

THE OUT-OF-BODY EXPERIENCE

An Experiential Anthology

RODRIGO MONTENEGRO



IAC International Academy of Consciousness 2015

Rodrigo Montenegro

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INTRODUCTION

There are two modes of knowing: through argument and experience. Arguments bring conclusions and compel us to concede them, but does not cause certainty or remove doubts in order that the mind may remain at rest in truth, unless this is provided by experience.

Roger Bacon

Fundamentally, the basis of the concept of soul is not an idea, but an experience.

Charles T. Tart

Well, then this is what we call death, is it not, lysis [a loosening] and chorismos [a separation], of the soul from the body.

Plato

Plato's (428-347 B.C.) allegory of the cave myth outlined in *The Republic* (Book VII, 514a-515b) is an allegory of humankind's condition. The myth describes men chained inside a cave. In such a state, men can only see light coming from the outside world and the shadows it produces on the walls of the cave. As a result, men are misled into thinking that these perceptions are ultimate reality, when, in fact, they are just the reflections of reality.

Plato used this allegory, as well as the Myth of the True Earth, referred to in the *Phaedo*, to describe an *extraphysical* reality distinct from our earthly existence to explain how men have been

kept to trust and accept the physical world as the ultimate reality¹. During my last year at school the allegory made me think about how hard it was for modern men to get rid of the *materialistic belief* without the personal experimentation that would prove it wrong. I could sympathize with and understand why some of the students failed to see the point of the allegory – clearly, what else was there to life? Moreover, if there was something else, why would science not have discovered it?! As once a materialist person too, I had asked myself the same questions. However, at this time of my life, I had already experienced a lucid, self-induced, out-of-body experience to fully understand the significance and the tacit implications of this allegory – they were not abstract moral concepts of philosophical literature any longer.

My materialistic opinions and perceptions of reality changed in Brasilia, capital of Brazil, a year before I learnt about the allegory. At that time of my life, I shared my room with another student who claimed to be able to travel to other dimensions. At this age, despite the materialistic influence of society and the principles of my education based on skepticism principles and Cartesian doubt, I was a neophyte yoga practitioner. Even though I was skeptic in nature, I remained open-minded about yoga. I considered it an experiential way to learn how to more effectively control the capacities of my brain – nothing else. Leaving the body seemed absurd and impossible to me. I clearly remember saying to the good friend I was sharing the room with, when he claimed that he was able to project “*his soul out of his body*”, that he should see a psychiatrist! My point of view was that if a “*soul*” or if the “*consciousness*” was to be discovered by science it would have been by the understanding of the complex neurochemical mechanisms located in the brain and it certainly would not have the ability to travel out of the body. My first out-of-body experience proved my judgments about him were wrong.

One week after this discussion, while researching yoga

1 Grosso, Michael; *Plato and Out-of-the Body Experiences*; Journal of the American Society for Psychical Research; Vol. 69; N.1; 1975; P. 65.

books in my school library, I incidentally came across a book called *You – Forever* written by Lobsang Rampa². While reading the book, recommended by the school librarian, I was obviously surprised to see the author relating one of his out-of-body experiences in a similar way my friend did. The re-appearance of this new subject in my life stimulated my curiosity. It was for this reason I decided to challenge the technique described by the author: “*Why not?*” I said to myself, being skeptical and questioning cannot go without testing.

The technique was simple and implied the use of imagination. It suggested the reader to imagine an exact and detailed replica of himself slowly going out of the body. Following the exact indication of the technique, I lay down in my bed and relaxed for a few minutes remaining lucid before trying to imagine myself leaving the body. After a few seconds of trying the technique, the projection out of the body came unexpectedly and unannounced and sensed *my inner self* going out. The disconnection was extremely clear. I could see a *double of me* as if it was made of a very bright, gas-like form elevating horizontally and very slowly towards the ceiling. The sensation was unique, distinctive and exerting a remarkable magnetic power. It felt totally different from anything that I had ever sensed or experienced before. While I was still exteriorizing from my body, going upward to the ceiling, my perception was attracted to something on my left side. Looking on the left, I could see, through and beyond the walls of my room someone flying towards me³. And before I could realize it, I was surprised to see a *being* with a shining golden light form, as bright as the sun, just besides me. The impression of his shiny image was absolutely outstanding (even now, years later, I can still remember this experience very vividly). Faced with an utterly

2 Cyril Henry Hoskins, writing under the pseudonym of *Tuesday Lobsang Rampa*, is an English journalist and writer who wrote many occult books *based* on Buddhist philosophy.

3 Such perception of seeing beyond the walls is not unusual for people who have experienced a lucid projection out of the body.

new and unexpected realm of experience, not sure what to do, I decided to order my *projected self* to come back inside my body. With this thought and decision, I began going down and regained the position inside my physical body behind me.

Back to my normal body-like senses, I felt exhilarated. Finding myself in the strangest situation a materialist could be I kept loyal to my scientific and skeptic mind. The experience was impossible to deny. The sensations experienced were unique, distinct and outstanding due to the type of clarity of mind experienced. After mature thinking and skeptical analysis, it was clear for me that my experience could not be assimilated to any type of hallucination, daydreaming, delirium or fantasy: it was in itself an experiential proof that such projective ability is inherent to our nature and that, probably, any willing consciousness could experience it if willing.

As a matter of fact, experiences such as this one, I came to know, are not uncommon. Modern scientific authors have repeatedly reported them in studies. Herbert B. Greenhouse, who led different investigations on the subject with leading research institutions of the seventies such as the American Society for Psychical Research and the Psychical Research Foundation, reports, in the following words, his first experience:

“It was three o’clock in the morning. I woke up with a strange sensation – I was rocking gently back and forth. I felt myself lifted and moved to the side of the bed, then lowered to the floor. I started to rise to the ceiling. I was weightless, without substance. What was I? What was happening?”

I was not in my body, yet I was still very much alive. My physical self lay inert on the bed below, while “I” hovered near the ceiling. Was it a dream? No, I was fully conscious, enjoying this feeling of lightness and freedom. I did not wish to go back. But with this thought, I began to fall very rapidly and was once more in my physical body.

But what had gone out? What had escaped from the physical organism that I had always identified with myself and became “me” for a brief moment near the ceiling?”⁴

Douglas Scott Rogo (1952-1990), an eminent researcher from the seventies, former investigator of the Division of Parapsychology and Psychophysics of Maimonides Medical Center, also reported to have such experiences. While researching, collecting and analyzing out-of-body experiences, Rogo had his first out-of-body experience in 1965:

*“This initial incident was the first of many I had over the next two years, and sporadically until this day. It was during these two years that I learned to partially control and even induce these strange journeys of the mind. So to some extent, I was indeed able to learn how to induce out-of-the body travel”.*⁵

Contemporary out-of-body accounts, such as the ones reported above, have been accounted throughout history for centuries since the antiquity. All accounts are similar in nature: they report the passage of the normal lucid state of the *intrapysical* consciousness, to a lucid, *extrapysical* state, out of the body. In these accounts, the consciousness (referred in this book as the intelligent principle, the mind, the spirit, the soul or the Ego of the individuality) separates from the body and stays fully aware of its actions and thoughts, operating freely, near or far from the physical body. In such states, the consciousness observes things which latter, back inside the body, are fully recalled and sometimes even verified.

Out-of-body experiences were registered orally in the folklore and mythologies of ancient societies and passed through

4 Greenhouse, Herbert B.; *The Astral Journey*; Doudleday & Company, inc. 1975. P. 11.

5 Dr. Rogo, Scott; *Leaving the body. A complete guide to astral projection*; Prentice Hall Press; Preface, xii

initiations or ritual techniques that were, for most of them, lost through time. Dean Shields' study on cultural beliefs is quite indicative of the fact that out-of-body experiences were commonly known in many cultures. From a total of 70 non-western cultures he studied, he found that 95 % of them reported to have had some or a few of their members being able to travel out of their bodies⁶. Erika Bourguignon did another indicative study on trance. Data obtained from 488 societies – a sample constituting 57 percent of all known societies – indicated that 89 percent of the total had “*some institutionalized form of dissociation*” indicating some type of out-of-body experience⁷.

The conclusion we may take from these studies is that the majority of these societies may have had some type of knowledge related to out-of-body experiences, not because of beliefs, but because some men or women in their communities had direct personal participation or observation of such phenomena and had talked about it.

It is a fact that out-of-body accounts have been referred to throughout history. In Egyptian, Persian, Babylonian, Greek, Chinese and Indian sacred narratives, philosophical and literary works or in mystical writings and movements, saints, holy men, shamans, prophets and philosophers have described out-of-body experiences in similar patterns of uniformity.

The account of *Er*, an eschatological account that concludes Plato's dialogue in *The Republic* is among the earliest known out-of-body accounts reported in history. Plato describes *Er's* soul going: “*forth from his body*”, journeying “*with a great company*” and going to “*a mysterious region (...)*”. In *Phaedo*, Plato also made accounts of the *True Earth* describing a region of being where inhabitants function in a qualitatively higher state of

6 Shields, Dean; *A Cross Cultural Study of Beliefs in Out-of-the body*; Journal of the Society for Psychical Research.; London; Quarterly; Vol. 49; N. 775; P. 697-741.

7 Bourguignon, Erika; *Dreams and Altered States of Consciousness in Anthropological Research*; in *Psychology Anthropology*; Edi. FLK. Hsu (Cambridge Mass: Schenkman, 1972); P. 418

consciousness. Plato's description is not so unfamiliar to modern out of the body descriptions:

*“(...) people there have no diseases and live much longer than we, and in sight and hearing and wisdom and all such things are so much superior to us.” In *Phaedo*, Plato refers to the fact that: “If any man (...) could take the wings of a bird and come to the top, then, like a fish who puts his head out of the water and sees this world, he would see a world beyond; and if the nature of man could sustain the sight, he would acknowledge that this world was the place of the true heaven and the true light and the true earth”⁸.*

Plutarch of Chaeronea (50-120) similarly registered the report of Aridanaeus of Soles in a description in concordance with modern accounts:

“(...) his thinking soul left his body, his first impression was similar to that of a diver who is projected outside of his boat in the abyss (...). Emerging a bit, it appeared that his whole being breathed freely, and that he could see in all directions at once, his soul being open like one singular eye (...). In this environment, he recognized the soul of a cousin (...)”.

In the *Enneads* chapter (the fourth ennead: eighth tractate) debating the writings of Empedocles, Pythagoras and Plato about the “*descent of the soul into the bodies*”⁹, Plotinus (205-270), autobiographically mentions his spiritual experiences and

⁸ Plato; *Phaedo, Phaedrus*; Ed. by H. N. Fowler; The Loeb Classical Library; Cambridge: Harvard University Press, 1966.

