired by the developing fetus (Kinseher, 2015).

The numerous receptor cells for mechanical stimulation are present over much of the skin surface, particularly in the face and perioral region, by 14 weeks' gestation. Electrophysiological work in the preterm infant shows that the somesthetic afferent pathways are functional up to the primary cortex at 25 weeks gestation (Granier-Deferre & Schaal p. 22).

This hypothesis offers the advantage of being simpler to understand, but it would still be necessary to explain why consciousness would appear “*ex nihilo*” in the 5th month of gestation. The aim of the present article is to formulate a theoretical hypothesis on the origin of fetal consciousness from the 5th month, which would explain the images restored during near-death experiences.

III. THE GENESIS OF THE PSYCHE, PROPRIOCEPTION

A. Definition

For Freud, the ego is “the representative of the outer world to the id”. In other words, the ego represents and enforces the reality-principle whereas the id is concerned only with the pleasure-principle. Whereas the ego is oriented towards perceptions in the real world, the id is oriented towards “internal” instincts. The term proprioception was proposed by Charles Scott Sherrington (Forest, 2004) in 1906. It seems to be observable in many animals (Sherrington, 1900). More recently, proprioception has been discovered in plants (Larousserie, 2012; Bastien *et al.*, 2013). Muscles, tendons, bones, joints (reactionary organs of the life of relation) have their own sensitive innervation. The receptors (notably neuromuscular spindles and neurotendinous organs) are called “proprioceptive elements”, because they react not to an excitation coming from the outside (like the exteroceptive elements of the five senses), but to an excitation coming from the organism itself. It is therefore a very deep sensitivity of the body to itself.

B. Given the Nature of Amniotic Sac

Given the nature of the amniotic sac, the external influxes are probably dampened, and consequently the first influxes felt by the fetus would be of endogenous origin. Proprioceptive nerve impulses provide the central nervous system with information, perceived or not by the consciousness, on the degree of muscle

tone or contraction or on the relative positions of the different segments of the body. This is how the body map, a key element in the genesis of consciousness, is developed. The first sensation felt by the fetus would be the position of its body, or more generally the awareness of having a body. The images obtained by ultrasound, show that the fetus is mobile and easily palpates its own body, including its cord with which it seems to play.

