

The Consciential Paradigm: a consciousness-centered framework for expanding the study of reality through bioenergy, OBE, and allied phenomena

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INTRODUCTION

The phenomenon known as “out-of-body experience” (OBE) or astral projection has been reported since the earliest civilizations. Reports of a subtle substance, field, or energy permeating all living things has also been reported throughout the world and the ages (chi, ki, ba, prana, axe, psychotronic energy, orgone, vital energy, biofield, bioenergy). However, the study of these subjects under laboratorial conditions has been mostly neglected in scientific circles or approached, *a priori*, as the result of abnormal or oneiric neurological activity.

A growing number of studies have surfaced in recent years revealing a fundamental division when studying these and other related experiences that relate to consciousness, reality, life, and potential. Psychobiological reductionist interpretations are predominant, focusing on identifying neurological correlates, often seen as abnormalities. Others present a non-local view of consciousness, awareness and perception, but their studies focus mainly on cases of near-death experiences (NDE’s could be considered a particular subset of OBE’s).

Such case studies are limited in the sense that they do not represent the full variety and diversity of the healthy human population, nor do they explain certain phenomena such as precognitive OBE’s or simulcognitive perceptions of distant or hidden objects (remote perception). Experimental science is largely limited to physical instruments and theoretical science is often limited by its positivist, materialistic, reductionist metaphysical biases. Moreover, in both cases, they present a traditional separation of the object of study and the researcher, normative in conventional sciences, but limiting when the object is consciousness, whose subjective aspects are far richer and more complex than the objectively measurable effects.

This present paper defends the scientific validity of first-person and second-person perspective research of so-called “anomalous” consciousness-related phenomena, with a particular focus on the OBE and bioenergy, as important complements to third-person laboratorial or clinical studies. The consciential paradigm is a scientific framework proposed by Waldo Vieira, MD in

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the 1980's that is centered on consciousness rather than matter-energy. The consciential paradigm posits that the researcher may simultaneously become the agent of study, the object of study and the instrument of research. A degree of objectivity is attained through an evolving corroboration among many other self-researchers' consensual or refutation individual self-experiments or even shared or sympathetic experiments.

We conclude by presenting an overview of past and ongoing research highlights conducted under this research paradigm, which suggests that we, as individuals, possess an actual physiological structure that goes beyond that of the physical body. This hypothesis goes hand-in-hand with the proposal of a model for how consciousness relates to what is perceived as Reality, including physical space-time and layers of existence beyond the Euclidian material reality (multidimensionality as coined by Dr. Waldo Vieira or multi-materiality as coined by quantum physicist Massimiliano Sassoli de Bianchi, PhD).

In this model, consciousness is not the result of matter-energy. Rather, it is an increasingly intelligent, evolving, complexifying, organizing, ordering principle that manifests through matter-energy as a syntropic, living entity that *drives* biological evolution, and gives rise and meaning to reality, which is a reflection of it.

UNIVERSALITY OF THE PHENOMENA

The out-of-body experience has been reported and documented by the most diverse cultures throughout time. We can begin by observing the myriads of terminologies available for the act of projecting (*astralwanderung*, Germany), for the "second body" described as a more subtle double of the physical body used during a projection (*kha*, Egypt), and the silver cord (*sutratma*, India), which connects the two.

There are also numerous names for an energy system (of which the silver cord would be part of) that include terms like chi or bioenergies as well as chakras. These hundreds of terminologies were created by cultures ranging from Eskimos to Peruvians, from ancient Greece, Egypt, Africa, and China to modern Europe and Brazil. Let us examine a small portion of examples of just one of these terms. Professor Ernesto Bozzano alone catalogued 254 sources on the subject in 50 years, Dr. Robert Crookall 838 in 30 years, and Dr Waldo Vieira's *700 Experiments of Conscientiology* lists 5,116 bibliographical sources, from 37 countries, and 20 languages.

