

Theorice and the Global Structure of the evolving Reality¹

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ABSTRACT: This article is a conceptual speculative statement about the origin and structure of our reality. We propose to view the consciousnesses' holosomas as living holotheries of reality, evolving through the instrument of theorice and producing a fractal structuring of reality as a whole. We hypothesised that the fractal structuring process is responsible, through the phenomenon of morphoconnection, for the condition of cosmoconsciousness. The concept of cosmocompletism is introduced and its consequences for a global evolutionary scenario discussed.

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INTRODUCTION

In Conscientiology, *thosenes* are the basic units of manifestation of the consciousnesses. Generally speaking, a thosene is immanent energy equipped with conscial information. In other terms, immanent energy is energy without any specific, noticeable structure, whereas conscial energy is structured, informed immanent energy.

The term *morphothosene* is used in Conscientiology to denote an assemblage of thosenes, constituting a stable structure (form, shape, pattern). A collection of morphothosenes composes what is called a *holothosene*, which generally defines the characteristic of an entire environment or dimension.

Considering always ampler aggregates of thosenes, collections of environments, then collections of collections, and so on, one ends up, at least in principle, by embracing all the thosenic substance composing our manifest reality. A natural question then arises: can we characterise the structure of (the manifest) reality as a whole? In other terms, is there an identifiable “morpho” we can associate to reality’s “thosene” when we consider it in global terms? Starting from the concept of theorice, it is the purpose of the present work to tentatively answer this fundamental question.

THEORICE AND EXPERIENCE

In Conscientiology, the neologism *theorice* refers to the combined *experience of theory and practice* on the part of an intraphysical or extraphysical consciousness. The definition of theorice was expanded by Heidi Hanson (2002) to: “A consciousness’ ability to synthesize and resolve leading-edge theories into working models for use in day to day activities”. An exemplification of the concept of theorice is also contained in a maxim of André Gide: “No theory is good except on condition that one uses it to go beyond”.

By definition, theory and practice are both specific aspects of a consciousness’ *experience*. Generally speaking, an experience is the *interaction* of a consciousness with an available piece of reality (usually called an entity) or, in a limiting case, with reality as a whole. This piece of reality, or entity, can either be part of the consciousness’ holosoma (its inner world constituted by the totality of its conscial energies) or a part of its exterior reality (its outer world, constituted by the other consciousnesses’ holosomas and immanent energy).

This immediately suggests to distinguish between two basic types of experiences, according to the belonging of the entity with which a consciousness interacts. If an experience involves the interaction with an entity not pertaining to the consciousness' holosoma (i.e., belonging to its outer world), then we shall call it an *exterior* or *practical experience* of the consciousness. On the other hand, an experience involving the interaction with a piece of reality belonging to the consciousness' holosoma (its inner world) we shall call it an *inner* or *theoretical experience* of the consciousness. The reasons we have chosen the term "theoretical" to denote an inner experience will emerge in the foregoing.

According to these definitions, any experience can, at least in principle, be uniquely decomposed into a practical (outer) and a theoretical (inner) component. However, it must be emphasised that a distinction between an inner and outer reality of a consciousness cannot be a rigid one. In some circumstances (for instance during self-investigation), the consciousness can momentarily de-identify with parts of its own holosoma (by partial or total projection) so that it can experience them as if they were exterior entities. In that sense, strictly speaking, a consciousness can also have practical experiences with parts of its own holosoma. Furthermore, it is also worth noting that between an interior and an exterior there is always a boundary, a region where the very concepts of interior and exterior lose their exclusive meaning.

THE HOLOSOMA AS A LIVING HOLOTHEORY

What is a theory? In general terms, one can say that a theory is a representation of a part of reality, or of reality as a whole, including the relations subsisting between the elements composing it. Such a representation is usually qualifiable by adjectives like: operational², falsifiable, consistent, ordered, schematic, synthetic, logic, rational, descriptive, taxonomic, explicative, precise, systematic, approximate, and many others.

In other terms, we can say that a theory is a well resolved dynamical model of reality (or of part of it) or, else, that a theory is a part of reality sufficiently similar in structure (morphosimilar, analogue) to the part of reality it aims to

² The adjective *operational* means that the theory is derived from experience, namely from our interactions with the entity under investigation.

represent and describe. In other terms: *a theory is an evolvable approximate replica of reality, or of part of it.*

Now, since all that manifestly exists (in the sense of being available to our experience) is made of thosenes, so it must be for all available theories of reality. Even the most abstract thoughts and ideas are energetic entities and thus, in ultimate analysis, one cannot operationally distinguish a theory from the energetic supports through which it manifests. As a corollary, we thus deduce the following very simple relative truth: *theories are not abstractions but real entities, or true objects.*

Then, the following question is pertinent to pose: where do the evolving consciousnesses, the constructors of theories of reality, “write” their theories? A rather naïf answer would be that theories are written in books. However, books are written by writers, so that any theory written in a book was previously written (recorded) somewhere else, for instance in the writer’s brain (physical or parapsychical). A book is only an exterior medium the writer uses to efficiently communicate its theory to others consciousnesses, or to temporarily exteriorise (for instance on a rough copy) its creative thoughts (mind mapping).