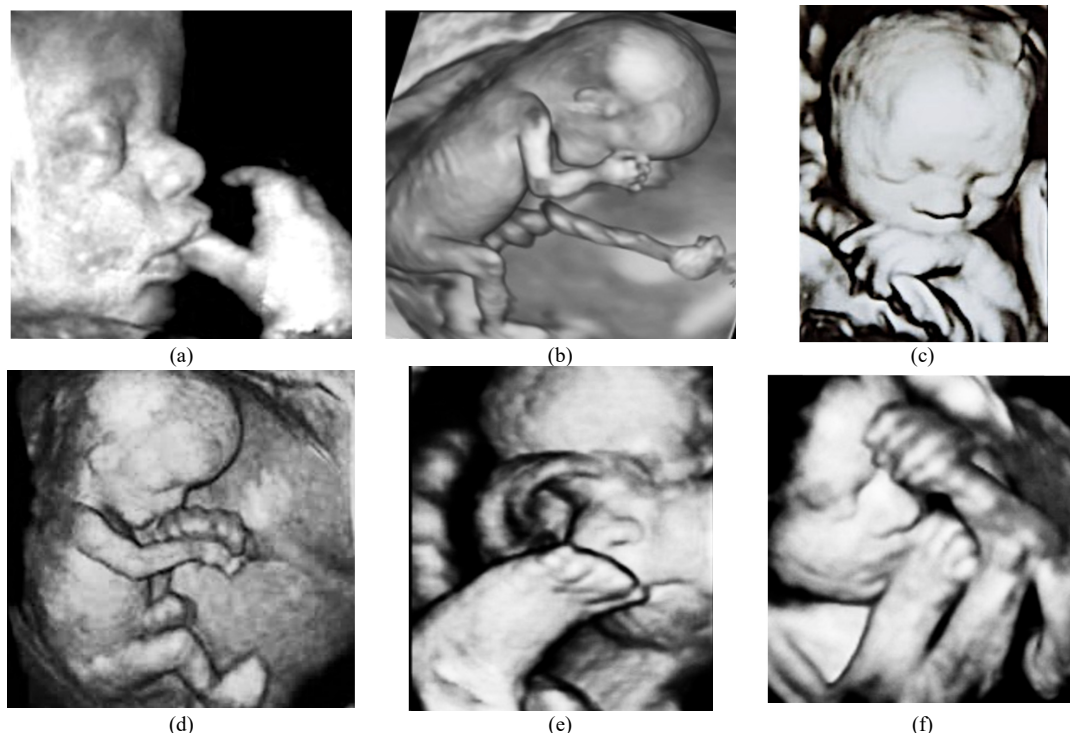


Fig. 1 a) 8-month-old fetus sucking its thumb; b) 3-month-old embryo with its cord, rubbing its eyes; c) 6-month-old fetus squeezing its cord and sucking its hand; d) 3-month-old embryo squeezing its cord and placing it on its mouth; e) 8 month old fetus touching his foot with his mouth; f) 8 month old fetus holding his foot with his hand.
Progressive discovery of the body, conscious and unconscious.

C. Conscious Proprioceptive Sensitivity

The transmission of proprioceptive impulses is at the origin of conscious sensations and Unconscious motor regulation. The Gracile fascicle (or Goll's) and cuneiform (or Burdach's) fascicle are formed by long T-cell fibers that ascend without relay, over the entire height of the medulla, to the nuclei of Goll and Burdach. They carry messages from the sheaths, tendons and muscle sheaths as well as from the joint capsules, messages that are the source of conscious proprioceptive sensitivity. Discriminative tactile sensitivity also follows these paths. One thing is astonishing: all human beings hate their voices; they scared them. The most logical explanation is that the fetus did not hear its own voice; it is not part of its body map. It's an exception in taking possession of its body, which leaves the voice without owner.

D. Unconscious Proprioceptive Sensitivity

The direct and cross cerebellar bundles carry impulses from the neuromuscular spindles and neurotendinous Golgi organs that do not give rise to conscious sensations. Both bundles project to the cerebellum and allow this organ to play a role in regulating the muscle tone of motor reactions, coordinating automatic movements and balancing.

IV. PROPRIOCEPTION AND ITS MANIFESTATIONS

A. Hypnosis and Dissociation

During a hypnotic induction, it is suggested to relax by releasing the muscles: you will mentally relax all the muscles in your body, all the muscles and nerves relax, then switch off, everything switches off, all the muscles switch off (Headspace, 2023). Here we find in hypnotic induction exactly the opposite of the proprioceptive construction of the 5th month, where day after day, all the muscles manifest, turn on, everything turns on(...)Hypnotic induction reproduces the construction of the psyche in the opposite direction, by dissociating the body, and the mind.

Yves Halfon writes:

Hypnosis uses this habitual dissociation. Dissociation is inherent to the functioning of consciousness. Generally speaking, dissociation can be understood as an auto-hypnotic phenomenon, i.e., a modified state of consciousness that allows the subject to protect himself in situations of tension that he can no longer cope with (2010, p. 41).

From this, we understand that consciousness is linked to the body image.

B. Chronic Pain

Chronic pain is often described as a long-lasting negative trance.

A part of the subject's inner world is dissociated from the rest. In the same way, we can say that a part of the inner world is hyper-associated with conscious thought, attention. In fact, the patient spends a large part of his time thinking about this painful sensation, this emotion (Virot, 2018, pp. 112-114).

We note that pain leads to an alteration of the body image, with “psychosomatic” manifestations visible in complex regional pain syndrome (Weber *et al.*, 2002). We can better measure the phase of construction of the body image, a progressive integration of the different parts of the body, and the preconscious identity that results from this discovery of the body. Pain partially deconstructs this image. The consequence is that the treatment tries to promote individuation, autonomy and the development of personal inner solutions, i.e. a reconstruction of the body image. This suggests what the fetus did in utero.

C. Dissociation and Traumatic Symptoms

The traumatic dissociative state and the hypnotic dissociative state have in common an alteration of perception and functions of integration of memories, consciousness, control of body movements and identity. The main characteristics of the traumatic event, such as surprise, fear, sensory saturation, and confusion induced by an astonishment of thought, make it possible to consider this event as a hypnotic induction and the effect of the trauma as a hypnotic agent (Jaouali, 2019). During traumatic dissociation, the subject may present a cessation of thought. In fact, they are in a state of stupor and the thread of inner dialogue is broken. The subjects show difficulties in elaborating what seems unthinkable, unreal. The information enters the memory without the explanations which should accompany them. One thus notices a deconstruction of the psyche, which is a mechanism opposite to that of the proprioceptive construction in utero.