Immanent or Life Energy:

Mahashakti
 Mana (Polynesia, Hawaiian Kahunas)
 Acasa, prakriti, mulaprakriti (Hindu)
 Andrimanitra (Malaysia, Philippines)
 Baraka (Sufi)
 Atna (Maori, New Zeland)
 Ayki (Elgonyi, Africa)
 Ani (Ponape, Pacific)
 Glama (Persia)
 Huaca (Peru)
 Ki (China, Japanese Acupuncture)
 Labuni (New Guinea)
 Megbe (Ituri pygmies)
 Mulungu (Yaos, Central Africa)
 Mungo (Sudan)
 Oki, orenda (Iroquois Indians)
 Sila (Eskimos)
 Yesod (Kaballah)
 Ba (Egypt)
 Ruach (Hebrews)
 Negative Entropy or Negentropy (Erwin Schrodinger)
 Syntropy (Luigi Fantappiè)
 Nous (Plato)
 Vis medicatrix naturae (Hippocrates)
 Synchronicity (Carl Gustav Jung)
 Arqueo, munis (Paracelsus)
 Bio-flux (Paul Joire)
 Anima mundi (Avicenna: 980-1037)
 Biolicete (Vladimir Pravdine)
 Élan vital (Henri Louis Bergson: 1850-1935)
 Bioplasmic energy (Russian scientists)
 Noetic energy (Charles Muses)
 Psychotronic energy (Robert Pavlitta)
 Facultas formatrix (Galeno: 130-200)
 Magnetic fluid (Franz Anton Mesmer)
 Force of Life (Luigi Galvani: 1739-1798)

Even if some terms are not exact synonyms, it is evident that “humanity is anxious to recognize, understand, and control this energy that permeates the Cosmos, apparently omnipresent, with

multiple varieties, and verified since 30 centuries before the Common Era of the Gregorian calendar (Waldo Vieira).”

The projection of the consciousness (OBE, astral projection) is discussed in philosophical and theological schools like:

- Anthroposophy
- Kabbalah
- Castanedan
- Esoteric
- Spiritism
- Spiritualism
- Hagiological
- Hinduism
- Jungian
- Rosacruzian
- Swedenborg
- Theosophy
- Umbandism
- Voodoo
- Shamanism
- Theravada Buddhism
- Mahayana Buddhism
- Early Christian sects

Now, these schools, traditions and cultures, spread through several millennia. So a more relevant question could be posed as “What percentage of the worldwide living population at a given time experiences or has ever experienced a lucid projection (OBE)?” How frequently do people project out of their bodies?

Frequency. Numerous statistical surveys done in the past century, in at least 7 countries (USA, UK, South Africa, Iceland, Italy, Australia, and Brazil) in 4 continents revealed that – at the very least –70 million individuals (1% of humanity) have had some type of lucid projection of the consciousness at least once in their lifetime. Here are some results:

Wagner Alegretti & Nanci Trivellato	1,007 (85%) of the first 1,185 respondents reported having had an OBE. 37% claimed to have had between two and ten OBEs. 5.5% claimed more than 100 such experiences. 45% of those who reported an OBE said they successfully induced at least one OBE by using a specific technique	ongoing	Worldwide online survey http://survey.iacworld.org/ (Preliminary results presented in Barcelona, Spain in 1999)
Paola Giovetti	110 of 300	1982	Italy
Susan Blackmore	12% of 321	1981	By mail, UK
	13% of 217	1981	Students, UK
	14% of 155	1981	Students, UK
Univ. of New England	16% of 177	1980	Students, Australia
Univ. of Virginia	25% of 268	1979	Students, USA
Surrey University	11% of 132	1978	Students, UK
Iceland public survey	8% of 902	1977	Iceland
John Palmer	14% of 341 adults (among them 25% of 266 students)	1974	Charlottesville, VA, USA
Frances Mary Banks	45% of 800		English church-goers
Charles Theodore Tart	44% of 150	1971	Marijuana users with psychedelic experience, USA
Celia Green	19% of 115	1967	Southampton University, UK
	34% of 380	1967	Oxford University, UK
Hornell Hart	27% of 115	1952	Duke University, NC, USA Sociology students

Now, seeing this list, one may think most conducted research has been Anglo-Saxon, but the multiplicity of nationalities of authors and researchers that have shared their experiences or studies further demonstrates that not only the phenomena is universal, but the interest in studying it as well. Here are a just a few of them, listed by country:

Australia	Sandie Gustus
Brazil	Waldo Vieira; Yvonne do Amaral Pereira; Hamilton Prada; Vasco Vasconcellos
Denmark	Johannes E. Hohlenberg
El Salvador	Luis Minero
France	Yram; Anne Osmont; Francis Lefebure; Honore de Balzac.
Germany	Herbert H. G. Engel; Alfred Lischka; Jurgen Ziewe
Holand	Frederick Aardema
Ireland	Eileen Garrett
Italy	Enrico Facco, Christian Agrillo
South Africa	J. H. M. Whiteman
Spain	Vicente Beltran Anglada
Sweden	Emanuel Swedenborg
UK	“Oliver Fox” (Callaway); William Gerhardie; Vincent Turvey; Joseph Whiteman; Graham Nicholls
USA	Tanous; Greene; Monroe; Muldoon; Olcott; Swann; Mittl; Harary; Bulhman; Peterson; Tart; Ring

For the most part, the individuals who answered these surveys indicating they have had OBEs, show no signs of abnormality in the way they socialize or process information, and they live their lives normally as sane, healthy individuals.

A PARADIGM FOR THE STUDY OF CONSCIOUSNESS

Broadly speaking, “expert opinions” polarize today’s scientific world view on the nature of the out-of-body experience and so-called transcendental experiences. Neurologists and neuroscientists have triggered such experiences by stimulating different sectors of the brain. Neurobiologists have detected radical changes in brain activity during transcendental experiences that are largely interpreted as the cause of these experiences. On the other hand, physicians, parapsychologists and projectiologists have demonstrated “anomalous” exercise of conscial attributes during near-death experiences, out-of-body experiences, trance-like or and other self-induced altered states, such as simultaneous cognition of distant events (telepathy, remote viewing, etc), or perceptions of precognitive nature.

Many conventional scientists interpret the two groups of evidence as mutually exclusive and understandably trust a PET scan more than non-conventional studies of phenomena they have not experienced. Some fundamental issues surface here:

- (1) There is a widespread aprioristic assumption that consciousness must arise from physical processes.
- (2) Such view does not leave space for the possibility of the neurobiological activity during these experiences to be a concomitant *effect* of a transcendental experience. And even assuming it is the *cause*, must the resulting experience be oneiric or imaginary? Consider the case of the epileptic patient that, while physically unconscious, reported out-of-body sensations *and* accurate visual perceptions of the operating room presumably *caused* by Dr. Olaf Blanke's electromagnetic stimulation of her right angular gyrus.
- (3) The fact that anomalous perception is linked to a neuropathology in some cases does not logically entail that *all* cases (or even the majority of them) are caused by brain damage or dysfunction.
- (4) Objective research depends on consensus of many subjective experiences – including interpretation of data – from individual frames or scales of observation.
- (5) Most conventional paradigm researchers who make a judgment on the nature of out-of-body experience do not experience it regularly enough (if ever).
- (6) The scientific method is often misunderstood, or even misused in order to defend an existing paradigm, in an abuse of the limitations of current technology. Microorganisms existed long before the microscope. Countless generations spoke of what they had dreamt during their sleep way before images could be mapped to an individual's neuron circuitry so as to reverse-engineer what that individual was dreaming into images. The fact that no current technology can measure subtler vehicles of manifestation of one's consciousness should not render them aprioristically impossible. Moreover, the fact that there are so many accounts describing similar characteristics of those bodies or vehicles (both structurally and functionally) should at least beg the question whether there really is something to them.

The consensual paradigm, proposed by the Brazilian veteran projector and consciousness researcher Waldo Vieira, MD maintains scientific principles without necessarily limiting its studies to the physical realm. Physical and physiological measurements can provide, at best, secondary indications or manifestations of what we want to observe (bioenergies, extraphysical reality). Since we do not currently have technologies that allow us to observe bioenergies and the

extraphysical reality “in all its glory,” live, *in vivo*, the consciousness must study itself through personal experience (the subject is the researcher, his experience the laboratory).

Rather than depending on the accounts of others (who usually find it hard to translate the exotic sensations, perceptions, and events they witness), the researcher him/herself develops the ability to induce lucid projections to investigate extraphysical realities first hand. Training this ability seems to facilitate other basic parapsychic faculties as well.

Scientific conclusions (cutting-edge, but always temporary, relative) can be reached through the consensus of experiences of thousands of other projectors. Such experiences include cognition of physical events or other information, which can be obtained even through what is largely thought to be exclusively subjective: sympathetic para-assimilations and projective hyperacuity, which are reportedly normal in that condition. Projectors experiences also include simultaneous projections where researchers can explore in groups, and direct or indirect detection of presence in a room (animal clairvoyance, sensitive technologies in existence or to be developed), among other schemes.