Therefore, a less naïf answer to the above question would be that theories are written inside consciousnesses’ brains or parabrains (somatic, psychosomatic or mentalsomatic). This suggests to assimilate theories to structured memories. Some of these memories, like the somatic and psychosomatic ones, are only transitory instruments of registration, rough copies on which we write data to be further corrected, distilled and ultimately transferred in a fair copy, probably belonging to our mentalsomatic holomemory.

However, even at the level of the physical soma, one cannot assert that memories are strictly localised inside the brain. Memories, indeed, are also contained in each of our body’s cells, for instance in the genetic code, or in internal liquids, as biochemical substances that can spread throughout the entire body. Therefore, it is certainly more realistic to consider the entire body as a living memory, capable of exchanging inputs and outputs with the exterior reality (practical experiences) and to subsequently rearrange its internal records (structure) according to the results of these experiences (theoretical experiences). The distinction between the brain and the rest of the soma, as it regards to the seat of our memory, is even less tenable in the case of the psychosoma, because of its full metamorphic abilities, allowing it, for instance, to shape into a single globular brain-body.

Following the above line of reasoning, it is not unreasonable to assimilate our entire holosoma to an open, living, structured memory, namely an in-formed (formed by input) memory activated by the consciousness, having the capacity to interact with the exterior world, through practical experiences, and to rearrange itself internally, through what we have called theoretical experiences.

To emphasise that memory is probably the most fundamental characteristic of our holosoma, let us quote a passage from Alegretti (2004), where the concept of memory, as an attribute of the consciousness, is defined as: “The ability to store and recover information in the form of experiences, perceptions and even internal processes of the consciousness. It is impossible to imagine or to conceive a consciousness without any type of memory, because, as one of the main and most complex attributes of the consciousness, it is the basis for evolution. Without memory, consciousnesses would always be the same”.

Memories are about our experiences of reality. They are our organised knowledge about reality. In other words: they are our best available theory of reality. Therefore, it seems natural to consider our entire holosoma as a multidimensional memory or, equivalently, as a multidimensional theory of reality, or *holotheory*. Resuming the above, we can state that: *a consciousness' holosoma is an evolving living theory of reality, or holotheory.*

Before drawing some possible consequences of this statement, let us consider the etymological meaning of the word “consciousness”. It derives from the Latin *consciente* which is the composition of *con* (having, possessing) and *scire* (knowledge). Therefore, according to its etymology, the consciousness is a *being with knowledge*. Knowledge of what? Clearly, knowledge about reality (inner and outer). Now, our knowledge about reality is realised, or concretised, through the construction of an operational theory of reality, namely a theory derived from theorice (i.e., from practical and theoretical experiences). The etymology of the word “consciousness” thus supports the present analysis and the hypothesis that consciousness' holosomas are living holotheories of reality, i.e., *beings with a structured knowledge.*

EVOLVING HOLOTHEORIES

Consciousnesses are evolving beings. Why is it so? A possible answer, within the paradigm of the present discussion,

would be: because their holothery of reality is not yet complete. Their holothery is an improving, evolving theory. A natural question then arises: how do consciousnesses evolve or, equivalently, how do they improve their holotheries of reality?

Consider a consciousness having a given, more or less well-resolved, holothery of reality (i.e., a more or less developed holosoma). During its intra and extraphysical existences, it interacts with different environments, dimensions, having practical experiences with them. These practical experiences consist, generally, in the execution of two basic energy mobilisations: absorption (the outer reality affects the holosoma), and exteriorisation (the consciousness affects the outer reality). Each action of absorption and exteriorisation of consciousness' energies produces a corresponding reaction of the environment. During these energy exchanges, the inner local holothery of the consciousness and the outer reality confront each others.

Using a different language, we can say that, during these exchanges, the inner and outer energetic patterns, partially superpose. Since, usually, they are not one and the same, according to the importance of their mismatch they will produce a more or less constructive interference pattern. The perception of this interference is what permits the consciousness to appreciate the level of discordance of its holothery and to possibly amend it, to achieve a greater *morphosimilarity* between its internal reality and the external world.

At a purely energetic level, the mismatch is perceived as frictions, blockages, imbalances; at an emotional level as pain and suffering; at a mental level as lack of coherence and misunderstanding. On the other hand, a good matching is perceived as smoothness, fluidity and balance at an energetic level; pleasure and fulfilment at the emotional level; coherence and understanding at the mental one.

When a mismatch is detected, the consciousness proceeds to an adaptive change of its internal holothery, to take into account the new acquired experimental data. In terms of mobilisation of energy, this consists in a circulation or reorganisation of the consciencial internal energies, with no exchanges with the exterior, and corresponds to what we have called a theoretical experience i.e., an experience where the consciousness proofreads and corrects its own internal holothery of reality.

Obviously, according to its level of evolution, a consciousness will pass through the theoretical adaptive experience out of necessity (for instance to reduce an unsupportable pain), or simply because of a freely expressed

desire (to increase fulfilment). It is reasonable to assume that a consciousness will still undergo adaptive changes dictated by necessity for as long it hasn't reached, at least, the condition of total and permanent intrusion-freeness. A total intrusion-free consciousness is an experienced experimenter of reality having acquired the capacity to fully control its experimental environment, so that it doesn't need anymore to use pain and suffering as a mean to detect and correct errors in its internal holothery. In others words, a totally intrusion-free consciousness is a lucid investigator of reality, actively self-promoting its internal (theoretical) adaptive changes to better comprehend the object of its study. In that respect, his or her motto is: "*If you don't test proactively your holothery about reality, then reality will test its theory about you, and in general it is much less pleasant*".