⁹ Name of the chapter that in modern terms refers to the concept of *metempsychosis* or transmigration.

describes his *frequent awakening out-of-body*¹⁰:

“...becoming external to all other things and self-centered; beholding a marvellous beauty; then, more than ever, assured of community with the divine; enacting the noblest life, acquiring identity with the divine; stationing within it by having attained that activity; poised above all else in the realm of the intellect: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be”.

Outstandingly known accounts were written by Emanuel Swedenborg (1688-1772) in Latin in his *Diarii Spiritualis*¹¹. Emanuel Swedenborg was a respectable Swedish scientist, philosopher and mathematician of the Uppsala University who recorded 6110 notes, published posthumously, to account for his OBEs (Out-of-Body Experiences) in the “*spiritual world*” between 1746 and 1765. The author made valuable and extensive descriptions of *extraphysical* dimensions and was notably able to obtain confirmation of some of his perceptions.

Immanuel Kant (1724-1804), in *Rêves d'un homme qui voit des esprits expliqués par des rêves de la metapsychique*, reported some experiences of Emanuel Swedenborg, most particularly the fact that Emanuel Swedenborg was able to communicate with the dead husband of Madame Harte-ville, the widow of a Dutch

10 While some translations used the term “*out-of-the body*” others use the term “*lifted out of the body*”, as for example, in the 1917 translation of Stephen MacKenna and B. S. Page.

11 Swedenborg, Emanuel; *The Spiritual Diary* (“*Diarii Spiritualis*”); Transl. George Bush, John J. Smithson, and James F. Buss; 5 Vol; Swedenborg foundation; New York; 1971

nobleman, verifying and locating documents substantiating that her husband had paid some withstanding debts she was requested to pay after her husband's death¹². In July 1759, in the same way, Swedenborg was able to perceive and describe very precisely a fire burning in Stockholm. Swedenborg was at the time 300 miles away from his location, at a house of a Gothenburg merchant, William Castel, where 25 guests were lodged and confirmed his presence¹³.

At the same time, Doctor Pierre-Jean du Monchaux (1733-1766), a military physician from North of France, describes what can be possibly considered the oldest medical report of a near-death experience (NDE) re-counting the alteration of time, the feeling of peace and joy, the surrounding light and even the description of another world described by his patients¹⁴. Monchaux even paralleled the experience with accounts of analogous phenomena produced by drowning, hypothermia and hanging.

Without entering further into the details of historical accounts, the acknowledgement of out-of-body experiences through time remains unequivocal when studied through linguistics and semantics. Waldo Vieira, the progenitor of the science projectiology – the science of out-of-body experiences – reports more than 210 synonymous expressions used throughout history by writers of different backgrounds, scientific and otherwise, to describe in one way or the other the existence of the astral body, called *psychosoma* in projectiology¹⁵. This fact alone is conclusive

12 Emmanuel Kant; *Rêves d'un homme qui voit des esprits expliqués par des rêves de la métapsychique*; 1766; in *Antropologie*; Paris; Librairie philosophique de Ladrangé; 1863.

13 Immanuel Kant presents a report of this event in a letter to Charlotte von Knoblauchin in 1768.

14 Du Monchaux ; Pierre-Jean ; *Anecdotes de médecine ou choix de faits singuliers qui ont rapport à l'anatomie, la pharmacie, l'histoire naturelle, et auxquelles on a joint des anecdotes concernant les médecins les plus célèbres*; Lille, J.B. Henry, 1766 ; Tome I; P. 43-45.

15 Vieira, Waldo; *Projectiology – A panorama of experiences of the consciousness outside the Human Body*; Rio de Janeiro, RJ; Edition: International Institute of Projectiology and Conscientiology; Chap. V; P. 282

indication of the universality of the phenomena.

Nonetheless, despite the variety of historical data on out-of-body experiences, the lack of modern scientific interest in these subjects – often seen ridiculous to study in the scientific community – was, to a certain extent, a consequence of the fact that out of the body accounts had a religious or mystical character and lacked the necessary scientific objectivity needed for scientific studies. The beliefs, faiths and dogmas of the writers or experimenters seemed incompatible with scientific studies.

In the 19th century most of occultists and mystics still kept information about their out-of-body experiences concealed – an attitude advocated by esoteric groups since the middle Ages. Even so, numerous authors of the time were becoming more open about their experiences. French author Honoré de Balzac (1799-1850), in his autobiographic book *Louis Lambert* (1832), described the dawn of a possible new science. Faced with its own experiences, Balzac, concluded that:

“Maybe, we are simply endowed with perfectible intimate qualities, which exercised and developed produce activities of insight and visions that are still unobserved” and prophetically questioned himself: *“Why have humans reflected so little until now upon the accidents of sleep that indicate a double life? Will there not be a new science of this phenomenon?”*¹⁶

Léon Dénizarth Hippolyte Rivail (1804-1869), teacher in mathematics, physics, chemistry, astronomy, physiology and comparative anatomy, best known as Allan Kardec, spiritual father of Spiritism, equally points to the necessity of studying out-of-body phenomena. Launched the 18th of April of 1857 *Le Livre des Esprits* inquires, in an experimental scientific attempt about different aspects of the *“separation of the soul and body”*

16 Balzac; Honoré de ; *Louis Lambert*; Éditions Gallimard; Paris. 180. P. 71-73.

in the section of the book under the same name.

It is a fact that by the end of the 19th century and in the beginning of the 20th century psychic research began to flourish. However, despite publications of treaties of immeasurable scientific commitment and depth such as *Phantasm of the Living*¹⁷ published in 1886, *Human Personality and its Survival of Bodily Death*¹⁸ in 1920, or the *Traité of Metapsychique*¹⁹, published in 1922, with its chapter on objective bilocation and the “*studies of doubles*” at the turn of the century, there was no scientific treaty *entirely* dedicated to the phenomenon. While the above mentioned books, based on hundreds of carefully analyzed cases, immensely added to the knowledge of correlated phenomena of projectiology – classified today as 54 parapsychic observable occurrences of out-of-body experiences, such as, catalepsy (sleep paralysis), autoscopy, *inter vivos* apparitions²⁰ and the study of projective ectoplasmy – these books remained mostly indirect studies of the phenomena.

*Phantasm of the Living*²¹, published with the sanction of the scientific council of the Society of Psychological Research, had the purpose to study telepathy which had been selected as the first subject of research by the Society of Psychological Research due to

17 Published by Edmund Gurney, M. A., (1847-1888), Frederic William Henry Myers, M. A., (1843-1901), and August Frank Podmore, M. A., (1856-1910), prestigious members of Society for Psychological Research (see note 6 of this page).

18 Written by Frederic William Henry Myers.

19 Dr. Charles Richet (1850-1935) won the Nobel Prize for his research on anaphylaxis and was president of the Institute of Metapsychic in 1919, an organization dedicated to the study of paranormal phenomena since 1919.

20 *Inter vivos* apparitions are the appearance of the projected consciousness to other persons during their daily activities.

21 The term “*phantasm*” was used for the person’s “*double*”, or astral body, in certain countries, most notably England.

the amount of “*mass evidence*” available to them at the time²². However, if the book’s objective was to study: “*all transmissions of thought and feeling from one person to another, by other means than through the recognized channels of sense*” as expressed by Frederic Myers in the introduction, this meant that the book would revise: “*all classes of cases where there is reason to suppose that the mind of one human being has affected the mind of another, without speech uttered, or word written (...)*”²³ including the apparitions of “*all persons who are still living, as we know life, though they may be on the very brink and border of physical dissolution (...) including not visual phenomena alone, but auditory, tactile, or even purely ideational and emotional impressions*”²⁴. It is therefore because of the study of *inter vivos* apparitions that the book reported carefully selected out of the body cases, some of which were cross-confirmed by numerous testimony²⁵.

Frederic William Henry Myers, highly esteemed author of *Human Personality and its Survival of Bodily Death*, one of the

22 The Society for Psychical Research (SPR) is a non-profit organization founded in 1882 by a group of eminent thinkers whose purpose was to encourage scientific research into psychic or paranormal phenomena. Amongst its president, the society had two Nobel prize winners, Charles Richet (1850-1935), physiologist, and Henri Bergson (1859-1941) philosopher. It was composed of 600 members at the time of publication, including Sir William Crookes (1832-1919), an English chemist and physicist who worked on spectroscopy, discoverer of thallium and inventor of the radiometer, Alfred Russel Wallace (1823-1913), eminent British naturalist, anthropologist and biologist best known for proposing a theory of natural selection that inspired Charles Darwin to publish his own theories. Finally yet importantly, William James (1842-1910), considered a pioneer in psychology who wrote influential books on educational psychology and the psychology of religious experience (who had himself his own OBEs), was also an eminent member of the institution.

23 Gurney, Edmund, Myers, Frederic William Henry; *Phantasms of the Living*; Trübner and Co, 1886; Synopsis; Volume I.

24 Gurney, Edmund, Myers, Frederic William Henry; *Phantasms of the Living*; Trübner and Co, 1886; P. Xxxv, Introduction; Volume I.

25 OBE cases can be found in the following sections of the two volumes of the publication: Vol. I: P. LXI-LXIV, 204-220, 230, 231, 251-254, 347-358, 420-424 and Vol. II: P. 61-71, 82-86, 130-152, 169-270, 386-560, 600-641.

founders of the Society of Psychical Research and who was considered by William James as a “*psychology pioneer*”, also reported cases of projections. While the interpretive essay version of Russel Targ’s edition only reported a few cases of projections the author Frederic William Henry Myers²⁶, recognized “*self-projections*” (referring to out-of-body experiences) were “*the most extraordinary achievement of human will*”²⁷. The book described a few cases of *confirmed projections*, as for example, the following account:

“On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being, that I would be present in spirit in the front bedroom on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L. S. V. and Miss E. C. V., aged respectively 25 and 11 years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I did not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was 1 o’clock in the morning, and I also had a strong intention of making my presence perceptible. The following Thursday I went to see the ladies in question, and in theme of conversation without any allusion to the subject on my part the elder one told me that on

26 The Interpretive Essay Version of Russel Targ’s edition, is made out of only 1 volume of 352 pages instead of the 2 originals volumes published in London in 1886, with a total of 1420 pages, analyzing in detail a total of 701 cases of parapsychic phenomena. The original book therefore may contain more OBE accounts.

27 Myers, Frederic William Henry; *Human Personality and its Survival of Bodily Death*; Interpretive Essay Copyright; Russel Targ editions; P. 166.

the previous Sunday night she had been much terrified perceiving me standing by her bedside (...). This lady, at my request, wrote down a statement of the event and signed it”.