Even if we do not know how this occurs in detail, lucid projections can provide us with a rough sketch of how the consciousness and the brain interact. Lucid projectors (as well as clairvoyants and the practitioners of numerous vital energy, or chi, practices) observe a system or “body” of subtle energies that seems to form the interface between the physical body and a more subtle body (the psychosoma or emotional body, commonly referred to as astral body).

The interactions of this vehicle (energosoma) seem to be responsible for interpersonal or transpersonal and parapsychic or paranormal phenomena. But how *exactly* does energy flow to and from the physical body? Curiously enough, the practice of OBE seems to enhance or further develop one chakra commonly ignored in “energetical anatomy” literature: The splenic chakra. Why would that be? What function does it respond to? In a way, what para-physiological need does it serve?

Moreover, how does information flow between such bodies or vehicles? Is there an “astral” brain or para-brain that the brain communicates with? The answer to these questions will emerge when the “two ends meet” – neuroscience and physics from one side and “projectiology” and “paraphysics” from the other. Each answer generates more questions which remain such as: “why does the consciousness need a psychoma to communicate with the brain? Is the consciousness inserted in the para-brain or does it use yet another interface? If so, why? If these “bodies” exist in the same space-time, are they in different frequencies or densities of reality or materiality with different degrees of insubstantiality?

RESEARCH

One of the research programs that best exemplifies the consciencial paradigm in action is the set of investigations conducted by Wagner Alegretti and Nanci Trivellato at the International Academy of Consciousness. Over the last three decades, the Brazil-born, Portugal-based duo has trained their own ability to perceive and control their own subtle energy “fields” or energy systems (energomas); to have hundreds of conscious, intentional projections of the consciousness to explore reality from a multi-level perspective.

With the skills and information obtained through this first-person perspective, they have been training others to do the same. In the process, they have employed bioenergy’s sympathetic properties to sense the biofields of their students as they attempt to control their energy in specific ways, thereby identifying particular conditions, blockages, and other inadequacies or achievements. Through this second-person perspective of inter-subjectivity, even more is discovered about the phenomena at hand. Consensus can be developed by the corroboration of published subjective accounts and the accumulation and synthesis of intersubjective experience.

Finally, technology (currently physical instrumentation, but in future, potentially non-material or multi-material para-technology) is explored to attempt to measure at least concomitant effects of the projective and bioenergetic activities, so as to aid in the training and the understanding of the inter-dimensional aspect of these phenomena, thereby addressing one of the most intriguing of all questions: how does a non-material consciousness manifest in the material dimension (brain-parabrain; consciousness-holosoma; mind-matter interactions). The IAC has employed this arc of 1st, 2nd, and 3rd-person perspective research to phenomena like out-of-body experience and the so-called vibrational state, which we shall highlight.

Out-of-Body Experience. IAC has over 50 instructors with a collective experience of thousands of out-of-body experiences. Some have been having them since their childhood, others have developed their abilities later in life. The collective experience, combined with historical and bibliographical information, and a survey conducted online with more than 12,000 participants facilitates the evolution of a theoretical and practical training of other individuals who can go on to further contribute to the study of out-of-body experiences. IAC’s premise in this area is that the more self-researchers, the more subjective data with which to either validate or refute the current, cutting-edge, relative truths about the phenomenology and other aspects of multidimensionality (updating the consensus on the OBE and the multidimensional reality it provides access to). This experience has led to the development of the Projectarium, an experiential laboratory in our Research Campus in Portugal, designed to facilitate lucid projections. Shared out-of-body experiences provide a 2nd-person, inter-subjective component to the research.

The third-person perspective is best exemplified by the research and education program called Projective Field, also led by IAC's senior researchers Wagner Alegretti and Nanci Trivellato. In this study, dozens of participants attempt to project and observe an image that is displayed on a screen in a locked adjacent room. Only two people are granted access to the room: The researcher (or research assistant) and a third-party monitor who is involved from the setup to the analysis of results. After activating a computer script, both of them will have two minutes to leave the room and lock it. An image is then randomly selected out of a large collection, and displayed for about an hour.