Interestingly, theorice exactly maps with the three basic mobilisations of consciencial energies. Indeed, practical experiences correspond to the energetic processes of exteriorisation and absorption, whereas theoretical experiences to an internal circulation or reorganisation. In that respect, one should consider the *vibrational state exercise* as an internal adaptive reorganisation of our inner holothery of reality, aiming to unblock and transform our rigid dogmatic systems of belief³ into fluid, moving and ever-changing theoretical models.

FRACTALISATION OF THE EVOLVING REALITY

The adaptive evolutionary process (the improvement of the holothery) is not carried out only by the single consciousness, but also by its environment (the exterior reality) which is also made of consciousnesses, plus immanent energy. Indeed, any evolving consciousness necessarily stimulate the evolution of its surrounding reality, and vice versa. This feedback mechanism (the consciousness' local holothery influencing reality's global theory and then reacting to these same changes by a subsequent change, and so on) is the basic unavoidable ingredient of all systems exhibiting *morphogenesis* i.e., temporally stable changes of form.

Let us also remark that, being theories concrete elements of reality, consciousnesses contribute, through the construction of

³ Heidi Hanson (2002) proposes the neologism *beliefice* (belief + ice) as an antonym to the neologism theorice, corresponding to the acquisition of rigid belief systems and the putting of them into practice.

their holotheries (development of their vehicles), to the construction of reality as a whole; the constructive process being executed through the interactive instrument of theorice, according to the three basic energy mobilisations.

The following, then, is a pertinent question: how does the instrument of theorice, as used by the consciousnesses, affect the structure of reality on a global scale (cosmic evolution)? The answer, to our opinion, is straightforward and self-evident. Consciousnesses construct local⁴ holotheries of the global reality. This means that through their evolution, they become locally similar to the entire reality in which they are immersed and of which they are participators. In other terms, through theorice, consciousnesses construct a global reality having the structural property of *self-similarity*. This means that (see Fig. 1): *evolution on a global scale, or cosmic evolution, is a process of fractalisation of reality.*

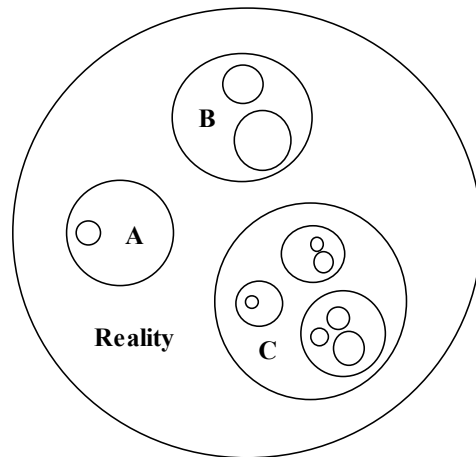


Figure 1. A toy model of a reality made of only three consciousnesses' holosomas, A, B, and C, at three different levels of evolution. The most evolved consciousness, C, has reached a rather complete inner realisation of its outer reality, becoming manifestly *self-similar* to the whole.

It is worth noting that a consciousness' holothery is only requested to be *compatible* with, and not necessarily identical to,

⁴ The term "local" should not be understood here in the limited sense of spatial locality, but in the general sense of an identifiable part of the whole, different from the whole.

the outer reality. It is within the limits of this compatibility requirement that lies the possibility, for all different existing consensual holotheries composing reality, to be mutually similar, although not necessarily identical, one with the other. The compatibility requirement is nothing but the requirement for any consciousness to respect the right of the others consciousnesses to freely build their own specific holotheries of reality, without any unnecessary imposition. Compatibility is the key concept underlying the activity of all evolving consciousnesses and probably the only shared limit to the free expression of their individual talents as co-creators (of theories) of reality.

If two theories are compatible, it means they do not contradict each other. Compatibility means that the (relative) validity of one theory does not imply the wrongness of the other, and vice versa. It is a non conflicting or consistency requirement, allowing for the mutual existence of theories. If theories composing the multidimensional reality fractal are compatibles, it means that reality as a whole is a self-similar and self-consistent structure. Hence, it is intelligible and knowable.

Compatibility allows for the expression of degrees of internal freedom. Compatible doesn't mean identical. This is the reason why, in this article, we have used the concept of *fractal* to describe the reality structuring implemented by the evolving consciousnesses and not, for instance, the one of *hologram* (see for instance Talbot, 1991). Indeed, strictly speaking, an hologram is a fully self-*identical* structure (*all* parts are *identical* to the whole), in which no place for individual expression would be left.

THE PREHISTORY OF THE CONSCIOUSNESS: BEFORE FRACTALISATION

According to our previous discussion, if one could observe the dynamics of the overall energetic reality, one would see a multidimensional structure made of parts⁵ that become more and more consistently similar to the whole, as time passes by. If this is correct, then one can also argue that, observing the whole reality involving backward in time, one would see a structure

⁵ We are not affirming here that any arbitrarily chosen part of reality is becoming more self-similar: only those parts corresponding to consensual vehicles of manifestation do have, in principle, this remarkable property.

becoming less and less self-similar. And this also means that, in principle, there should have been a cosmic time⁶, say t_0 , corresponding to a situation of minimal self-similarity of its entire structure.