This same person was later able to repeat his experiment and cross verify it a second time with corroborative substantiations and official statements all extensively studied by Edmund Gurney. The book also described out-of-body experiences where reciprocal *inter vivos* apparitions were achieved and later cross-verified by the projectors²⁸.

Despite such works, at the turn of the century most of the literature on out-of-body experiences remained autobiographical, descriptive and self-experimental works. Edward H. Morrell (1869-1946), known as Ed Morrell, for example, published *The Twenty-Fifth Man* in 1924, an autobiography of his life as a criminal fighting the corrupted railroad corporations of the western United States describing how the author ended up with a life sentence in the prison of San Quentin²⁹. The book, published after his pardon from life imprisonment, gave an insight to the extreme cruelty and unrestrained hatred suffered by inmates of the time. Read by a large public, the publication deeply impacted the American penal system. *The Twenty-Fifth Man* also contained inspiring accounts of out-of-body experiences or “*mind projections*” as they were referred by the author:

“There was a period of brain enlargement, an expansion of time and space, a receding of the walls of my cell and even the outer walls of San Quentin, (...),

28 Myers, Frederic William Henry; *Human Personality and its Survival of Bodily Death*; Interpretive Essay Copyright; Russel Targ editions; P. 163-166.

29 San Quentin state prison was opened in July. It is the oldest in California and is infamously known for being the prison where Stanley Tookie Williams (1953-2005), the famous black gangster and latter Nobel Prize Nomination for his publications of peace books for children and anti-gang activism was executed by lethal injection.

I bounded away, no longer held to earth but on a quest through space and an eternity of time”; “(...) I could look through people as if I were an X-ray. Opacity meant nothing to me. I could flit through doors without opening them. Solid walls were tissues of paper, intangible, non-existent, when I wished to pass beyond (...). And yet all this never appeared to be other than real”; “(...) I could now also direct my mind to leave my body entirely and roam at will (...)”³⁰.

The book’s foreword was written by the governor of Arizona of the time who confirmed some of Ed Morrell’s out-of-body perceptions while in prison. Ed Morrell’s experiences were also accounted by Jack London (1876-1916), one of the most widely read American writers in the world at the time, in one of his master pieces, *The Jacket*, published in 1915, which used Morrell as a character. Later published as *The Star Rover*, the book popularized the subject of out-of-body experiences by recounting innumerable descriptions of Ed Morrell’s out-of-body experiences³¹.

Caroline D. Larsen, another autobiographical author, published an expressive book in 1927, called *My Travels in the Spirit World* where she describes very objectively and in great details many of her experiences. In 1910, while listening with enjoyment a quartet by Beethoven, her favorite composer, she felt paralyzed:

“In this condition I remained for some time. My mind, however, was still working as clearly as ever. At first I heard the music plainly, but soon the sounds began to slip away from me by degrees until finally everything became a blank, and I was unconscious to life and the world. (...) The next thing I knew was that I, myself,

30 Morrell, Ed; *The Twenty-fifth man*; New Era Publishing Co.; 1924; P. 320, 325, 340.

31 Morrell, Ed; *The Twenty-fifth man*; New Era Publishing Co.; 1924; Author’s Preface.

was standing on the floor beside my bed looking down attentively at my own body lying in it. I recognized every line in that familiar face, pale and still as in death, the features drawn, the eyes tightly closed and the mouth partly open. The arms and hands rested limp and lifeless beside the body. I gazed at the material form of mine for a few moments while mingled feelings passed over me. Strangely enough, they were not feelings of great surprise. I experienced no shock at finding myself in this peculiar situation. It was chiefly curiosity that possessed my mind. I was perfectly calm and composed...”.

Her first projection detailed through 9 pages of her book give extensive details of her objective perceptions.

Some consider that the first objectively detailed empiric autobiographic accounts of voluntary produced out-of-body experiments, in the beginning of the 20th century, were the experiments of Mr. Oliver Fox (pseudonym of Hugh Callaway). Hugh Callaway (1885-1949) began to publish his personal accounts in 1920 in the *Occult Review*³² and later expanded his articles into a book called *Astral Projection - A Record of Out-of-the-Body Experiences*. In 1920, his descriptions were detailed, objective, mostly non-mystical and self-critical accounts of out-of-body experiences as exemplified here:

“I stood erect, arms to my sides, and concentrating all my will-power in one supreme effort, I willed to ascend. The effect was truly surprising. Instantly the earth fell from my feet – that was how it seemed to me, because of the suddenness and speed of my ascent. I looked down my home, now no bigger than a matchbox; the streets were now only thick lines separating the houses.

32 Fox, Oliver; *The Pineal Doorway - A Record of Research*; Occult Review. 1920. V. 31 April; P. 190.

I noted that I was in traveling in slating direction. I rectified this by an effort of the will and continued to ascent straight up. Soon the earth was hidden by white clouds. Up and up and up. Velocity ever increasing. The loneliness I felt was indescribable. Up and up and up. My consciousness was perfect (...)”³³.

Remaining outstandingly critical regarding the general occult concepts of the time, books aimed at transmitting scientific knowledge gathered through experimental means – such as Hector Durville (1852-1923) and Charles Lancelin (1852-1941) publications – remained to a certain extent under the influence of mystical thinking and terminology³⁴. While this aspect may have drowned, up to a certain point, the interest of the scientific community on OBE phenomena, the *a priori* judgment formed by some scientists was nonetheless detrimental to all authors. Ernesto Bozzano (1862-1943), for example, Professor of Philosophy of Science at Turin University – a reputable researcher and scholar acknowledged for the seriousness of his scientific work – published in 1934 an overlooked methodical book with 48 out-of-body cases meant to positively prove the existence of the phenomena of bilocation and out-of-body experience³⁵.

Despite the growing divulgation of the phenomena by the publication of scientific treaties (such as the above mentioned

33 Fox, Oliver; *Astral Projection – A record of out-of-the body Experiences*; The Citadel Press, Secaucus, New Jersey; 1962; P. 83.

34 Both authors, Hector Durville and Charles Lancelin (member of the French Magnetic Society) published experimental research on out-of-body projections induced through animal magnetism (hypnosis) based on Colonel Albert de Rochas d’Aiglun (1837-1914)’s methodology. Hector Durville notably published in 1909 “*Le Fantôme des Vivants; Anatomie et Physiologie de l’Ame. Recherche Expérimentales sur la Dédoublément des Corps de l’Homme*” that described his experimental research with 7 subjects and Charles Lancelin published in 1922 “*L’âme humaine: études expérimentales de psycho-physiologie*”.

35 Bozzano, Ernesto; *Fenômenos de Bilocação*; Edições Correia Fralerno; S. Bernardo do Campo, SP; Faveiro, 1983;

publications), literary work, and the few methodical publications exclusively dedicated to the subject of out-of-body experiences, the shortage of first-hand accounts of out-of-body experiences among the population induced researchers of the last century to presume that out-of-body experiences were a rather rare condition, something that would only happen to authoritative personalities, mystics or religious masters.

The presumption and erroneous understanding that out-of-body experience were exceptional occurrences was most likely supported by the fact that accounts of projections out-of-body among the population were, not only mostly spontaneous in nature, but simply not commonly reported. Scientific studies dating from the middle of the 20th century would prove that, even if out-of-body accounts may not have been commonly reported, they were not rare occurrences.

The perception that out-of-body experiences were an universal phenomena probably began to shift with the publication of the book: *The Phenomena of Astral Projection* by Sylvan Joseph Muldoon (1903-1971) and Dr. Hereward Carrington (1880-1958) in 1951. Sylvan Muldoon and Dr. Hereward Carrington, who had previously written *The Projection of the Astral Body* in 1929 with the objective to describe without any extensive occult and metaphysic language Sylvan Muldoon's projections, wanted to prove that out-of-body experiences were a *natural human aptitude* – one that could be experienced by anyone. To prove their theory right, Sylvan Muldoon and Dr. Hereward Carrington began to collect about 100 out-of-body accounts from ordinary people leading them to publish *The Phenomena of Astral Projection*. The book analyzed the phenomena of astral projection from the point of view and experiences of the people who experienced projections of consciousness describing and analyzing a wide range of phenomena related to OBEs such as the types and condition of exteriorization of the psychosoma, its exteriorization under anesthesia, the action of invisible *helpers*, among other things. This collection of data was among the first to cross relate and study significant similarities and differences out-of-body experiencers – one of the objectives of this anthology.

Muldoon's and Dr. Carrington's approach was extended by Dr. Robert Crookall's research who collected and published a series of books, that included, in total, 746 cases of out-of-body experiences collected between 1961 and 1971³⁶. Dr. Robert Crookall, a respected academic in psychology and other sciences, classified and correlated accounts to highlight basic similarities of the collected cases. He gave specific attention to the accounts that could correlate data on the *silver cord* – the link between the psychosoma (astral body) and the physical body.

This movement led, in January 1986, to the publication of a bibliography of 1907 works, publications, treaties and manuals directly related to out-of-body projections. This number, based on a non-exhaustive biography research, did not include works where the work only indirectly referred to the subject³⁷. Such data, representing books printed in 18 different languages, is corroborative evidence that supports the existence of the phenomena but also its universality among the international community.

The commonality of out-of-body experiences, its distribution among the population, began to be statistically proven with the systematic surveys of the 50s³⁸. Dr. Hornell Hart (1888-1967), a sociologist at Duke University published a survey in 1954 where

36 Dr. Crookall, Robert; *Case Book of Astral Projection 545 – 746*; Citadel Press; 1980.

37 Vieira, Waldo; *Projectiology – A panorama of experiences of the consciousness outside the Human Body*; Rio de Janeiro, RJ; Edition: International Institute of Projectiology and Conscientiology; Chap. XVIII; P. 998.

38 While, the British Society of Psychical Research held, in 1890, one of the first recorded surveys, the survey was mainly meant to study out-of-body correlated phenomena. The survey seized 17,000 participants – an imposing number – who were asked the following question: “*Have you ever, when believing yourself to be completely awake had a vivid impression of seeing or being touched by a living or inanimate object, or of hearing a voice; which impression, so far as you can discover, was not due to any physical cause*”? 10% of the responses to the question were affirmative with majority of these (8.4%) being of visual perception. See, Sidgwick H, Johnson A, Myers FWH, Podmore F, Sidgwick EM. *Report on the Census of Hallucinations*; Proceedings of the Society for Psychical Research 10, (1894); P. 25-423.

he asked 155 Duke university students the following question about out-of-body experiences: “*Have you ever actually seen your physical body from a viewpoint completely outside that body, like standing beside the bed and looking at yourself lying in bed, or like floating in the air near your body?*” The researcher received 27% positive responses³⁹.