The researcher (and/or research assistant) collect and seal all accounts provided by the participants and handles them to the monitor before there is any exchange of information between participants. Both the researcher and the monitor will then enter the room, and verify and register the image displayed on the screen. Only at the end of the last session, both the researcher and the monitor will compare the images of each session to the accounts provided by the participants. In this multi-session, ongoing research program, IAC has observed that in any given session, only a few are able to have an out-of-body experience, reach the target location, observe the targets, and have appropriate recall but the "hits" are often uncanny and difficult to dismiss as coincidence. Other reports appear flipped, or even distorted, but contain more veridical and relevant information than expected by guessing. These results are consistent with other remote perception studies like those conducted by Princeton's famed PEAR laboratory.

A third-person perspective, still in preliminary stages, attempts to build on the work of researchers like Charles Tart, Alexander Tanous and others to study physical or physiological triggers or facilitations as well as neuroscience correlates of the OBE.

Vibrational State. The vibrational state is a naturally occurring resonant or harmonic state of one's energosoma (etheric body, subtle energy field, biofield, chi) which feels like the vibration of one's entire body, with various levels of frequency or intensity. The vibrational state (VS) is a common pre- and/or post-projective occurrence observed by lucid projectors like Waldo Vieira and Robert Monroe. A technique developed by Dr Vieira and later perfected by the likes of Trivellato, Alegretti, and Sassoli de Bianchi, aims to induce this resonant state at will. The purpose of inducing the VS was primarily to trigger more projections (OBE's). However, it was later observed to aid in the detection and mitigation of chakra blockages, the isolation from unbalanced fields of people, places, or objects one interacts with, and expansion of psi abilities.

IAC refers to this technique as the Voluntary Energetic Longitudinal Oscillation (V.E.L.O.), which consists of applying intention to sweep energy in a straight-axis, alternating or oscillating between the feet and the head, with gradually increasing velocity until a general resonant state is reached. Through decades of practice and then training, Trivellato and Alegretti are able to use sympathetic assimilation or auric coupling or temporary fusing of energy fields to sense how

students are mobilizing their energies, the condition of their energy fields, the effectiveness of their VS to blocking their energy emissions of exteriorizations and so on. Through this subjective and intersubjective accumulation of knowledge, Nanci Trivellato has written the foremost guide on the VELO, published in the *Journal of Conscientiology* vol. 42, to much acclaim. The article breaks down the phenomenology and points out parameters or minutia of the technique which are often performed incorrectly, resulting in less effective outcomes.

Finally, the third-person, more objective perspective is being followed through EEG and fMRI neuroimaging while these researchers induce the VS. Here, their ability to reliably induce the vibrational state allows IAC to perform controlled studies that compare imagination, visualization, and other non-VELO mental and physical actions that could be confounding variables. Finally, the VELO technique itself is performed and the fMRI results produce noticeable activity, especially in the period of rest after the vibrational state is reached. For the first time in years, a “new” altered state of consciousness is being physiologically characterized.

More surprisingly, for IAC and the partnering neuroscientists, was the fact that the fMRI registered activity outside the brain, an unprecedented artifact. After ruling out the movement of the head and other confounding aspects, it was proposed that Alegretti and Trivellato had, quite accidentally, discovered a new method of bioenergy detection: the fMRI. To put this hypothesis to the test, a phantom consisting of a bottom of water was placed in the fMRI and one of the researchers positioned so as to be able to exteriorize subtle energy to the bottle. A pre-emission imaging did not reveal any observable activity. The exteriorization and the post-exteriorization imaging unmistakably registered activity that perplexed the neuroscience laboratory.

Modern fMRI uses the change in magnetization between oxygen-rich and oxygen-poor blood as its basic measure. Obviously, the area outside the head or the bottle of water could not register any such activity. The implication is that the vibrational state not only cause cross-hemisphere activation of the brain, it also has effects on the physics of the area in and around the brain (spin of sub-atomic particles).

With this ongoing investigation, IAC is directly confronting the question of what exactly is bioenergy. How does it relate to the better-known physical forces? How does it mediate the exchange of information between the physical body and reality and the less material body and reality? Can we develop ways to objectively detect the vibrational state to take away doubts about how well one is performing the VELO? Can technology effectively detect the VELO and the moment of exteriorization of the consciousness during an OBE?

As preliminary as these results may be, they pave the way for further proof that these so-called subtle energies be an actual real substance, or a reproducibly reachable different state of matter-energy aggregation.