We can hypothesise that t_0 corresponds to a rather sudden, discontinuous change of the conditions determining the evolution of global reality (or of part of it). In other terms, using the language of dynamical systems, t_0 would correspond to a bifurcation point, where the “system reality” would have chosen a new evolutionary regime. A natural question then arises: to what kind of symmetry breaking does this bifurcation point t_0 correspond? Or, in more simple terms: what was prior to the instalment of the fractalisation process?

To this parprehistorical question, the ancient text named the Bible answers with the myth of heaven and the allegory of the “fall from the heavens”. Within the views of the present article, we can offer a more technical description to this very ancient cosmological crisis, if it ever occurred.

If we take for granted our hypothesis that the fractal structure of reality is a consequence of theoretics, then one can reasonably argue that before the triggering of the fractalisation process, consciousnesses were not interacting together. This doesn't necessarily imply they were totally separated. We can consider they were united, in some consciencial (non manifest) sense, although not interacting in any practical sense.

To fix ideas, let us metaphorically depict this ancient structure of reality as a radial arrangement, where consciousnesses' holosomas are symbolised by rays, originating from a same centre, corresponding to their consciencial (non manifest) connection (see Fig. 2). Note that such an arrangement lacks of connectivity: rays cannot directly interact one with the other, apart through the source from which they originate.

The passage from this ancient symmetrical configuration to the present one, is then achieved by allowing each ray to practically (i.e., manifestly) encounter the others rays. In our simple model, this can be done by allowing the rays to curve, varying their orientation and intersecting (i.e., interacting) one another (see Fig. 2). In other terms, in these remote times before time t_0 , reality as a whole was a simple linear process. The beginning of morphogenesis and evolution, as we today

⁶ We are here assuming that, at least in principle, one can make sense of a notion of an objective (in the sense of inter-subjective) global (possibly multidimensional) evolution time parameter.

understand them, was then the passage from a linear to a non linear dynamics, through the instalment of multiple (N-body) interactions (practical experiences) between the different consciousnesses.

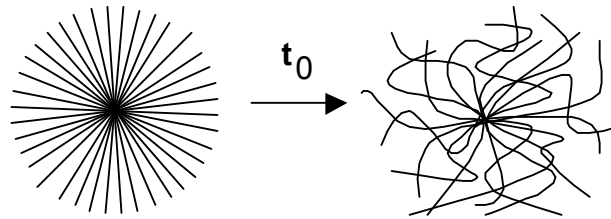


Figure 2. *The symbolic passage from a static, linear reality, to a dynamical, non-linear one, allowing for multiple direct interactions between the different consciousnesses.*

But then, if before t_0 consciousnesses were not practically interacting, what were they doing? A possible answer is that before the t_0 -evolutionary crisis, consciousnesses were acting as *pure theoreticians beings*, working on their unique (non-operational) theory about themselves. In other terms, they were constructing a purely personal inner reality, corresponding to their specific initial identity, or self, that we shall call here a *protoholotheory*.

Then, for some unknown reasons, consciousnesses decided to implement a radical change in their interaction model, opening themselves to multiple interconscial interactions and to the acquisition of knowledge about the others (the outer reality). From this confrontation emerged the necessity to evolve their initial protoholotheories, consistently (i.e., compatibly) integrating the knowledge about the others, so as to allow everyone to develop an original and stable theoretical edifice which, in turn, would enrich the complexity and possibilities offered by the greater edifice constituted by reality as a whole.

It may not be unreasonable to assume that the split of the manifest (energetic) reality into different layers – mental, emotional, physical/energetic – and the corresponding evolutionary mechanisms arising between them – first, second and third desomas, and possibly beyond – is the result of an overall strategy (plan) which was adopted by the consciousnesses to solve this great compatibility problem.

A remark is here in order. For simplicity, we have implicitly assumed that all reality passed through the bifurcation point t_0 .

However, one can also imagine intermediate pictures where only part of reality would have passed through this point, whereas others more neophobic parts would have maintained their initial configuration. However, it is only a question of time for the fractalisation process to spread out and “infect” all of reality. Indeed, using our metaphor of Figure 2, a consciousness that would have decided not to bend its ray, cannot nonetheless avoid to be intersected by the others curved ray, thus starting to learn, willy-nilly, about the others.

THE FUTURE OF THE CONSCIOUSNESS: COSMOCOMPLETISM

In the previous section we have described a global evolutionary crisis possibly arisen in our remote past. We would like now to take a glance to our distant future. As time passes by, and as consciousnesses continue to interact through their theory, reality will become more and more self-similar, i.e., more and more a scale invariant self consistent fractal structure. Thus, from a logic standpoint, one needs to distinguish the following two different scenarios: (i) the process of fractalisation is a never ending process; (ii) at some finite time, say t_1 , in our distant future, the fractal will be completed, so that reality will pass through a new global evolutionary crisis (choice)⁷.