D. The Fragmentation of the Self

The fragmentation of the Ego, in particular the class of the disorders known as “dissociative”. As early as his thesis on Psychological Automatism, Pierre Janet (Sailiot, 2017) refers to a rupture of personal unity: when too many sensations are isolated outside of conscious perception, a new type of perception is formed, and one can then speak of a secondary or subconscious personality, parallel to the main personality. The Ego is thus divided, dissociated into two. According to Janet, the encounter with death creates such strong emotions that the ordinary capacity for psychic synthesis is disturbed and does not allow the processing of traumatic memories, which are then stored in the subconscious. In dissociative identity disorders, the subject is thus composed of several identities that take precedence over behavioral responses, depending on the moment, the perception of the environment and the way they adapt.

E. Near Death Experiences

There seems to be an archetype of the celestial tube, noted by Jung. Albrecht Dieterich and George Robert Mead report the vision of Mithra with “a pipe that hangs from the Sun” (Cazenave, 2020) which brings him his energy. While conducting his research, Jung discovered the representation of an anonymous German painter of the 15th century:

(...) from heaven comes down a tube, or a pipe, which slips under the dress of Mary; in this tube flies, in the form of a dove, the Holy Spirit comes to impregnate the mother of Jesus (Bair & Devillers-Argouarc'h, 2007, pp. 267-272).

The significance of this tube seems archetypal to us (Fig. 2). Some people who have had near-death experiences, or clinical death, or who have practiced astral travel, or even mediums, claim to have seen a cord, a link when their soul left the physical body. It would be an intertwining of luminescent threads, forming a rope, and crossed by a bright energy, giving it a silver sheen. The breaking of the silver cord would cause the heart to stop. The definition of astral travel is that the pre-mortal experience causes the mind to dissociate from the physical body. This emotional charge attached to the silver cord can only be explained by observing fetuses by ultrasound. They often palpate their cord, of which they perceive (proprioception) the beating and the heat. This sensation is stored in the oldest memories and persists throughout life.



Fig. 2. a) Mickail Vroubel: roof of a galei in St Cyril Church, Kyiv, "Holy Spirit", 1883. Each apostle is connected to the Holy Spirit by a "tube" or an etheric cord. This connection between each character and the etheric Spirit may prefigure a collective Unconscious or a Noosphere. Is this encounter with the Spirit a reflection of impending death experiences, in which the experimenter goes to meet the Spirit?; b) Hildegard of Bingen (Petrini, 2017), Civitas 4th vision: Soul creation, 1141 AD, a cord descends from a halo of light to the head of the baby Jesus still in the womb of his mother.

V. INDIVIDUAL AND COLLECTIVE CONSCIOUSNESS

Concerning this exit of the body, the site of the Laboratory of parapsychology of Toulouse specifies that:

Parapsychology is concerned by these testimonies of imminent death since once "out of the body" one could, for example, describe objects placed out of the range of the glance. It should be noted that the "out of body" raises the question of the existence of a consciousness that would have its autonomy (Ripoll, 2017, p. 57).

Recently, Forstmann and Burgmer (2015) explored the cognitive bases of the dualism linked to the exit of the body. They show that dualistic conceptions come from an essentialist conception of human nature. It would be a natural tendency to perceive ourselves and others, including non-living entities, as endowed with non-measurable qualities or essences that cannot be described materially but that define who we are or what others are. These authors also show that this essentialist conception. The essentialist nature of the human psyche, with dualism, is probably due to the fact that the fetus becomes aware of itself by discovering its sensitive body. The body and self-consciousness are one and the same thing. It is impossible to lose self-awareness without dislocating your body. It is impossible to alter the vision of your body without altering your Self. In a century, Jung's postulate on the collective Unconscious has been accepted by a large number of specialists. Some even think that the individual Unconscious is in any case of the same nature as the collective, i.e., supra-personal. Jacques Arènes specifies that:

It is not necessary to have recourse to a notion of collective Unconscious, added to the individual Unconscious, since the Unconscious is, in any case, collective. The correspondence between psyche and society appeared to Freud in "Totem and Taboo" as of the order of the epistemological evidence, almost as a naturality (2004, p. 5).

VI. NOOSPHERE

A. The Noosphere

The Noosphere, according to the thought of Vladimir Vernadsky (Levit, 2010) and Pierre Teilhard de Chardin (Levit, 2000 ; Lane, 1996), designates the "sphere of human thought". Teilhard de Chardin wrote, in his essay entitled "*Note sur la notion de perfection chrétienne*":

And this amounts, in one way or another, to imagining, above the animal Biosphere, a human sphere, the sphere of reflection, of conscious invention, of the felt union of souls (the Noosphere, if you like) (Teilhard de Chardin, 1968, p.132).