CONCLUSION

The International Academy of Consciousness and related institutions and independent researchers studying the out-of-body experience, psi, and out-of-body experiences through a consciousness-centered, multi-dimensional paradigm combine 1st, 2nd, and 3rd-person perspective research to further the understanding of Reality: subjective, intersubjective, and objective. Rather than limited the scope of study to proving the existence of phenomena like the out-of-body experience in a futile attempt to convince and be accepted by those who are materialistically-biased, we propose to forge ahead collecting empirical evidence from all perspectives with the goal of furthering knowledge.

Researchers are primarily persuaded by their own personal, direct experiences. The lucidity of their experiences, equaling or surpassing that of their daily, waking state, and veridical, objective observations of subtle energy and OBE personal experiments lead to the multidimensional model of reality for the individual. Though individual researchers cannot transfer this personal evidence, they can facilitate it through training and intersubjective experiences. Furthermore, some objective research provides more tangible evidence, which can in turn motivate developing their own abilities and to have new tools for their development.

Beyond the purpose of persuasion, this more objective evidence has the promise of addressing one of the most perplexing questions in consciousness: the infamous mind-body interface problem, consciousness-brain problem, or consciousness-holosoma problem (as coined by Dr. Massimiliano Sassoli de Biachi, where holosoma is the term developed by Dr. Waldo Vieira to describe the multiple vehicles of manifestation of consciousness, namely: the physical body, the energetic body, the emotional body, and the mental body).

The ultimate evidence and understanding, however, can only be grasped by scientific and lay individuals through the accumulation of personal experience with the OBE. Sensing how real and awake it can feel (at least as much as material reality). Making accurate remote observations (not just in space, but across time as well). Having OBE's simultaneously with others, or obtaining uncanny detailed information from the "dead" that can be confirmed. As our fellow instructor Luis Minero usually emphasizes: The proof is in the pudding!

ADDENDUM

IAC's research joins the already substantial body of evidence related to OBE, bioenergy, and psi phenomena. In the area of projections of the consciousness alone, we can list highlights.

One of the first researchers to perform laboratorial experiments on the OBE was psychologist Dr. Charles Theodore Tart (1937 -). In 1966, he invited a young projector to participate in a series of experiments in the sleep laboratory of the University of California - Davis. The historical projectiological experiments took four nights in which the projector - "Miss Z" - was to lay down and try to exit the physical body, while connected to a series of devices that measured her physiological conditions. The objective of the experiments was the identification of a quasi-randomly generated five-digit number, approximately 1.5 meters above her head (impossible to be physically observed).

From Monday to Wednesday, the projector reported having seen the clock while floating out of body. At the times informed by her, the devices demonstrated unusual brain-wave patterns. An absence of rapid-eye movements (REM) was also observed. On Wednesday night, Miss Z identified the target number: 25132. The brain-wave pattern during conscious projection was different from the patterns during waking state, sleep and other altered states of consciousness (an expression proposed by Tart himself).

Between 1965 and 1966, the same pioneer researcher studied Robert Allan Monroe in 8 occasions in the Electroencephalographical Laboratory of the School of Medicine at the University of Virginia. Equipment like EEG, ECG, and EOG was employed, much to the discomfort of the projector. Monroe was asked to read a 5-digit, quasi-random number on a shelf placed 2 meters above the floor.

During the first seven nights, he was not successful. On the eight night, he had two brief lateral projections. On the first one he witnessed some strangers talking at an unknown place at a distance, fact which could not be confirmed. However, on the second occasion, Monroe correctly described, outside the room, the woman technician and a man, later identified as her husband. The ocular movements were slower than in regular sleep. The Stage I brain wave pattern, typical of natural sleep with dreams, was observed almost immediately after Monroe laid down – an extremely rare event, as this stage normally occurs after 80 to 90 minutes of sleep without dreams. The heart rate was between 65 and 75 beats per minute.

A study by Janet Lee Mitchell (American Society for Psychical Research, ASPR) and Karlis Osis on the traveling clairvoyance of surrealist painter and writer Ingo Swann resulted in 8 of 8 correct target observations with 1 in 40,000 probability for a chance occurrence. When Swann reported his vision was outside of his body, there was loss of electrical activity and faster brain wave impulses in the visual areas in the occipital lobes. During this state, there was great drop in

alpha activity in the right hemisphere than the left, which other organic functions remained normal.