By the adjective “complete” in point (ii) above, we mean that every consciousness’ holosoma composing (the manifest) reality would have become fully self-similar to the structure of the whole. Another way to discuss this issue, is to pose the following question: is it possible for a consciousness, when considered as a living holothory of reality, to complete its own holothory? If the answer is negative (and provided no other factors intervene in modifying the global evolutionary dynamics), then the fractalisation process is to be considered a never ending process: the reality’s fractal will become more and more complex, deep, multileveled, self consistent and rich in structure, but no consciousness will ever succeed to catch up the entire reality structure and construct a complete holothory of it. In other terms, the global reality would evolve too quickly compared to the maximal evolutionary speed of any single consciousnesses,

⁷ Here again, for simplicity we are reasoning in global terms. It is clear that only parts (dimensions) of reality could be concerned, at least in a first step, by such a cosmic evolutionary jump.

so that a completion of the reality fractal would be technically unfeasible.

On the other hand, if the answer is affirmative, then it is reasonable to assume that the entire reality fractal could, at least in principle, be completed, thus allowing for the establishment of a new global symmetry (full fractal scale invariance) to be subsequently possibly broken in a new cosmic evolutionary bifurcation.

We shall call a consciousness having completed its own unique and universalistic holothory of the whole reality a *cosmocompletist*. To our opinion, the strongest argument in favour of the cosmocompletist' hypothesis is the condition of *cosmoconsciousness*. According to the glossary of Conscientology: "Cosmoconsciousness is the condition of perception of the inner consciousness of the cosmos, of life and order of the universe, in an intellectual and cosmoethical exaltation that is impossible to describe. In that case, a consciousness senses the living presence of the universe and becomes one with it, in an indivisible unit. Interconsciential communication occurs in this extraordinary condition". This interconsciential, direct, telepathic communication is called *conscientese*.

The condition of cosmoconsciousness evidences the possibility for a part of reality (the consciousness' holosoma) to *connect* to another part of it (reality as a whole) in some very deep and intimate manner and independently from their respective size (scale invariant connection). How is this possible? To answer this question let us first observe what these two connecting parts do have in common. In our previous discussion we have emphasised that a consciousness' holosoma is a local holothory of reality. Therefore, what a consciousness' holosoma and the whole reality do have in common is some level of similarity in their holothosenic structure.

It is then natural to hypothesise the existence of a *morphoconnection* effect, operating throughout the whole reality, as a basic mechanism underlying conscientese and the condition of cosmoconsciousness. This is not a very new hypothesis in Conscientology. Indeed, it is already understood that similar thosenes couple together. Empathy, affinity, evocation, auric coupling, groupkarmic interprisons, groupthosene attractions, evolutionary groups, etc, all these phenomena are known to be based on coupling between thosenes of a similar structure (morphosimilarity).

If morphoconnectivity is an emerging property of the fractal morpho-self-similar reality, then it should be understood as a context-dependent phenomenon: the intensity of a morphoconnection should depend on the degree of self-similarity of the local reality in which the consciousness finds itself immersed, through its vehicles of manifestation, as well as on the global (cosmic) degree of fractalisation of reality as a whole.

For instance, at our current level of evolution, in our universe, the condition of cosmoconsciousness, for an intraphysical consciousness, can only be experienced during a mentalsomatic projection. This is probably due to the fact that the mental realm (our primal more ancient energetic realm) already possesses a rather high degree of self-similarity with the whole, thus allowing for the establishment of easy and giant morphoconnections. In the astral and physical domains, on the other hand, self-similarity is not yet so developed to allow consciousnesses to reach deep cosmic oneness experiences, when immersed (projected) inside these areas.

It is worth noting that not all consciousnesses possess the same holomemory, or holothory about reality. More evolved consciousnesses have greater holothories. This means that their degree of self-similarity with reality is greater and so are their morphoconnections. Consequently, they can experience deeper and more expanded cosmoconsciousness' conditions. In other terms, the cosmoconsciousness' condition greatly differs according to the evolutionary levels reached by the different consciousnesses.

Also, as previously mentioned, the efficiency of the morphoconnection effect should depend not only on the local context but also on the global one, namely on the degree of fractal structuring reached by reality as a whole. The more reality achieves a complete self-similar and self-consistent global structure, the stronger would be the morphoconnection effect experienced by all the individual evolving consciousnesses. And, therefore, the easier would be for everybody to evolve, being the evolutionary attractors stronger.

In other terms, one can hypothesises that the efficiency of the evolutionary maxi-mechanism is improving as time passes by. This suggests an acceleration of evolution, acting on all possible scales and levels of reality, which is an argument in favour of cosmocompletism. As more and more consciousnesses evolve their holothories, morphoconnections grow stronger and stronger, enhancing the efficiency of the evolutionary

mechanism, so allowing, at least in principle, approximate holotheries to converge to complete holotheries in finite times.

MORE ABOUT MORPHOCONNECTIONS

Within the harmonic series model (Vieira, 2002), couplings between similar thosenes are described in terms of energetic resonance effects. The harmonic series model is a natural model, supported by the observation that waves are, in a sense, a better model of reality than particles, and that a number of particle-like properties of physical entities are, at some fundamental level, better described in terms of waves (think for instance to the quantum mechanical Schrödinger or Dirac equations). If waves are basic objects, it is natural to postulate that resonance is the basic mechanism for the interaction between entities (physical and non physical).