In September 1966, Dr. Celia E. Green (1935-), working at the time with the Institute of Psychophysical Research in Oxford, made a public appeal by means of the press and radio requesting first hand out-of-body accounts. Dr. Celia E. Green received 326 responses to the first questionnaire and 251 responses to the second. Accounts were studied in her book *Out-of-the-Body Experiences*⁴⁰. Based on the written narratives of the collected cases she was able to gather data about the general characteristics of out-of-body experiences. Among the different possible fields of studies on out-of-body experiences, Dr. Celia E. Green drew together data on subjects such as the psychological characteristics, the intellectual processes, the sensory modalities and perceptions one may have when out of the body. In 1976, the same researcher observed that 34% of a sample of 380 students from the prestigious Oxford University had some sort of experience where they felt they were outside the human body.

John A. Palmer, Doctor of Psychology, of the University of Charlottesville in Virginia sent a questionnaire to 700 adults from Charlottesville. People were selected randomly using the city’s directory. Of the 341 people who sent back functional questionnaires responding to the following question: “*Have you ever had an experience in which you felt that ‘you’ were located ‘outside of’ or ‘away from’ your physical body; that is, the feeling that your consciousness, mind or center of awareness was at a different place than your physical body? (If in doubt, please answer ‘no’)*” 14% responded affirmatively. Twenty-five percent

39 Dr. Hornell Hart; *ESP Projection: Spontaneous Cases and the Experimental Method*; Journal of the American Society of Psychical Research. 1954. P. 121.

40 Dr Green, Celia; *Out-of-the body experiences*; Ballantine Books; 1973.

of the student population who participated responded to have had at least one lucid projection. The combined sample indicated that 83% of those that had a projection had them only once and 34% had 8 or more projections⁴¹.

Dr. Erlendur Haraldsson (1931-) from the College of Social Science of Iceland, carried out a significant survey of a random sample of 1132 persons from the national registry of the country. From the 902 persons who had returned usable questionnaires 8% of the Icelanders questioned reported having an out-of-body experience⁴².

Among other statistical surveys that were carried out, Dr. Susan J. Blackmore (1951-) randomly polled 593 participants from the registered voters in Bristol and found that, out of the 321 completed questionnaires, 12% of the respondents had experienced at least one projection out of the body⁴³.

The IAC - International Academy of Consciousness, an educational and scientific research institute solely dedicated to the investigation of the consciousness and its manifestation beyond the human body launched in 1999 a global online survey into out-of-body phenomena through the analysis of 98 different aspects related to the phenomenon. Collection of data was provided voluntarily by participants through self-administered questionnaires that are responded online. The survey was designed with 5 sections containing questions that aim to analyze specific topics of interest on out-of-body experience research, collecting data on personal sensations, control and quality of the projections, regularity and lucidity, induction of conscious projection and

41 J. Palmer and M. Dennis; *A Community Mail Survey of Psychic Experiences*; Journal of the American Society of Psychical Research; 1979; P. 221.

42 Erlendur Haraldsson; *Representative National Surveys of Psychic Phenomena: Iceland, Great Britain, Sweden, USA and Gallup's Multinational Survey*; Journal of the Society for Psychical research; Vol. 53, N. 801; P. 151, 154.

43 Susan J. Blackmore; *Postal Survey of OBEs and Other Experiences*; Journal of the Society for Psychical Research; London; Vol. 52; N. 796; P. 225-244.

information on the participant⁴⁴. To date, over 13000 Internet users have responded to the out-of-body survey. Preliminary analysis of data drawn from the first 1185 respondents of the survey provided IAC researchers with information that suggested that many of their hypotheses were sound. It also helped to explain a variety of phenomena frequently associated with the experience.

Respondents to the survey originated from 62 countries, representing a wide range of nationalities, cultural backgrounds and ethnic groups. A total of 85% of the 1185 respondents reported having had an out-of-body experience (OBE). 37% of those who stated having had an OBE, stated having had between two and ten OBEs. Unexpectedly, 5.5% claimed to have had 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.

In addition, 62% of participants claiming to have had an OBE also reported having enjoyed non-physical flight; 40% reported experiencing the phenomenon of self-bilocation (i.e. seeing one's own physical body whilst outside the body); and 38% claimed having experienced self-permeability (passing through physical objects such as walls). The most commonly reported sensations experienced in connection with the OBE were falling, floating, repercussions, e.g., the jerking of limbs, jerk awake, catalepsy (sleep paralysis), sinking, torpidity (numbness), intracranial sounds, tingling, clairvoyance, oscillation and serenity⁴⁵.

44 To view the questionnaire or respond to the survey, please access the following page: <http://www.iacworld.net/Projects/OBESurvey/index.htm>

45 Alegretti, Wagner & Trivellato, Nanci; *Survey Research about the Projection of the Consciousness through the internet*; Annals of the 1st International Forum of Consciousness Research and 2nd International Congress of Projectiology; Barcelona; Spain; ed. IIPC 1999.

IAC researchers Wagner Alegretti⁴⁶ (1961-) and Nanci Trivellato⁴⁷ (1963-), who conceived and led the survey, acknowledged that the survey participants are not representative of the general population, as they are all Internet users who had, for most of them, some pre-existing interest in the OBE or consciousness studies. The survey results show nevertheless that many different characteristics of the phenomena associated with the OBE are shared by people around the world, irrespective of their age, gender, nationality, ethnicity, cultural background, religion, level of education or socio-economic status. This is a significant outcome that validates both the design and the objectives of the OBE survey. It further confirms the value of pursuing such investigations with the aim that such findings will lead to the improvement of techniques that will allow individuals to produce with more ease and frequency lucid and life changing out-of-body experiences.

These statistics and others that have been carried out by other researchers allow us to draw a natural conclusion: out-of-body experiences are a fairly common natural occurrence in the population. They are not rare occult esoteric experiences.

46 Wagner Alegretti, an electronic engineer, has been a researcher in the science of projectiology since 1980 and a projectiology and conscientiology instructor since 1985. He was a member of the Centre for Continuous Consciousness and a co-founder of the IIPC where he was a member of its board of directors for 5 years. He is presently the vice-president of IAC - International Academy of Consciousness and author of the book: *“Retrocognitions: an investigation into memories of past lives and the periods between lives”*, as well as a number of internationally published articles. He has lectured at numerous universities and international events, such as the International Earth Summit on Global Ecology in 1992 (Rio de Janeiro, Brazil).

47 Nanci Trivellato is a linguist and holds a Master of Science in Psychological Research Methods. Researcher and instructor of projectiology and conscientiology for 17 years, she is actually the director of the science and research department of the International Academy of Consciousness. She is also the editor of the *Journal of Conscientiology* with a worldwide distribution. The *JofC* publishes articles related to the study of the consciousness, aiming at deepening the understanding of its nature and it is one the official means of communication of conscientiology including critical independent research that does not necessarily reflect or back-up the leading-edge research or viewpoints of IAC.

Tabulated data of statistical surveys obtained over a period of almost 1 century and collected in 7 countries have led researcher, Waldo Vieira, M.D. to think that 1 out of every 100 persons, about 1% of humanity in 1998, have had some form of lucid *consciential* projection experience⁴⁸.

Obviously, accounts and surveys do not necessarily prove the reality of the phenomenon as an objective one; however, they prove individuals are experiencing some type of phenomenon, *per se*. Researchers throughout history have long strived to prove the existence and understand the mechanisms of the out-of-body experiences by empirical means and through scientific methodology. And if in one hand, a remarkable number of unbiased experiments have yielded noteworthy results and contributed significantly to gather data – while still remaining mostly unknown to the scientific community – on the other hand, the subjective and hard-to-replicate nature of most out-of-body experiences have not satisfied the demands of the scientific community for evidence.

Often in contradiction among themselves, an extensive body of materialistic hypothesis ranging from medical to psychological theories have been elaborated to explain out-of-body experiences: lack of oxygen, drug consumption, epilepsy, effect of endorphins, neurotic breakdown, hallucination, suggestion, self-hypnotic fantasies, psychological dissociation, early stages of schizophrenia, healthy schizotypy, sleep paralysis, dreams and autoscapy among others have been considered as explanations to the phenomena. However, without neglecting the importance of such investigations for projectiology, other thorough scientific works with alternative explanations on the subject have often been omitted by scientists or the media. It is clear that due to the complexity and the diversity of projective experiences, such hypothesis have objectively addressed some of the phenomenology related to out-of-body phenomena, however, they unquestionably fail to explain all the

48 Vieira, Waldo; *Projectiology – A panorama of experiences of the consciousness outside the Human Body*; Rio de Janeiro, RJ; Edition: International Institute of Projectiology and Conscientiology; Chap. XVI; P. 964.

facts and as a consequence often fall short of impartiality.

A lot of media attention has been given to experiences and studies such as the one of Dr. Olaf Blanke, Ph.D., a neurologist of the Laboratory of Cognitive Neuroscience (LNCO), Brain-Mind Institute of the Polytechnique Federal School of Lausanne (EPFL) who was able to induce “*OBEs*” stimulating the temporo-parietal junction (TJP) of patients through transcranial magnetic stimulation (TMS)⁴⁹. While most media articles jumped to explain that such experiences were a definitive conclusion that OBEs were illusory, they totally failed to address certain aspects of it.

Dr. Olaf Blanke, in a BBC radio debate with IAC former president Wagner Alegretti, also acknowledged that one of his patients “*may have been able to make accurate visual observations while supposedly unconscious that were difficult to account for*”.

Dr. Peter Brugger, who conducted another study linking out-of-body experience to dysfunctional mental body imagery with Dr. Olaf Blanke⁵⁰ recently conceded that transcranial stimulation does not explain why people, from their out-of-body locations, not only visualize their bodies but other things around them too⁵¹.

Dr. Olaf Blanke, also clearly points to the fact that while most neurological scientist have correlated OBEs to different brain pathologies, such authors have also known it to happen in the healthy population, where they happen generally once or twice in a lifetime, representing about 10% of the cases⁵². Such facts have been mostly overseen and are rarely mentioned by critics, scientists or the media.

Finally, it is important to mention that stimulating someone’s

49 Olaf Blanke et All; *Linking Out-of-Body Experience and Self Processing to Mental Own-Body Imagery at the Temporoparietal Junction*; The Journal of Neuroscience; January 19, 2005; P. 550-557.