Osis also carried out a “fly-in” experiment with around 100 projectors who had as a target a small office in the fourth floor of ASPR, where they were to inspect four target objects (unknown to them, to be observed in a certain time frame and angle of observation). Only 15% of them reached this office. Osis did not think the results of this experiment were significant, because even the best projectors often described objects in terms of their form and colors and not as material things with their exact names. This experiment demonstrates the hypothesis that the process of information acquisition or cognition during projection of the consciousness is different from what would be expected from physical experience and even from common extrasensory perception.

There were, however, interesting observations. Some, like a projector from Toronto who observed a fire in a nearby block, got sidetracked by other things along the way. Others saw the objects with distortions, or reported circular or global vision (seeing in all directions simultaneously). A barrier placed on the table to separate the different targets was seen as transparent by many of them.

Alexander Tanous related that his awareness traveled several times from Portland (Maine) to the target locale during the experiment. Not only did he correctly observe the objects and shape of the table, but also noted a tea cup, which indeed was unintentionally left there by another researcher. Elwood Babbitt also described the target correctly in his third fly-in from Massachusetts. He also correctly drew the shape and location of a broad, small plant, a painting, and small sculpture of a smiling girl. Teddy Marmoreo of Toronto projected to the site at night before the experiment and saw Osis sleeping at ASPR – an account which was confirmed.

In 1977, Robert Lyle Morris and Stuart Harary of Duke University carried out an inventive experiment. From the University of California – Santa Barbara, Harary (his body connected to various physiological devices) was to visit Spirit, his two-month old cat, whose movements in a cage were detected by sensors at Duke. Sharp behavioral difference was observed when the projector was out of body and near the cat, which became passive, calm, without meowing as if it was seeing or feeling Harary’s presence. When he wasn’t projected, Spirit was continuously trying to exit the cage it was in and meowed 37 times. The results were considered $p=.01$. Simple telepathy was excluded through a false projection, where Harary simply imagined the occurrence. In posterior studies where the animal did not have affinity with Harary the results were insignificant.

In 1979, Karlis Osis and Donna McCormick verified that a projector correctly identified a random optical target, in a locked room replete of sensors, 114 of 197 (57.87%) trials in 20

sessions. During these 114 “hits,” kinetic effects were observed demonstrating the presence of something subtle but nonetheless physical. Noteworthy as well, are visual experiences during out-of-body experiences (including near-death experiences) by the blind - including congenital cases - as investigated by Dr Kenneth Ring.

Related to the OBE, the Princeton Engineering Anomalies Research (PEAR) Laboratory Precognitive Remote Perception (PRP) studies in 1987 already contained 334 formal trials obtained by some 40 “percipients”, who generated written descriptions of an unknown geographical target where the “agent” was located before, during, or after the description. Then, they were to fill out a check sheet of questions for later analytical judging. Results have varied from “photographic precision,” to partial correspondence of environment and/or components, to completely inaccurate. Major geometrical distortions, differences in emphasis of parts of the scene, progression from accurate to inaccurate description or vice-versa are not uncommon. Brenda Dunne and Dr. Robert Jahn therefore created a more systematic quantitative assessment procedure. The one that combined effectiveness with simplicity the best was through a list of thirty statistically weighted, binary descriptor questions, preceded by free response (notes, sketches).

Together with Rodrigo Medeiros, Patricia Sousa runs the Image Target Project, an experiment that invites people from all over the world to drop by a locked room at IAC - Miami with a computer monitor displaying a picture. The picture is randomly selected by a computer. A similar experiment series by Wagner Alegretti and Nanci Trivellato, the aforementioned Projective Field, brings dozens of projectors together to a ballroom for a weekend of eight OBE attempts. After several editions, these experiments have captured relatively rare but uncanny OBE and remote viewing observations of photographic precision. A similar pilot study with physical objects and physiological monitoring at the University of São Paulo’s sleep laboratory with lucid projectors of the Center for Higher Studies of the Consciousness was recently televised on the high-profile national TV show Globo Reporter (“Projeção Astral”). The highlights there were that one projector saw the right number of target objects and described some; and both projectors had an OBE where they assisted people who passed on in a flood before it hit the national news.

Moreover, physicians such as Peter Fenwick, Richard Greyson, Sam Parnia, Michael Sabom, Pim van Lommel, or, more recently, the Italian-based Enrico Facco, are conducting studies on the Near-Death Experience, which may be considered a particular subset of OBE. The International Association of Near Death Studies has an informative website on important past studies, which represent a formidable set of additional evidence for the projection of the consciousness as a veridical phenomenon.

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