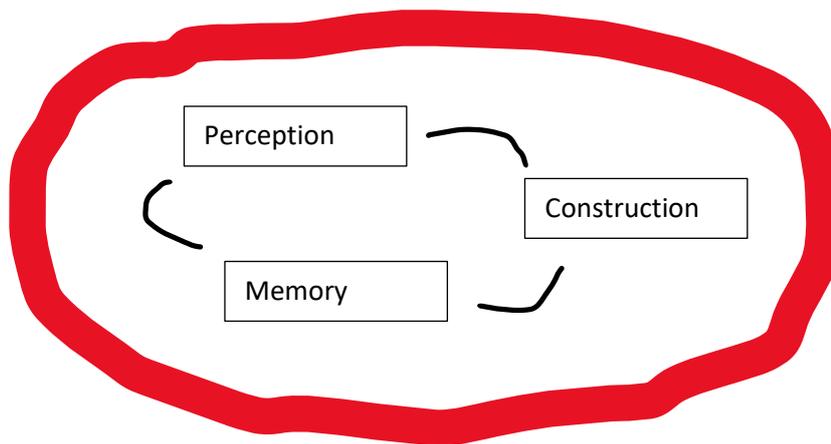


What we may assume about the experience of Alzheimer's patients

The evaluating, categorizing, linking mind (its basis is the mental consciousness ¹) uses the experience (memory, body memory, basis is the memory consciousness ²) and the immediate perception (basis is the sense consciousness ³) and constructs from there conceptions and possible scenarios⁴ in language (thoughts) or in form of "films" in front of an so called "inner eye". He couples the three components (construction, memory and perception) in the NOW (where else?).



The mind also constructs, as its seemingly most important target, our individual conception of ourselves (i.e., the illusory self-concept) and, among other things, defense strategies against apparent attacks on that self.

This process happens in the awake state under constant inclusion of all three components, but with their different weighting. I call the day consciousness that is present in this process "Consciousness I". ⁵

1. Low perception, but active remembering and constructing

If perception ceases, we dream. During the day, when perception receives little attention (daydream) or at night, when sensitivity to perceptions is downregulated by the brain (REM dream). In dreams, however, memory and construction continue to interact. The world that is currently experienced as real is therefore not dependent on acute perception and is also perceived as real without perception, just like the "reality" of daytime consciousness (consciousness I). ⁶

¹ Cf. Thich Nhat Hanh, The Healing Power of Buddhist Psychology, I added these terms a few days later.

² ibid

³ ibid

⁴ Thinking is internal rehearsal (Dietrich Dörner)

⁵ Consciousness I is the level of consciousness which is generally spoken of when someone says that an object (perceptions, emotions, memories) is conscious to him. It is the observer whose observation can be switched on, but often it's not.

⁶ That also the reality assumed by us during the day from the view of consciousness II (see below) is no actual reality, I leave out here.

2. No perception, no access to memories, no constructing

If the mind stops its activity almost completely (none of the three components is recognizably executed) we are in deep sleep, under anesthesia or in coma, i.e. in a state with very low overall activity of the brain. In this state, peace, silence, oneness, connectedness appears.

This is the state that we may assume to be the intermediate state of dying. Intermediate state because near-death experiences⁷ suggest that this state is only the gateway to a new state of consciousness that cannot be grasped with the mind and therefore cannot be described here in words.

What is also retained in deep sleep is the potentiality (I call it "Consciousness II") that allows us (and for that matter all beings) to always re-manifest as a body-mind continuum.⁸ This is, so to speak, the immaterial storage of information⁹ for our form and spirit.

We obviously know very deeply within us about this potential, because without worries and even with anticipation we go to bed every night and gladly allow ourselves to enter this near-death stage.

3. Extreme activity in memory , new perceptual content, reduced construction

If the mind almost stops constructing, for example because an extreme search for problem solution takes place in the memory, time slows down. This is the case, for example, if the human being is threatened by death and the mind therefore searches in the memory for comparable experiences and thus solutions.

I experienced this extreme time dilation in a motorcycle accident while flying through the air of the Irish moors, and during this long time (which lasted maybe 2-3 seconds) I was able to reflect on the emerging thought that in a moment the elves and trolls of Ireland (!) would gently pick me up and put me down, which they did, as I fell with my protected back against the soft embankment of a ditch (my blue-tinged ribs, however, continued to tell a not-so-gentle story for weeks).

The experienced stretching of time supports the view that time as well as space are constructed by the mind.¹⁰ However, this construction is so elementary for human survival that it is very deeply rooted in our human conditioning and therefore only reveals itself as a constructed illusion in an emergency.

⁷ Cf. Pim van Lommel, Endless Consciousness

⁸ Consciousness II is the potential in which all living beings manifest. It is the essence of our being. In this potential are the information, which it needs, so that we can manifest ourselves out of energy as body with consciousness I. Even if our respective body exists temporarily only for external observers, because our consciousness I (see above) is temporarily non-existent (existo = to appear). From consciousness II consciousness I can be observed. However, evaluations and judgments are made by the mind on the basis of consciousness I without having to perceive consciousness II.

⁹ Information is that on the basis of which form is formed from energy.

¹⁰ Cf. Rupert Spira: <https://www.youtube.com/watch?v=wAEWDDN2M8I>

4. Directed perception, low memory access, low construction.

If the mind temporarily stops remembering and constructing, e.g. at the moment of sneezing or contemplating something very beautiful, only the perception remains, which can then be strongly directed (tunnel experience, tunnel vision, being in the tunnel). In this case, the result is a feeling of security and oneness with the world. A baby or a toddler, for example, hardly remember and construct. They are therefore often in the described state of extreme focus¹¹. This state can always be reached during meditation, if this is directed outward, thus aligned on an object of observation (e.g. the breath, a mantra, etc.).

5. Open perception, low memory access, low construction.

This expression of the three factors describes the state of a meditation or prayer when these are directed "inward". The perception is open, broad and accepting, the thinking about yesterday (memory) and tomorrow (construction) pauses. Here develops deep calm, peace, the feeling of oneness.

6. Extreme constructing, strong access to memory, narrowed perception

Alzheimer's patients in the early stages and relatives of Alzheimer's patients search intensively for solutions in their thoughts, but often cannot find a coping strategy in their memory (memory consciousness). Relatives often feel threatened themselves, because they inwardly identify very much with the person with the disease.

So they construct scenarios on the basis of the experiences they know, but which are deeply inappropriate. This means: heaviest utilization of the brain with the attempt to construct a coherent world without the possibility of recourse to suitable experiences. The energy required for this is very high, and so the structure of the self, which was built at great expense, often vehemently resists being adapted.

This is followed by insecurity, instability and fear, which in turn need to be managed and cost energy accordingly. For some relatives, the only remaining strategy is physical and/or mental dissociation. In this way, however, they miss the opportunity to restructure their world of experience (the development of coping strategies) and endanger the restoration or establishment of coherence. Some, however, succeed in a positive developmental thrust in their own development under this strain.

7. Alzheimer's patient

An Alzheimer's patient constructs increasingly little, remembers increasingly little, and ultimately loses the ability to focus his perception. So he gets beyond the in point 6 described

¹¹ The fact that this baby body (necessarily) also often cries does not speak against it, but is a biologically meaningful and necessary body activity like breathing or digestion in deep sleep.

state (despair) into the one of point 4 (security and oneness) and at last to point 5 (calmness, peace, oneness).

From the stage when he lets go of the illusion of a personality, he finds himself in these wonderful states.

Let us then leave him this peace, be happy about it and help the relatives to let him go this way fulfilled.

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