50 Olaf Blanke et All; *ibid*.

51 Ananthaswamy, Anil; *Out of your head: leaving the body behind*; New Scientist; Magazine Issue 2729.

52 Olaf Blanke et al.; *Out-of-body experience and autoscapy of neurological origin*; Brain, Vol. 127; 2004; P. 244.

brain may induce olfactory illusions inducing the person to smell specific aromas, but it does not mean the smell exists at the moment of the brain stimulation. Thus, we may ask if such stimulations actually do create the experience in itself or just the illusion of being out-of- body?⁵³

People who have communicated out-of-body experiences have been judged to be emotionally unstable, illiterate or mystical individuals throughout time and were categorized, in the past, as psychotic or schizophrenic individuals. Yet, extensive personality and behavioural research made from 1976 to 1980 by a team of psychiatrists and psychologists presented findings at the American Psychiatric Association in May 1980 dismissing such suppositions. The studies notably demonstrated that out-of-body experiences were not distortion of body image perception or example of depersonalization. Collecting data from 339 reported cases of out-of-body experiences through questionnaires and psychological profiling, the American Psychiatric Association research team determined that 79% of the subjects were under no crisis, threat or illness and were in calm and relaxed state when they had their projections out of the body. While one-third of the sample did not expect to have such experience (not knowing it existed), 43% considered it to be: “(...) *the greatest thing that had ever happen to them*”. 85 % of the surveyed population of the study felt pleasant sensations and over half expressed it as being “*joyful*”⁵⁴.

Other studies were in concordance with these results. Based on Dr. Susan Blackmore’s (1951-) skeptical study on out-of-body experiences, OBEs are not related to schizophrenia. In a study on the subject led with the Brain and Perception Laboratory of the Medical School of the University of Bristol, Susan Blackmore

53 Olaf Blanke, Wagner Alegretti; *Outlook*; Hosted by Frederick Delve; BBC Radio talk; October, 2002.

54 Gabbard, Glen O; Twemlow, Stuart W; Jones, Fowler C; The out-of-body experience. I: Phenomenology; II: Psychological profile; III: Differential diagnosis. Referred in *Leaving the body – A complete guide to astral projection*; Dr. Rogo, Scott; Prentice Hall Press; P. 6.

finally determines that OBEs do not seem to be pathological. She concludes that: “*There seems to be no basis for considering the appearance of OBEs as an indication of pathology or as a symptom of schizophrenia*”⁵⁵.

While such studies, among others, were addressing the subjective nature of out-of-body experiences and pointing to the healthy condition of out-of-body experiences other researchers have focused to demonstrate the *real* nature of out-of-body experiences dismissing it as a form of hallucination, self-suggestion or any subjective condition.

Dr. Charles T. Tart (1937-) an imminent researcher on altered states of consciousness, published in 1968, a psychophysiological study in a selected subject that pointed at a “*a relatively distinct neurophysiological pattern*” of brain activity during out-of-body experiences. The results verified by leading authorities in the field stipulated that the subject’s brain patterns: “*could not very well be classified into any of the known sleep stages, nor could they even be classified unambiguously as waking or drowsy patterns*”⁵⁶.

Such study is in concordance with current investigations led by Wagner Alegretti with the objective to observe neurophysiologic manifestation of the Vibrational State – an intense energetic vibration frequently occurring prior to projections out-of-body and that can be controlled through practice. The aim of the study is to detect the neurophysiologic manifestations of the Vibrational State through EEG (Electroencephalogram) and fMRI (functional Magnetic Resonance Imagery) observations and propose an executable and replicable protocol for the research of such phenomena. Preliminary research evaluations done at the International Institute of Neuroscience of Natal in Brazil and Santa Casa Hospital Sleep Study Laboratory of Porto Alegre, also in Brazil, led to observations

55 Dr. Blackmore, Susan; *Out-of-Body Experiences in Schizophrenia – A Questionnaire Survey*; 1986, Journal of Nervous and Mental Disease, 174; P. 615-619.

56 Charles T. Tart; *Psychophysiological Study of Out-of-the-Body experiences in a Selected Subject*; Journal of the American Society for Psychical Research; 1968; vol. 62, no. 1; P. 3-27.

of unusual brain activities that left researchers surprised. Among the occurrences observed and preliminary analysis of the data, the team perceived the synchronization of several brain circuits and the appearance of atypical waves of high frequencies including surprising wave forms that would not relate to any known human activities or behaviour⁵⁷.

Charles T. Tart, Ph.D., also conducted several other laboratory studies with proficient OBE subjects such as Miss Z, and Mr X (who was in fact Robert Monroe, a well-known projector from the sixties). It is well known and controversially criticized that in such experiments Miss Z was able to correctly report the number 25132 while out-of-body. The number was a displayed target on a shelf above her body that she would not have been able to see without disrupting the operation of the brain wave-recording devices. The result was seen as highly significant since the odds of correctly guessing a 5-digit number when only trying once is 100,000:1⁵⁸.

In 1979, Karlis Osis, Ph.D., (1917-1997) and Donna L. McCormick, at the American Society for Psychical Research in New York, researched the kinetic effects of projections out of the body. The results supported that from 197 usable trials over 20 sessions, the strain-gauge's (device placed inside a faraday cage used to detect the out of the body manifestations) activation levels during testing were higher during trials when the subject successfully predicted the target displayed next to the strain-gauge (and that was only accessible projected) than it was at unsuccessful perceptions out of the body (114 positive hits and 83 missed). The results were interpreted as conforming to the extrasomatic

57 Alegretti, Wagner; *An Approach to the Research of the Vibrational State through the Study of Brain Activity*; Journal of Conscientiology, Vol. 11, No. 42; 2010; P. 248-250.

58 Charles T. Tart; *Psychic Exploration – A challenge for science*; Edited by John White; Edition G. P. Putnam's sons, NY; P. 359-361.

hypothesis of the out-of-body experience⁵⁹ – hypothesis that accepts the astral body as being a true and objective extraphysical body of manifestation of the self.

Older OBE studies of objective perception out of the body such as Dr. Hornell Hart's research on the subject is interesting to mention. Dr. Hornell Hart proposed to measure as feasible as possible the relative success and evidentiality of reported out-of-body accounts referred as "*ESP projection*" or the: "*(...) conscious apparition of a living person, within which the projected personality carries full memories and purposes, and from which, on returning to his physical body, this personality carries back the full memory of the observations and operations performed while projected*". The purpose of the study was to measure to which degree the accounts could present evidence substantiating the claim of evidentiality during OBEs. The rating attempted to record evidence of the following facts: "*1. What written or oral testimony was given as to evidential details before confirmation had been secured? 2. What confirmation was secured later as to the correctness of the evidential details? 3. What investigation of the case was made by a competent and independent researcher? 4. How full a documented record was made of the case? And 5. What time interval elapsed between the evidential events and the making of a written report?*" While evidentiality ratings depend on subjective judgment, the cooperative study led by Dr. Hornell Hart concluded that 83 accounts out of the 165 total accounts of the study supported high evidence to ascertain objectively projections out of the body. Fifteen accounts reported veridical information and 11 were collectively ascertained. 25 accounts of the total reported evidenced a "*fairly complete memory (of the events perceived) afterwards*"⁶⁰.

59 Karlis Osis; Donna L. McCormick; *Kinetic Effects at Ostensible Location of an Out-of-Body Projection During Perceptual Testing*; Journal of the American Society for Psychical Research; vol. 62; 1968;

60 Dr. Hart, Hornell; *Six theories about apparitions – a co-operative report by professor Hornell Hart and associated collaborators in the International Project for Research on ESP Projection*; Proceeding of the Society of Psychical research; Volume 50; Part 185; May 1956; P. 157.

Modern research has also pointed out to converging evidence of objective and accurate perception out-of-body. Initial data analysis and results of the Projective Field Workshop, a 3-day immersion course designed by Wagner Alegretti to optimize the production of out-of-body experiences and aimed at studying, among other things, extraphysical perception, reported: “(...) 22 instances of significantly correct perception [of the shape of the figure], followed by color [of the figure], with 15 occasions”. While the authors of the study also state that only two accounts provided satisfactorily accurate descriptions of the size of the figure and one instance accurately described the nature of the image, they reported 93 instances of OBEs by 52 individuals out of a total of 105 participants during the experiment in the workshop⁶¹.

Further evidence of objective perception have been gathered by near-death experience (NDE) researchers such as Kenneth Ring, Ph.D. (once skeptical about the phenomena) and include out-of-body perceptions corroborated by third party witnesses⁶² and the careful investigation of 25 NDE and OBE cases in which, congenitally (14 in total) and adventitiously blind (11 in total), reported transcendent visual abilities similar to the visual impressions that sighted persons normally have while describing NDEs and OBEs experiences including vision of their bodies, the medical team at work during NDEs and various features of the room⁶³.

The reader will notably find that twelve out-of-body accounts reported in this experiential anthology have gathered evidence to

61 Alegretti, Wagner & Trivellato, Nanci; *Quantitative and Qualitative Analysis of Experimental Research Project into Out-of-the Experience*; Proceedings of the 3rd International Congress of Projectiology and Conscientiology; Journal of Conscientiology; Supplement; Volume 4, No. 15 S; P. 165.

62 Ring, Kenneth; Lawrence Madelaine; *Further Evidence for Veridical Perception During Near-Death Experience*; Journal of Near-Death Studies; 11(4); Summer 1993; P. 223-229.

63 Ring, Kenneth; *Mindsight – Near-Death and Out-of-the Body Experiences in the Blind Lawrence*; iUniverse, Inc; New York; P. 12-63.

support the validity of the author's perceptions out of the body after returning to their intraphysical condition⁶⁴.

Converging evidence of correct OBE perception have also been gathered by historical accounts and ultimately support and confirm the fact that out-of-body experiences are genuine experiences. Open minded, genuinely skeptical cumulative results of decades of research and the consensus derived from innumerable individual experiences – the mass of projective out-of-body data and scientific information available today – are still very often neglected and rejected by scientists when they provide indications of the verisimilitude of some OBE phenomena. Accounts, narratives, secular descriptions, evidence provided through time since the 19th century, trustworthy modern scientific research, data collection through questionnaires such as the data collected by the 100 questions about projective experiences published in the first edition of *Projections of the Consciousness - A diary of out-of-body Experiences* published by Waldo Vieira in 1981 have, nevertheless, reaffirmed the convergence and uniformity of out-of-body phenomena and have guided the establishment of theories and general propositions used in projectiology. Such research led to the defense of the hypothesis of the objective body – the hypothesis sustaining that out-of-body experience through the psychosoma are objective and real experiences, although non-physical⁶⁵. Many phenomena perceived during the exteriorization of the psychosoma out of the body attest to this objective condition. Repercussions such strong hypnic jerks while attempting to project, elongation of the psychosoma, oscillations, pulsations, pressure, electric sensations, intracranial sounds, vibrational state

64 See the following accounts: *A confirmed experience at childhood; Precognitive Projection; Anticipated Marriage; An Extraphysical Class in Musical Harmony; Target Projection; A Late Recollection; Precognitive Warning; Farewell Projection – Life After Life; A Confirmed Assistance; Bali Bombing; Unexpected projective confirmation; An extraphysical assistential center.*

65 Vieira, Waldo; *Projectiology – A panorama of experiences of the consciousness outside the Human Body*; Rio de Janeiro, RJ; Edition: International Institute of Projectiology and Conscientiology; Chap. V; P. 973.

occurring just before the projection and the detachment from the body itself are only some of the few objective sensations commonly reported during the disconnection of the psychosoma and are often neglected phenomena in modern research.