However, as already pointed out by Vugman (1999), the concept of resonance may be a too restrictive one to describe all the dynamics of the multidimensional reality. In accordance with Vugman, this is also the reason we have used in this work the term “morphoconnection” instead of, for instance, “morphoresonance”. Indeed, we also think that the key concept is not the one of waves and frequencies, but of information: thosenes carry information and morphothosenes are structured, coherent clusters of information. Waves also carry information, but not all information is necessarily supported by wave-phenomena. Therefore, not all information needs to be propagated by wave signals and not all entities carrying information need to interact through resonance-like effects.

In other terms, we suggest that, generally speaking, morphoconnections, namely connections establishing between parts of reality having similar structure (morphosimilar), are not to be confused with the usual energetic resonance effects, arising between systems having similar nature and similar spectral properties. Indeed, it is worth noting that the usual phenomenon of spectral resonance requires the propagation of signals of an energetic nature, whereas a morphoconnection, as here understood, is a purely scale invariant (size independent) phenomenon. In other terms, two morphosimilar entities can morphoconnect independently of their respective sizes. This means that, strictly speaking, morphoconnections cannot be considered connections of (only) an energetic kind, being energy an extensive (size dependent) function. Rather, they are to be

considered as non thosenic, non energetic, conscial connections.

Despite some obvious similarities, the concept of morphoconnection should neither to be confused with the morphogenic resonances introduced by Rupert Sheldrake (1981) (see also the recent discussion of André Abs de Lima, 2005) which, again, are effects of an energetic nature, although connecting levels of reality of different energetic “densities”.

BEYOND COSMOCOMPLETISM: THE PURE CREATOR CONSCIOUSNESS

Considering that morphoconnections are operating throughout all levels and scales of reality, we have assumed that a very evolved consciousness could become a cosmocompletist, in the sense of reaching a sufficient level of morphosimilarity so as to establish a stable cosmic morphoconnection with the whole reality. A question then arises: What would be the next step?

Since a cosmocompletist consciousness wouldn't need any more to pass through practical experiences, being already intimately coupled to its outer world by a stable morphoconnection, it seems reasonable to assume that it would turn its “eyes” completely inward and become, again, a *pure theoretician consciousness*. Hence, the cosmocompletist consciousness would find itself in a similar situation as it was before the critical time t_0 .

Indeed, as previously discussed, before t_0 consciousnesses were assumed to be closed spaces, delimited by some impenetrable boundaries and containing purely individual and creative protoholotheories. Then, by the triggering of the new evolutionary mechanism of theorice, conscial boundaries became permeable, permitting and promoting mutual practical experiences. Protoholotheories grew then up into more universal holotheories, fed by an increasing flux of incoming data, only limited by a compatibility requirement.

After an extremely long evolutionary process, the cosmocompletist consciousness is then the one who would have succeeded to transform its initially closed protoholotheoretical space into an open and complete self-consistent holotheory of the whole, self-similar to the whole, and intimately connected to it through a permanent morphoconnection. In other terms, the initial closed conscial space would have become a fully self-referential (self-aware) all containing space, manifestly including in its interior the entire exterior.

One can compare a cosmocompletist structure to a Klein bottle, having no clear distinction between its interior and exterior, namely a structure withdraw into itself, where the link between interior and exterior would be assured by the morphoconnection (see Fig 3). This new self-referential, self-consistent and self-similar geometry is again, in a sense, a closed space, containing a more advanced protoholotheory of a new order of complexity, pertaining to a pure theoretician consciousness of a higher level of cosmic realisation.

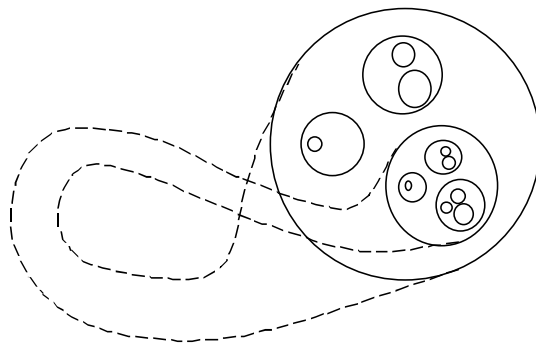


Figure 3. *The cosmocompletist' consciousness maintains itself in an intimate and stable correspondence with the whole reality through a cosmic (non energetic) morphoconnection. The result is a Klein bottle like self-referential closed structure.*

Thus, a cosmocompletist consciousness would be a pure theoretician having no more the necessity to test its own holotheory of reality (since it is now compatibly and stably similar to it). As it was the case before t_0 , although now at an infinitely higher level of self-realisation, it would have become, again, a pure constructor of inner realities or *pure creator consciousness*.

So, a consciousness reaching cosmocompletism could inaugurate an entire new level of the reality fractal, of which it would become the initial creator (see Fig. 4). In other words, a newborn compatible fractal level (or universe) could be created inside the holosoma of the cosmocompletist consciousness, endowed with specific and possibly original evolutionary laws.