This term means the sphere of the mind by analogy with Plato's world soul (Dufour, 2006). According to the Timaeus, the world has a soul whose main function is to justify the regular movements of the heavenly bodies.

B. Roger Nelson

Robert Jahn and Roger Nelson (Nelson *et al.*, 2002) conducted an experiment starting in the 1990s. When they asked a group of about ten people to think about something specific in the vicinity of a quantum

computer, the background noise began to organize itself into a structured curve. The machine appeared to respond to the group's mind. Other researchers, alerted by this surprising discovery, joined the Global Consciousness Project. In 1998, fifteen quantum computers called "Egg" were sent around the world with a very specific intention. Could a powerful collective emotion be recorded by all the machines at once? The most significant results were obtained with ritual or religious ceremonies, such as the funeral of Lady Diana.

With this worldwide experiment, we are demonstrating firstly that our consciousness is not limited to our body, but seems to extend into a much larger space. Secondly, that there seems to be a global consciousness of which we are a part (...) Finally, we are part of a whole, that we are all connected to each other (Nelson, 2014, p. 187).

However, this experiment did not lead to any conclusive findings (Lemarchand, 2010). The anomalies highlighted by Roger Nelson had difficulty convincing scientists, their non-reproducible character playing in their disadvantage (Park, 2008). Moreover, even if these anomalies are real, nothing proves that they reflect the existence of a global consciousness and a fortiori of its influence on matter. Pascale Catala, member of the International Metapsychic Institute of Paris, specified in 2002, in her article on the situation of scientific parapsychology, that

One should not lose sight of the fact, as some experimentalist parapsychologists tend to do, that the system of ideas around which parapsychology is implicitly built as a questioning of the human being and of the cosmos, is similar to the magical mentality (Catala, 2002, p. 211).

The contemporary metapsychic current is a continuation of the "spirit" current that came from the United States in 1850 and in which Doctors Freud and Jung were interested (Charlier, 2022). Carl Jung was a medium and organized many spirit evenings, he made it his medical thesis. Freud and Jung were affiliated with the British SPR, in charge of studying spiritualism, like the French IMI.

The considerable progress made in neuroscience over the last twenty years can be explained in part by the revolution in artificial intelligence. It is now understood that the fetus must acquire an awareness of itself in the same way as a computer is trained. The being in gestation could quickly develop its own system of understanding of the world:

The brain is thus ready to discover the world thanks to the sensory experience of the intrauterine life... From the second trimester, fetuses make more movements when they hear their mother's voice and calm down when she puts her hand on their belly. And in the third trimester, the future babies multiply the signs of relaxation (yawning, crossed arms...) under the effect of the maternal touch, even through the placental barrier. It thus adapts its response to particular signals. This could be the starting point of the preconscious dissociation between the You and the Self" (Viguiet-Vinson, 2017, p. 14).

The more the intelligence of the human species developed, the more its period before birth proved to be essential. Of all the species, it was indeed the Man who would regret most his life of before, because he has the most alive memory of it.

VII. NEAR-DEATH EXPERIENCE: PHILOSOPHICAL CONSEQUENCES

A. At the End of His Life

At the end of his life, the human being makes the opposite way than during his gestation. He returns to his initial world (which he had never stopped regretting). He deconstructs the image of his body, he breaks it up, he detaches himself by pieces. It is a process of neuronal completion (Schramm, 2020) called the "death wave". Now, in the accounts of out-of-body experience (OBE), the silver cord appears. It evokes, of course, the navel:

During an exit in astral body, the experimenter remains connected to the physical body by a sympathetic chain of an exquisite tenuousness which is the only link which still attaches the human soul to its body (Guaita, 1920).