The explanation and the classification of out-of-body phenomena have conducted researcher inevitably to seek solutions to investigate the manifestation of consciousness beyond the mechanistic paradigm that was designed to investigate physical phenomena. The disciplinary matrix that has emerged from decades of research is a non-materialistic leading-edge approach that does not necessarily focus only on the research for physical proof of out-of-body experiments but value as much – when systematically applied – personal experimentation, personal confirmation and consensus than the progressive necessary accumulation of scientific data. While studies in projectiology and consciology are conducted according to scientific principles, the conscial paradigm considers out-of-body experiences a fundamental tool to enhance our understanding of multidimensional manifestation and our evolutionary process.

Projections out-of-body, executed through empirical method, lead us not only to understand, for ourselves, beyond any possible argumentation, that the nature of consciousness extends the physical conditions of the brain, but that the Cartesian-Newtonian model that considers physical reality as ultimate is flawed. The accumulation of the experiences of the individual confronts the experimenter to verify or negate the propositions or hypotheses of projectiology ultimately leading the projector to replace theories with experiences and beliefs with a pragmatial first-hand knowledge.

Studies of out-of-body experiences in literature clearly emphasize how one fully lucid experience is often self-sufficient to express a reasonable level of certainty about it. The experience of Caroline D. Larsen depicted in the final description of her first lucid projection is clearly evocative of such idea:

“Somewhat confused at first, I soon regained my usual composure of mind. And there the strange experience I had passed through stood before me in all its vividness. I was now in a position to confirm through personal knowledge the truth of the possibility that one can leave the physical body, taste life in the astral and return again to the earthly form”⁶⁶.

Marcel Louis Forhan (1884-1917), best known as Yram, French occultist and chronicler, emphasize how convincing some projective phenomena are:

“For most people, the most convincing phenomenon is the act of conscious separation a few feet from the physical body. You leave your body with greater ease than taking off a suit of clothes and you wonder why this faculty is not more widespread (...). At all events the result is a certainty without the least doubt. It is a cold fact, beyond all judgment, beyond all hypothesis, hallucination, or suggestion. It is the most evident certitude obtainable without any possibility of error. As soon as we slip out of the physical wrapper this truth strikes us with all its force”⁶⁷.

Anyone, as it is shown in this Anthology, has the possibility to learn how to induce out-of-body experiences with a reasonable level of control and explore them with empirical self-critical experimentations and scientific questioning without accepting any supposition, religious belief or dogma. The leading epistemological basis of conscientiology, instructs individuals to seek experiences in order to verify, for themselves, the validity of the theories. Such pursuit means a person does not need to blindly believe in any

66 Larsen, D. Caroline; *My travels in the spirit world*; Rutland, Vermont Edi USA; 1927; P. 20.

67 Yram; *Practical Astral Projection*; Samuel Weiser Edition; 1979. P. 44.

theory, on the contrary, it requires the person to pay attention to any gathered scientific evidence going against it. However, such self-verification in projectiology, as much as in conscientiology, demand self-researchers to be open minded enough to learn the appropriate projective techniques stemming from the logical and organized knowledge of years of research in projectiology while still staying impartial, determinate and patient to experiment in a systematic critical methodological way. Recognizing the practical limitations of studying the manifestations of consciousness out-of-body through the optical glass of the conventional scientific paradigm and the imperative-impractical-impossible dogma of separation of object and subject of study, projectors understand that the best instrument to study the consciousness multidimensional manifestation is still the consciousness itself. This is because self-critical experimentations in projectiology are – until today – the most logical method for validation of out-of-body phenomena due to their transphysical nature⁶⁸.

Such self-experiential or experimental necessity is frequently condemned with vehemence by scientists that systematically discredit any theory coming from self-experimentation that goes against their materialistic beliefs. While the psychological attitudes of such researchers are unhealthy to science, they often ascertain what is obvious today: the majority of religious or mystical statements, even when devoutly “*rationalized*”, are often scientifically unsound, unfounded by lack of real experience and need as much revision as they need de-sacralization – a

68 It is arguable to think if, from an epistemological standpoint, science’s research of objectivity is truly obtainable. After all, protocols and instruments of research are designed in the first place by the mind of the same consciousnesses that seek to obtain objective results. As such, science, while always striving to be objective through experimental controls of hypothesis, is inherently subjective and limited by the personal conceptual limitations of time, subjective propensities, beliefs and aptitudes of researchers. Because scientists are necessarily human first they inevitably are interpreting data subjectively. For example, scientists are affected by the obsolescence of their knowledge. It is also worth pointing the fact that research is also oriented in different directions through the influence and pressure of lobbies and oligarchies influencing the direction of science even at universities.

condition that is often exemplified by “*professional*” mediums with financially biased psychic perceptions and total lack of experimental protocols or ethics.

If projections out-of-body are inevitably self-participating and “*subjective*” leading the consciousness to be both the instrument and the object of study, projective self-substantiation, self-certification and the necessary refutations of actual theories, while fallible without systematization or conventional replicable experimentation, do not lead necessary experiencers to get back to beliefs, psychological clinging or to be subjected by self-hypnosis. If, to quote Aristotle (384 BC - 322 BC), educated minds are able “*to entertain a thought without accepting it*” they should be able to entertain an experiment in the same condition.

There is another important condition of self-experimentation. In projectiology, technical self-verification (without psychological crutches or dogmatical inculcation that castrate and prohibits free experimentation) not only implies the use of the association of ideas, the attention to details, the application of logical comparison and critical reason post-experimentation (projectiocritics), but also requires the consciousness to achieve a minimum level of lucidity throughout the projection. In projectiology, this means that during projections our level of critical judgment needs to be more or less equal than the one of the ordinary physical waking state.

A lucid projection is considered in projectiology a condition wherein lucidity is maintained without hiatus in an unalterable consistency of perception and continuity of attention of our thoughts and actions without any oneirism or lapses of lucidity. Such condition excludes any strong emotionality as well as any subjective imagery interfering in our lucidity or attention from the beginning to the end of the experience⁶⁹.

This level of lucidity – which is among the projective conditions sought for the accounts of this experiential anthology –

69 Vieira, Waldo; *Projectiology – A panorama of experiences of the consciousness outside the Human Body*; Rio de Janeiro, RJ; Edition: International Institute of Projectiology and Conscientiology; Chap. X; P. 532-534.

allows individuals to be unmistakable about the “*objective*” reality of their projected state and experience. Such level of awareness limits subjective perception when self-deceptions or confusion between reality and internal subjective imagery, fact and psychological fabrication (self-defense mechanism and illusions, or *Maya*), become entangled in OBEs with lower level of lucidity (or semi-lucid projections), leading projectors to false observations and misinterpretations of OBE facts.

While such level of awareness is an ideal level of lucidity to gather confirmation and converging evidence of OBE phenomena, it is not necessarily a *sine qua non* condition, as slightly lower levels of lucidity have led projectors, on occasions, to confirm the accuracy of their perceptions after their out-of-body experience.

Nevertheless, the complexity of the phenomena, idiosyncratic by nature, inevitably calls for sound perceptions and experimentations out of the body to be subjected to further out of the body testing (para-causal manipulation and replicability) and scientific experimental control, whenever possible, through cross examination. Information, facts, hypothetical experiments can then become incorporated into a scientific corpus of experiential consensus that leads to natural laws or relative leading-edge truths awaiting future refutation or more accurate deductions.

The reader should note that if the nature of the experiments is subjective and renders conventional scientific replicability inoperable to a certain extent, such fact does not imply that the experimentations do not have a common subjacent determinism and reason, and cannot be scientifically classified or measured. While no perfect methodology has been designed so far to demonstrate subjective reality through objective data the constant and systematic submission of experimentations to the inquiry of the experimenter with ethical and emotional neutrality, applying in practice the principle of conscientious experimentation and disbelief “*do not believe in anything, have your own experiences*”, provides, with time, a higher level of certainty of projective phenomena (distinction between facts and fiction). Such level of

INTERNATIONAL ACADEMY OF CONSCIOUSNESS – IAC

The IAC is a non-profit, multicultural, and universalistic organization dedicated to research and education in consciology and its subdisciplines. The objective of the IAC is to catalyze evolution through clarifying about the multidimensional nature of the consciousness and all the implications arising from that fact. The IAC stimulates expanded awareness through the dissemination of pragmatic information, employing logic, discernment, and the highest principles of cosmoethics. The work of the IAC is founded on updated scientific precepts and aims to further human knowledge based on the consciological paradigm. Information offered by the IAC is the result of decades of investigation and represents a consensus from numerous personal experiences, as well as being grounded in historical and ongoing investigations.

The IAC was originally founded in October 2000 with the aim of constructing Europe's first consciological research campus. Then, in May 2002, the scope of the organization expanded when all of the IIPC offices outside of Brazil were transferred to IAC, including its research, educational programs, human resources and scientific publications. The IAC thus inherited the experience and accomplishments of the IIPC team, which had worked internationally since 1994.

Since its formation the IAC has hosted a number of large events at its research campus in Portugal, including the First Symposium on Consciological Research in October 2005, the Global Symposium on Existential Inversion in November 2006, the Second Symposium on Consciological Research in October 2008, VI Consciological Health Meeting and IV Symposium on Self-

Conscientiotherapy in October 2010. It has also performed several large research experiments, and its instructors have developed 78 original courses on themes within conscientiology (as of December 2010). The IAC's courses emphasize the practical experience of multidimensionality and parapsychism, with the following two being salient examples: The *Projective Field*, a three-day immersion course for inducing lucid out-of-body experiences; and *Goal: Intrusionlessness*, a one-year course that focuses on developing parapsychism and freedom from intrusion.

Staffed by 98 volunteers, including 56 instructors, IAC has a permanent presence in 9 cities in 9 countries across 4 continents (as of February 2015). It has organized and given events in 82 cities within 27 countries: Australia, Austria, Brazil, Canada, China, Cyprus, Colombia, Ecuador, England, Finland, France, Germany, India, Ireland, Italy, Japan, Mexico, Netherlands, New Zealand, Portugal, Romania, Scotland, Spain, Sweden, Switzerland, the United States, and Venezuela.

Beyond educational activities, IAC's original objective of founding a research and education campus is being pursued, with ongoing construction occurring on approximately 62 acres of wooded land in Évoramonte, Portugal. Among the installations is the world's first Projectarium — a specialized laboratory for inducing out-of-body experiences. Please refer to the IAC Campus section for more information.