Following this line of thought, our universe, or reality – with its physical, astral and mental layers – could very well be a local, relative reality, in the sense of being only an inner level of an evolving cosmic fractal, situated at some unknown hierarchical

order of it. The different levels of the cosmic fractal would then correspond to different intertwined hierarchy levels of reality generated by pure creator (theoretician) consciousnesses of different orders of cosmocompletism (see Fig. 4).

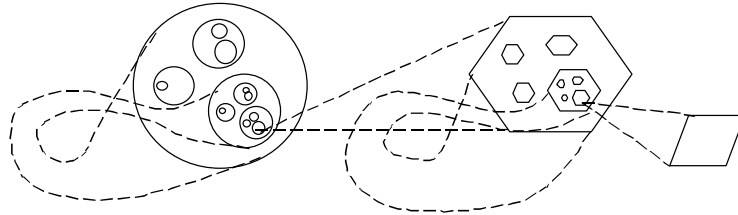


Figure 4. Different levels of the reality's fractal, emanated by cosmocompletist consciousnesses of different orders.

At our current level of evolution, it seems rather difficult to determine what could be the order of our reality's fractal level. Nor it seems possible to establish if the very notion of a first (more ancient) and last (more recent) level of the cosmic fractal is a meaningful one. Others questions in this line of thought are: How many times have we been pure theoretician consciousnesses? How many times shall we be such in our future? Can we reach a critical "mass" of cosmocompletist consciousnesses so as to trigger a new global evolutionary crisis, opening the completed self-referential, self-similar and fully interconnected reality fractal to a new global evolutionary bifurcation, unfolding the consciencial expansion towards new unthinkable levels of mutual interaction? And where does all this process ends up, if it will never end up at all?

We shall not even try to answer these extremely difficult questions, the purpose of which is only to emphasise the difficulty and vertigo experienced by any intraphysical consciousness trying to figure out the infinite complexity of cosmic evolution. Let us however conclude this work by some remarks.

CONCLUDING REMARKS

It is important to emphasise that cosmocompletists, as defined in this article, are pure theoreticians or creators consciousnesses of a very different specie than their prior to t_0 predecessors. Indeed, they have been able to create, through the establishment of stable morphoconnections, a *manifest union*

with the entire brotherhood of the existing consciousnesses. This 360°-morphoconnectivity, emerging as a property of the fractal structuring reality, could be considered as the technical implication of a full realisation of the so-called law of *universal love*. Lack of universal love would be the equivalent of a lack of morphoconnectivity, whereas a full manifestation of universal love would correspond to a 360°-morphoconnectivity resulting from the completion of the reality fractal.

The purely creative process of cosmocompletist consciousnesses emanating new levels inside the reality's fractal is again a process of fractalisation, although of a different kind than the one implemented by the theorice mechanism. Indeed, cosmocompletist consciousnesses emanating new levels (inner universes) are creating a firework fractal (see Fig. 5) which is invariant under the pattern of its own reproduction scheme (on that purpose, see for instance Savov 2002).

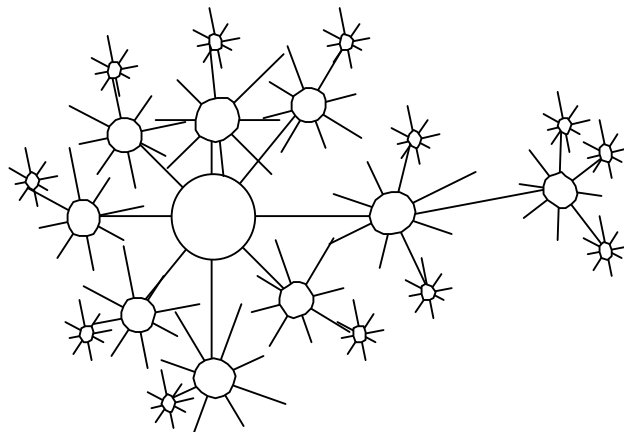


Figure 5. A symbolic representation of cosmocompletist consciousnesses emanating new reality levels and creating a firework fractal structure which adds to the fractal structuring implemented by the mechanism of theorice.

If one accepts the hypothesis of a cosmic fractal, with its different levels generated by cosmocompletist consciousnesses, then, forcedly, immanent energy must be understood as a primal form of consciential energy, pertaining to the cosmocompletist consciousness having designed our relative reality. In other words, immanent energy would be the minimally structured energy of the great holosoma belonging to the cosmocompletist

consciousness inside which we are evolving (our fractal level). By minimally structured energy we mean an energetic substance endowed with the minimal consensual information corresponding to the fundamental laws or rules governing the universe in question (the new protoholotheory).

In that respect, it should be emphasised that a cosmocompletist consciousness, when creating a new reality level, is not creating new consciousnesses, but just a new energetic dimension (holothosene) that can be used by consciousnesses to manifest through the construction of new evolving energetic vehicles.