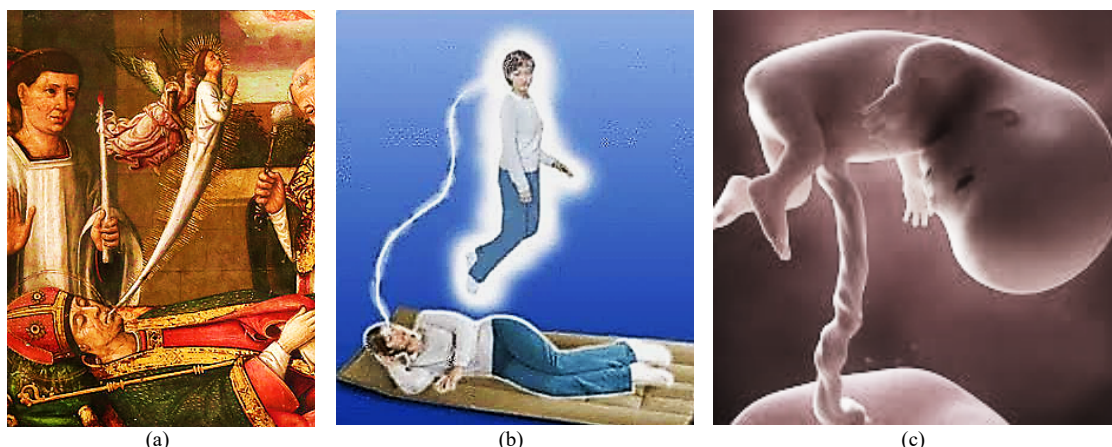
A cord would connect the body below to the soul that rises into the sky. It was concluded that this link was experienced by the child in the womb, the cord connected his spirit to the nourishing placenta. As death approaches, this cord would reappear. NDEs of people born by caesarean section are no different from those born by vaginal delivery, which seems to show that the experience has nothing to do with the actual delivery. It is therefore due to a memory prior to the birth.

People born by Caesarean section should not have the same tunnel experiences and out of body experience. I conducted a survey of people born normally and those born by Caesarean (190 and 36 people, respectively). Almost exactly equal percentages of both groups had had tunnel experiences (36 percent) and out of body experiences (29 percent) (Blackmore, 1991, p. 41).

Near-death experiences show that death is experienced as a deconstruction of the body with the appearance of an embryonic state. And the loss of consciousness is experienced as a degradation of the Ego's image. Conversely, self-awareness would be achieved through the construction of the body image, personalism would associate the Freudian Ego with the neurological body map.

B. Near Death Experiences as Necessarily Solitary

Some experimenters have met own dead ancestors, which rules out a “collective” origin of mind. The near-death experience is intimate and personal. The decorporation, the dislocation of the body image, the presence of a silver cord, the lightness, the benevolent light, all this evokes the uterine origin of these images, that is to say the first phase of conditioning of the individual by the knowledge of his body.



(a)
Fig. 3. a) The Ascent of the Soul of Saint Martin, Valencia Museum of Fine Arts, ca. 1540, Spain;
b) Decorporation experience seen today; c) Embryo at 8 weeks of pregnancy attached by its cord.

C. Gaston Bachelard

Gaston Bachelard made a philosophical analysis of it:

The cosmic character of organic memories should not surprise us once we understand that the material imagination is a primary imagination. It imagines the creation and the life of the things with the vital lights, with the certainties of the immediate sensation, that is to say by listening to the big cenesthetic lessons of our organs (Bachelard, 1942, p. 145).

The philosopher evoked “organic memories”, and learned “the cenesthetic [proprioceptive] lesson of our organs”. This assertion leads us to consider that consciousness is the proprioceptive lesson of our organs. There is no consciousness without a body.

D. The Correspondence between the Psyche and the Society

Why the correspondence between the psyche and the society would imply that Unconscious is obligatory collective? On the contrary, as prenatal conditioning cannot be collective, the only psychoanalytical explanation of NDE (near-death experience) is that the Unconscious is individual; even the archetypes considered as the most collective images (death, fertility, authority) cannot be independent of the primitive psyche with a proprioceptive and individual nature. The umbilical cord is itself an archetype found in art and literature (Fig. 2 and Fig. 3).

VIII. DISCUSSION

According to Pierre Teilhard de Chardin (Lane, 1996; 2000) psychism or consciousness could weave an increasingly tight and dense “Noosphere”, increasingly united, and global, around the Earth. This seems however in contradiction with the nature of our consciousness. Near-death experiences show that consciousness appears before birth, and is intimately linked to the body from which it detaches at the time of death. Conversely, thought is born by uniting with the body. Without body, no psyche could exist. And outside the psyche, there is no consciousness. Consequently, the human psyche cannot conceive an bodiless thought, because this would be against its nature. A Noosphere would therefore contradict the data of neuroscience.