The IAC also publishes books and periodicals based on the consciential paradigm. It publishes the *Journal of Conscientiology (JofC)*, the official vehicle for the presentation and scientific debate of conscientiology. The *JofC* is distributed to individuals and organizations in 35 countries. IAC has also published 19 books, and has another 8 in preparation (including translations) in 4 languages (as of February 2015).

www.IACworld.org

MAIN OFFICES

Portugal, Lisbon

Lisbon@iacworld.org
+351 (21) 357 01 44
+351 96 157 15 74
Rua Latino Coelvo Nº12-3º B
Lisbon 1050-136 Lisbon
Portugal

Portugal, Porto

Porto@iacworld.org
+351 22 208 6861
+351 96 157 16 04
Rua Fonseca Cardoso nº 39 - 2º
esquerdo/frente
Porto 4000-233
Portugal

Spain, Barcelona

Barcelona@iacworld.org
Tel/Fax: +34 (93) 232-8008
Calle Ausias Marc, 49,
5º despacho 30
08010 Barcelona
Spain

Spain, Madrid

Madrid@iacworld.org
Phone: +34 (91) 591-2587
Calle Jacometrezo,
nº 15 – 5º G
28013 Madrid
Spain

United Kingdom, London

London@iacworld.org
Phone: +44 (20) 7631-5083
3rd Floor, 60 Tottenham Court Road
Bloomsbury, London
W1T 2EW
UK

USA, Los Angeles

California@iacworld.org
Phone: +1 (310) 482-0000
Fax: (310) 482-0001
Toll Free: (877) IAC-4OBE
3961 Sepulveda Blvd,
Suite 207
Culver City, CA 90230-4600
USA

USA, Miami

Florida@iacworld.org
Phone: +1 (305) 668-4668
Fax: +1 (305) 668-4663
Toll free: 888 234-4472
7800 SW 57th Ave,
Suite 207D
Miami, FL 33143
USA

USA, New York

NewYork@iacworld.org
Phone: +1 (212) 867-0807
Fax: 1 877 HAVE OBE
Toll Free: 800 778 3778
55 West 21st Street Suite 601
New York City, NY 10010
USA

ASSOCIATED CENTERS

Australia, Sydney

Sydney@iacworld.org
+(02) 9966 4283

Brasil, São Paulo

saopaulo@iacworld.org
+55 (45) 8404-5923

Cyprus, Nicosia

Cyprus@iacworld.org
Contact the London center:
+44 (20) 7631-5083

Finland, Helsinki

Suomi@iacworld.org
Contact the London center:
+44 (20) 7631-5083

Germany, Frankfurt

Germany@iacworld.org
+49 7802 706370

Holland, Zutphen

Netherlands@iacworld.org
+31 (10) 340-0042
Contact the London center:
+44 (20) 7631-5083

Italy, Bergamo

Bergamo@iacworld.org

Italy, Milano

Milano@iacworld.org

Mexico, Mexico City

Mexico@iacworld.org
Phone: +52 (55) 5364-3052
+52 (55) 8421-6016

New Zealand, Auckland

NewZealand@iacworld.org

Rumania, Bucharest

Romania@iacworld.org
Contact the London center:
+44 (20) 7631-5083

Spain, Seville

Sevilla@iacworld.org
Contacte the Madrid center:
+34 (91) 591-2587

Scotland, Edinburgh

Scotland@iacworld.org
Contact the London center:
+44 (20) 7631-5083

Sweden, Stockholm

Sweden@iacworld.org
Contact the London center:
+44 (20) 7631-5083

Switzerland, Geneva

Geneva@iacworld.org
Contact the London center:
+44 (20) 7631-5083

USA, Austin (TX)

Austin@iacworld.org
Contact the Miami center:
+1 (305) 668-4668

USA, Boston (MA)

Boston@iacworld.org
Contact the New York center:
800 778-3778, or 212 867-0807

ASSOCIATED CENTERS

USA, Gainesville (FL)

Florida@iacworld.org

Contact the Miami center:

888 234-4472, or 305 668-4668

USA, Houston (TX)

Austin@iacworld.org

Contact the Miami center:

888 234-4472, or 305 668-4668

USA, Phoenix (AZ)

Arizona@iacworld.org

Contact the Los Angeles center:

877 IAC-4OBE (422-4623),
or 310 482-0000

USA, San Francisco Bay Area (CA)

California@iacworld.org

Contact the Los Angeles center:

877 IAC-4OBE (422-4623),
or 310 482-0000

CONSCIOUSNESS DEVELOPMENT PROGRAMME (CDP)

OUR CORE CURRICULAR COURSE



What is the CDP?

If you want to take a deep dive into topics such as **out-of-body experience, bioenergy, and associated paranormal phenomena**, then the CDP presents the most comprehensive, transformative body of information that you are likely to find anywhere.

The Consciousness Development Programme (CDP) is IAC's main curricular course and is delivered in four modules over forty hours. The course is designed to gradually introduce subjects such as energies, paranormal phenomena, the cycle of successive lives, and altered states of consciousness. It is interactive and students are encouraged to raise questions regarding subjects that interest them.

The CDP includes practical exercises using established methods to support students' efforts to sense and master bioenergy

(chi, prana), and guided attempts to provoke lucid out-of-body experiences (OBEs) using a variety of especially developed techniques. Participants can verify the ideas presented through their own experiences.

The CDP addresses topics related to everyday experience using tools that help students to deal pragmatically with the common challenges of daily life. It also allows individuals to expand their parapsychic awareness and develop their energetic defense and wellbeing. Note that no special aptitude is required to study OBEs. The benefits of this unique experience can be enjoyed by everyone.

Basis and approach

The CDP is based on research and scientific theories developed over more than 40 years. The IAC's foundational model recognizes the existence of psychic abilities, energy, and non-physical components within our reality. Consistent with that model, the IAC proposes a scientific yet participatory approach where knowledge about these topics is developed in-part through experiences. This participatory approach inevitably catalyzes ones personal growth and the development of ones consciousness, which is one of the ultimate aims of the CDP.

Astral Projection Technique Classes

Consistent with the importance the IAC places on verification through experience, the CDP includes not just theoretical information, but practical classes too. Special emphasis is given to the out-of-body experience (OBE) as a tool for personal growth, as it facilitates first-hand experience of the invisible non-physical world surrounding us. This in turn gives us a broader perspective for understanding not just paranormal phenomena, but ultimately the entire process of personal or conscious evolution.

Great emphasis is also placed on developing mastery with energy. Having energetic ability increases our perceptiveness, it helps develop our psychic abilities, and it allows us to have greater

emotional balance, physical health, and mental clarity. Please note, in order to give students plenty of opportunity to practice and give first-hand introduction to a variety of multi-dimensional phenomena, the CDP course will include 6 sessions aimed to induce lucid out-of-body experiences (OBEs) and 16 sessions to practice a variety of techniques to mobilize and control their energies.

Each of the four sessions lasts about two hours and is followed by a practical energy exercise with a break in between. The classes are very dynamic and are filled with examples and interesting anecdotes that make the time pass in an engaging and immersive manner.

Learn techniques for Out-of-Body Experience

From CDP2, CDP3 and CDP4, every second session in each module is an astral projection technique class. Theory classes include bioenergy and clairvoyance exercises, thus making the whole course experience varied and extremely enjoyable.

Below is a basic outline of the topics covered in the Consciousness Development Programme. All classes, including the theoretical classes, have practical components.

CDP Module 1 - 10 hours (8 theoretical and 2 practical)

- Basis of projectiology and consciology
- Analysis of the non-physical bodies
- Benefits of the OBEs & other psychic phenomena
- Bioenergy & its different types
- Qualities of individual & environmental energies
- to develop extrasensory perception, energetic
- self-control and healing
- Preparation for the out-of-body experience
- Factors that facilitate and inhibit projective ability
- Levels of lucidity outside the body
- Types of out-of-body experience
- Analysis of extraphysical (astral) dimensions

CDP Module 2 - 10 hours (6 theoretical and 4 practical)

- Two practical OBE classes during this module
- Five techniques to facilitate OBEs
- Altered states of consciousness
- Paranormal phenomena
- Parapsychic perceptions
- Instructions and tips on how to provoke OBEs
- Death or the process of discarding the body
- Interaction with & identification of non-physical beings (inside & outside the human body)
- Advanced non-physical beings (extraphysical helpers/mentors)
- Needy non-physical beings

CDP Module 3 - 10 hours (6 theoretical and 4 practical)

- Two practical OBEs classes during this module
- Eight additional techniques to facilitate OOBES
- The mentalsoma and its role in evolution
- Types of intelligence
- Physical life & the application of the mentalsoma
- The evolutionary process
- Death and the mentalsoma
- Types of evolutionary maturity
- Cosmoethics and universalism
- Mentalsoma projection technique

CDP Module 4 - 10 hours (6 theoretical and 4 practical)

- Two practical OBE classes during this module
- Additional techniques to facilitate OBEs
- Holokarma

- Existential programme (life task or life plan)
- Period between lives
- Self-mimicry vs lucid life planning
- Existential recycling and inversion
- Evolutionary levels and the evolutionary duo
- Homo sapiens serenissimus

***TO BOOK AND FOR MORE INFORMATION
CONTACT YOUR LOCAL OFFICE!!***



IAC RESEARCH CAMPUS

Alentejo, Portugal

The IAC Campus is located on a greenfield site of approximately 62 acres (250,000 m²) near the village of Évoramonte, in the bucolic Alentejo region of Portugal. The center is dedicated to conducting research and providing individuals with opportunities for producing parapsychic experiences and expanding their self-awareness. In essence, it comprises an environment dedicated to scientific debate and investigation into the manifestation of the consciousness, as well as the overarching theme of evolution.

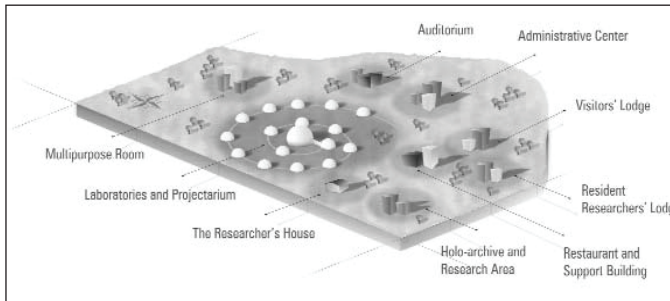
The complex features a number of laboratories, each designed and constructed to provide an optimized environment for personal experimentation and research on a particular theme. Among the full set of laboratories planned are the following: cosmoconsciousness, energetic self-control, holochakralogy, holokarma, intermissive course, intraconsciential recycling, macrosoma, multidimensional self-awareness, neothosenes and original ideas, paratechnology, retrocognitions, universalism, vibrational state, waking physical immobility, and the Projectarium (see below for more details).