Fractals are extremely complex structures (in a sense, the most complex structures discovered by modern science). However, the rules generating them are always astonishingly simple (see for instance B. Mandelbrot, 1989). Today, there is an entire line of scientific research founded on the observation that simple rules are able to generate extremely complex structures and behaviours (see for instance Wolfram, 2002). A typical example are the cellular automata, invented by the mathematician John Conway⁸. They consist in a simulation game where a given number of cells live, die or multiply according to the simple rules they must obey and their initial configuration. Even with very simple rules one can generate extremely rich and unpredictable behaviours, that can shape into stable patterns of increasing richness. The cellular automata of Conway may be a metaphor not too far away from reality. Indeed, we may consider consciousnesses' holosomas as the unit cells composing reality. In our reality, in our times, the main rule we are obeying would be the one of theoricity, under the constraint of the compatibility requirement, and the initial condition would correspond to the different protoholotheories with which each consensual cell was equipped before the new algorithm was run, after cosmic time t_0 .

It is worth mentioning that the fractal hypothesis is the key ingredient of a recent leading-edge physical theory, named scale-relativity (L. Nottale, 1993). The theory of scale-relativity is an attempt to extend today's theories of relativity, by applying the principle of relativity not only to motion transformations, but also to scale transformations of the reference systems. In this promising approach, one re-interprets the resolutions not only as a property of the measuring device and/or of the measured system, but more generally as a property that is intrinsic to the

⁸ The reader interested in seeing some very nice cellular automata patterns running may go on the web site www.mirekw.com/ca.

very geometry of space-time: in other words, space-time is considered to be fractal.

In this paper we have tried to put into a global perspective the evolution of consciousnesses as creative participators of the inter-subjective reality. It emerges from our discussion that evolution and creation are, in a sense, one and the same aspect of reality. Indeed, theories are not discovered by the consciousness but, literally, constructed, or created. Each consciousness constructs its own theory and improves it through the interaction with the others consciousness. Interaction is a necessity because there would be nothing inside reality but consciousnesses themselves, so that a strict isolationism would be impossible.

Constructing theories in a participative environment allows theoreticians to integrate into their holotheries the essential ingredient of compatibility. Only compatibility allows for the construction of individual holotheries without threatening the stability of the others theoretical edifices. When mature consciousnesses achieve to work out complete holotheries (provided this is possible), they become cosmocompletists and have access to all powers, having also become safely fully compatible, and in that sense fully inoffensive, to the others. Then, they have the opportunity to create brand new realities, inaugurating new fractal levels of the global reality.

We are of course aware of the very speculative nature of the views presented in this work, and that a total understanding of the workings of the whole reality will possibly remains a for ever elusive goal for any investigating intraphysical consciousness. However, the main objective in writing this article was to stimulate the birth of new questions to be addressed about the structure of reality as a whole, for instance during a mentalsomatic projection investigation. Also, the present analysis suggests that fractal objects may represent a privileged target to focus our conscious mental faculties, in order to efficiently trigger a mentalsomatic projection.

The lucid reader may have noticed that the main object of our discussion, *reality*, wasn't operationally defined. Roughly speaking, one can define a consciousness' reality as the collection of all that exist for that consciousness, in the sense of being available to its experiences. Of course, one can make this definition more precise and push further its analysis, but this would go beyond the scope and the space of the present article. Let us however emphasise that the concept of reality was used in this article mainly in its limited acceptation of a *manifest reality*, namely an objective (in the sense of inter-subjective) reality

made of thosenic (energetic) substance. As suggested in our discussion, the manifest reality is probably nothing but the collection of all the existing and mutually interacting consciousnesses' holosomas. On the other hand, besides the energetic manifest reality there is probably also a *non energetic*, and in that sense *non manifest*, reality, which, by definition, would be the pure domain of residence of the consciousnesses.

The energetic manifest reality and the consciential non manifest reality are, of course, linked together in some way. What is the nature of this link? This is a fundamental open question of conscientiological research. It is our opinion that to obtain some level of clarification on this fundamental issue⁹ it is important to start with a general and operational definition of the very concepts of *reality* and *existence*, using for this, as a starting point, the concept of *experience*. We plan to come back to these interesting questions in a future work.

GLOSSARY

Cosmocompletist. The hypothesised condition of a very evolved consciousness having completed its holothory of the (local) reality in which it is immersed, and who could possibly give birth to a new universe (or new local reality's level).

Fractal. When referred to an object, the adjective "fractal" generally means that the object has the property of being made of parts structurally similar to the whole, the difference being mainly in their scale (size) and in some possible deformations¹⁰. This means, in particular, that a fractal object possesses some properties of scale invariance: similar structures are recovered at different observational resolutions.

Holothory. The consciousness' holosoma, when understood as the support of the organised and structured knowledge (information) of the consciousness about reality.

⁹ This is the famous mind-body problem (or dilemma). Since in Conscientiology the existence of the extraphysical dimensions is a matter of fact, the *mind-body problem* must be rephrased into a much wider problem, that can be named the *consciousness-holosoma problem* or, equivalently, the *consciousness-energy problem*.

¹⁰ In the ambit of the present work, the class of allowable deformations are those corresponding to compatible holothories.

Morphogenesis. The genesis of forms in nature is the object of study of morphogenesis. In modern theories, the emergence of forms is always understood as the result of non linear dynamical processes of open systems involving some feedback mechanisms of auto-regulation.

Hologram. An hologram is a film obtained through a special technique employing lasers. When the film is properly illuminated it generates a three-dimensional image. The most remarkable characteristic of an hologram is that when the film is cut in half and then illuminated, each half generates the entire image. In other words, each part of the holographic film is identical to the whole (apart from some inevitable loss of resolution).

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