As consciousness develops from the embryonic stage, it is physiological and individual in nature. Socrate’s interest was already in the individual human soul. In the “Apology”, he distanced himself from cosmological research by declaring that he only cared about the human soul and its excellence (Karfik, 2014).

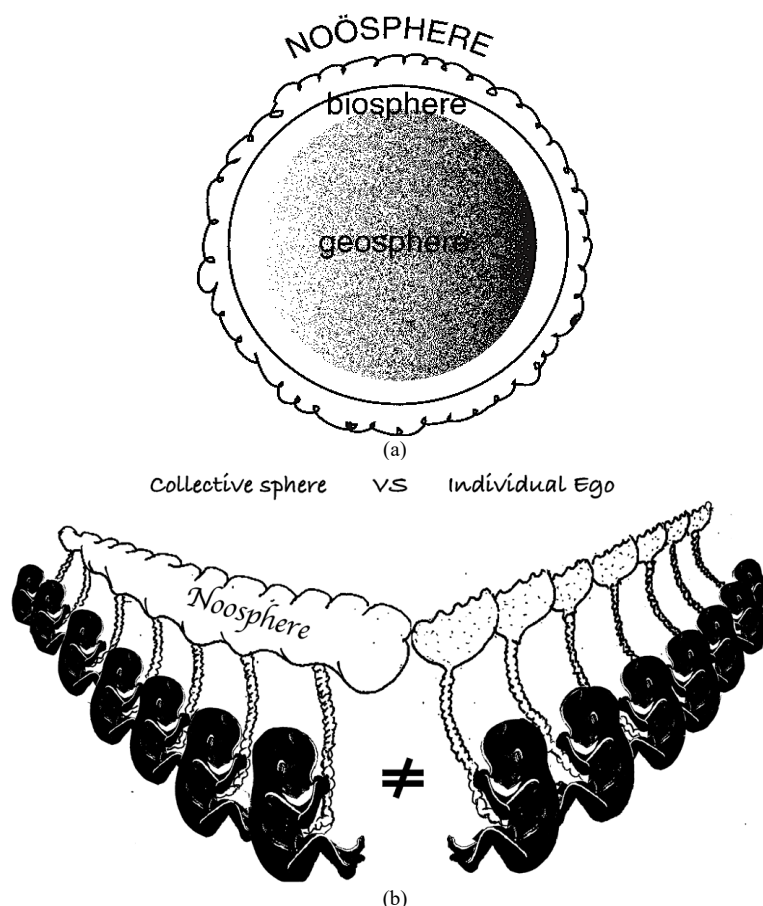


Fig. 4. Metapsychic or neurological interpretation of the psyche. Carl Jung defended a collective Unconscious because the archetypes seem universal (a); The neurological analysis pleads for an individual induction of consciousness by the fetus (b), which makes the idea of a collective psyche impossible. All fetuses have their own proprioceptive experiences (they float in the water, they have a cord, etc.). Each fetal process is quite similar to another, this may give the impression of a unique global consciousness (Noosphere) while remaining an individual function.

The end of consciousness, the death, is personal (the dying person sees his own cord, he can find relatives) and never collective (he does not meet other people dying at the same time as him). So we can suspect that a “Universal and bodiless consciousness” (Noosphere) is pointless. The foetus is the sole actor of its destiny, which can be understood as a philosophical personalism; it conceives its own image and builds its Ego alone. After birth, the individual continues his own psychic construction. The concept of a collective Noosphere (Bellaubi, 2001) seems against his nature, and would be an extrapolation of the maternal matrix on a world scale.

IX. CONCLUSION

Near-death experiences demonstrate that the last memories before death evoke a return to intrauterine life. The dying individual is not greeted by a superior spirit, but meets himself a few weeks before being born. This teaches us that the construction of the Self begins during gestation, thanks to the discovery of its body. Proprioception makes possible the fetus to discover itself (self-consciousness). These notions confirm that the acquisition of a psyche is an individual and prenatal stage, and that the conditioning environment is the mother's womb. This makes the existence of another consciousness, extra-corporeal and universal, unlikely, because it would conflict with the natural physiological process of the Self.

Furthermore, neuroscience has taught that all fetuses are neurologically active and conditioned in utero. This experience is almost identical from one fetus to another, but remains clearly individual. NDE visions can be imagined upside down. Instead of seeing the mind separating from the body, we would see self-consciousness coming from the synaptic tunnel and integrating the body. This experience could be described as a physiological personalism, since the fetus becomes aware of his own body, reaching alone a spontaneous self-cognition (Jhangiani *et al.*, 2022).

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