In its final form the complex will include the following:

- Consciential Laboratories: providing specialized and optimal environments for self-experimentation on specific themes related to psychism and consciousness evolution.
- Multipurpose Auditorium: for conferences, debates, group practical courses, research meetings and exhibitions
- Library and Holo-archive: comprising a multimedia library, special collections totaling 55000 items, archives

and objects related to consciousness research, online computer terminals, and research room

- Administrative center
- Lodge: providing accommodation for visitors and researchers
- Restaurant: serving campus-based visitors and researchers
- Support building: business centre, café, and reading centre. It will also provide Internet-enabled laptop stations plus a lounge area for networking and meetings
- Researcher's House: long-term accommodation for the head resident researcher or faculty.



Campus Layout

Nature

The campus is located in protected, peaceful countryside filled with native plants, small wild animals and many bird species, providing exceptionally reinvigorating immanent energies.

The property features some 300 mature cork and scarlet oak trees, which will remain intact as construction will take place in the glades between them. As most of these trees are well over 100 years old, they cloak the campus with natural, exceptionally calming bioenergies that promote relaxation, serenity and personal balance. This characteristic of the immanent energies of the campus has proven to facilitate the manifestation of parapsychic phenomena and the expansion of the mentalsoma.

Ongoing efforts will be made to contribute to the already prolific verdant site and indigenous animal life. As an example, an initiative called *Sponsor a Tree* has been established to help raise funds to protect the trees from fungi and other diseases. (More information is available on the IAC website.)

Consistent with the aim of creating an environment in natural harmony, the IAC has also implemented *Project Oasis*, whose main objective is environmental sustainability. This will be achieved through the development and care of natural vegetation, the preservation of biodiversity; the management and use of natural resources such as water; and sewerage treatment. The development and construction plans are based on the most up-to-date techniques and approaches for making the campus complex an example of environmental sustainability in the region.

Architectural Design

The buildings at the IAC Campus have been devised and constructed for holding advanced educational events related to conscientiology, and thus include tailored architectural characteristics and a specialized energetic field. The sturdy construction techniques take into consideration the bioclimatic architecture strategies used in the region, and provide for healthy conditions and thermally comfortable spaces, with efficient use of electric energy.

The laboratories and main buildings feature organic, spherical and semi-spherical architectural designs that have proven ideal for activities involving energies and multidimensional phenomena. They also provide an inspiring, mentally-expansive environment that is in keeping with the natural environment. Acknowledging the pre-existence of the local flora and respecting the existing lay of the land, an aesthetically pleasing spiral layout for the laboratories was conceived and developed, with the Projectarium centrally positioned.

Self-Experimentation and Consciential Laboratories

The term self-experimentation refers to experiments or self-research carried out by individuals seeking a more complete understanding of themselves and an expansion of their parapsychic experiences. This kind of self-experimentation engages the individual as both the subject of study and the researcher, observing and analyzing the experience.

In projectiology and conscientiology, experience is considered more valuable than theoretical ideas alone. First-hand experience is self-convincing and eliminates conditioning and brainwashing. These scientific fields place emphasis on theoria, which is the indivisible association of theory and practice.

The reasoning behind this approach is described by the consciential paradigm, a leading-edge perspective on existence that places consciousness at the center and suggests a need for investigation beyond the material world and the purely objective explorations of traditional mechanistic science.

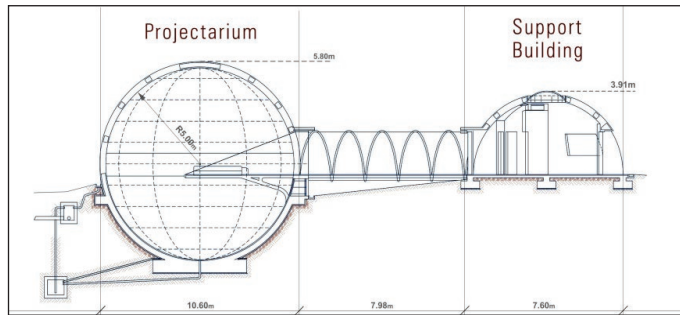
To foster such individual experiences, a number of optimized consciential laboratories are being constructed. Physically, the laboratories are designed to provide optimized comfort and control of light, temperature, and sound. In addition, the laboratories provide a specialized extraphysical (non-physical) environment through the installation of an energetic-informational field specific to the theme of each laboratory.

This specialized arrangement of the physical, extraphysical, and energetic elements creates a multi-dimensional chamber, providing opportunities for deep self-research, expansion of consciousness, and increased multidimensional self-awareness. Consciential laboratories may facilitate parapsychic experiences even for individuals with no history of such experiences. The self-experimentation laboratories are open to those who have taken IAC's core curricular course at its educational centers, or any course at the IAC Campus.

Projectarium

Among the existing laboratories at the IAC Campus is the Projectarium, a remarkable spherical building with a diameter of 29.55 feet (9 meters) and a hollow internal space. The Projectarium is the first construction of its type in the world, and includes a number of characteristics known to facilitate out-of-body experiences (OBE, conscious projection).

It aims to harmonize architectural, psychological, energetic and non-physical elements to reduce environmental stimuli and enhance opportunities for interaction between the physical and non-physical dimensions. The self-experimenter lies with their head in the center of the sphere, on a suspended platform (surrounded by a safety net), giving them the sense of being in a void. The main structure of the Projectarium will be connected to a semi-spherical support building, which will comprise a reception area, monitoring room, and preparation area.



The OBE is an evolutionarily valuable and life-changing experience that provides a unique opportunity to develop multidimensional awareness and holomaturity. Few psychic phenomena raise more questions concerning consciousness and the mind-body relationship. Given that the OBE can be willfully induced, it is the ideal phenomenon for studying and understanding realities beyond the purely physical.

In addition to being an important vehicle for self-research,

the Projectarium also aims to be the focal point for a multiplicity of other investigations, conducted under the IAC's high code of ethics. Such investigations will be conducted by researchers from the IAC and diverse affiliated organizations, with the objective of enhancing humanity's understanding of this unique phenomenon.

Cosmoconsciousness laboratory



This laboratory is designed to facilitate expansions of consciousness and even the experience of cosmoconsciousness (cosmic consciousness, enlightenment, nirvana, samadhi, mental projection), a phenomenon that has inspired the beginnings of several of the world's religions and mystical traditions, and in some cases is even their ultimate goal. Cosmoconsciousness is one of the most impactful phenomena that can be experienced, and is truly the benchmark against which all other spiritual or psychic experiences can be measured. Cosmoconsciousness experiences occur during full or partial projections of the mentalsoma (mental body), the consciousness' most evolved and subtle body.

During a full cosmoconsciousness experience, one typically undergoes an indescribably large expansion in awareness, comprehension, and mental acuity, and has the profound sense of feeling the living presence of the universe, experiencing a connection with all living things in an indivisible unity.

The Cosmoconsciousness laboratory is a semi-spherical structure 8m (26') in diameter and 4m (13') high that has been specifically designed to facilitate expansions of the mentalsoma. It has a uniformly painted white interior that creates a ganzfeld effect, and an adjustable visco-elastic foam bed to help the relaxation of

the body. The lab also contains a specialized projector that projects a slowly-rotating image of the night sky onto the ceiling above the experimenter, helping him or her to make a rapport with more cosmic themes.



Inside the Cosmoconsciousness laboratory

The laboratory has proven very popular since its launch in October 2007, with experimenters noting the following types of effects:

- Exceptional clarity of thought
- Ease of focusing on expanded, universalistic themes
- Original ideas or perspectives based on a broader, more cosmic viewpoint

- Perception of strong, positive energetic currents
- Partial or full disconnections from their physical body (induced by the strong energetic current)
- Increased awareness and psychic abilities for several days after using the laboratory.

Waking Physical Immobility Laboratory (Immobilitarium)



IAC's Waking Physical Immobility laboratory (Immobilitarium) was inaugurated in April 2005. In this laboratory, the researcher applies a technique of consciencial self-control that requires him or her to remain completely immobile, yet awake, for three hours, eventually even resisting the urge to swallow or blink. The exercise provides an opportunity for self-confrontation for the purpose of:

- Improving perceptions of energies and the extraphysical (non-physical) dimension
- Facilitating lucid projections (i.e. out-of-body experiences, astral projection)
- Identifying new energetic sensations and signals
- Amplifying self-knowledge
- Overcoming anxiety
- Improving concentration and willpower
- In being predisposed to three hours of immobility the researcher is provided with an opportunity to:
- Appreciate that he or she is much more than the physical body and that the body is just one of several vehicles of manifestation of the consciousness

- Evaluate the level of control that you as a consciousness have over your physical body
- Recognise the usefulness and immediate benefits of controlling the physical body through the application of one's ironclad will

While experimenting in the laboratory at the IAC campus offers the ideal conditions for this type of self-investigation, you can also usually book an experimental session of this type at your local IAC educational center. Please click [here](#) to learn more about taking the Waking Physical Immobility laboratory at your local IAC.

Phytoenergy Lab



The Phytoenergy laboratory or Phytolab is a state-of the art laboratory designed to facilitate the experience of sensing and distinguishing the unique characteristics of phytoenergies, the natural energies that emanate from plants and trees. Natural energies (i.e. bioenergies, subtle energies) are abundant in nature and originate from a variety of sources - in the case of phytoenergy, that source is flora or plant life.

The Phytolab is a 'lab in a tree' or 'tree lab' that is built into an actual tree, much like a child's tree-house, to maximize the experimenter's immersion in natural phytoenergies. By being enveloped in the energetic field or aura of a living, healthy tree, the investigator has an unparalleled opportunity to experience natural energies first hand, specifically phytoenergies.

A solar panel generates power for the lab's lighting,

consistent with IAC's efforts to develop the research campus in a sustainable manner, and also to minimize non-natural influences, thus maximizing the naturalness of the energetic field.

Great care was also taken when building the lab to minimize any harm to the tree, itself a living organism.

Since its launch in October 2008, people experimenting in this innovative laboratory noted the following results:

- Perception of energetic coupling with the tree
- Deep sense of serenity
- Conscious projections.



IAC Research Campus

Herdade da Marmeleira

EN 18, km. 236 – Cx. Postal 06

7100-500 Evoramonte – Estremoz

Portugal

E-mail for bookings: campus@iacworld.org

Phone: +351 268 959 148

Phone: +351 918 797 924

Fax: +351 268 950 053

Coordinates:

Latitude: N 38 47' 46", Longitude: W 07 41' 10"