Searching, researching, self-researching…

MASSIMILIANO SASSOLI DE BIANCHI
autoricerca@gmail.com

Laboratorio di Autoricerca di Base, 6914 Carona, Switzerland

Abstract. The main scope of this essay is to inform the new generations of students, teachers and researchers about the possibility of adopting a new integral approach in science, which is the one of *self-research*. By doing so, I will also explain why self-research is still not promoted on a large scale on this planet, despite being a key element in the construction of a more advanced, self-aware and peaceful humanity.

Keywords: self-research; self-experimentation; consciential paradigm; inner technologies; consciousness' evolution; scientific method.

The word "search" derives from late Latin "circare," meaning "to go around something." "Circare," in turn, comes from "circa," an adverb meaning "around," that has kept almost the same meaning in Italian. In Latin, "circa" belonged to the jargon of the hunt. The dog went around (circava), making wider and wider circles around the places where the prey was seen. On the other hand, "researching" is iterative, and indicates the act of searching several times, i.e., carefully, accurately, systematically, thoroughly. Finally, "self-researching" means shifting the focus of one's research from the outside to the inside, i.e., from the object perceived to the subject who perceives, and to the perception per se.

In other words, if research is primarily a centrifugal movement, self-research is mainly a centripetal motion: circles become increasingly narrow, in an attempt to capture a prey that is hidden in our deepest core: our true identity, what we really are, beyond our false representations and the distorting filters created by our ordinary mind.

The above sums up, in symbolic terms, the essence of self-research, a process through which the human being, from time immemorial, tries to lift a flap of the great veil of mystery that surrounds the existence of each one of us; a mystery that we can summarize in a few questions such as: who and what am I? Where do I come from and where am I going? Why am I on this planet, in this specific group of consciousnesses, in this historical period? Can I improve my condition, both interiorly and exteriorly? Is there something beyond the physical death? What is my potential for evolution and how can I actualize it? Are all these questions meaningful and to what extent is it possible to answer them?

Simplifying to the extreme, we can say that today, on this planet, the context in which people ask such questions is above all the religious one and, with a few exceptions, responses are given to them by recourse to the tenets of faith. This means that believers accept, often willingly but uncritically, the answers that their confessions have established for them, implicitly accepting that the ability to respond in a more personal and critical way to these great questions is beyond their reach.

In other areas, such as philosophy, these questions are instead investigated without resorting to predetermined answers, thus in the spirit of a genuine search for the truth, or relative truth. However, usually philosophers address these issues in a purely intellectual way, that is, outside of a personal journey of experimentation of their content. We remain so, basically, in the ambit of pure speculation, of the construction of theories which are certainly multifaceted and often profound, but where the part of practical experimentation, that is the aspect of confirmation and experimental falsification, is totally absent. To put it in a joke, philosophers know how to be valuable thinkers, as well as observers, but do not like very much to "get their hands dirty," preferring to remain watching the world through the porthole.

On the other hand, those who, during our recent history, have begun to really get their hands dirty, were the scientists, namely that class of thinkers who have chosen to "read" only one big "book,"

toward which they have concentrated all their interests: the great book of the world, of the whole reality. In a sense, scientists are half-way, from a methodological point of view, between the religious, who believe uncritically what is written in their books revealed by God, and the philosophers, who hardly plunge into the depths of the world.

Of course, I repeat it once again not to create misunderstandings, I'm here simplifying the discussion to the extreme, i.e., I'm employing the terms "religious" and "philosopher" in their most reductive and stereotypical sense. Clearly, a broader and less naïve conception of philosophical research and religious practice also exists, which is based on ampler and more complex models of investigation. Philosophers and religious of this mettle are however rare individuals, often controversial, living on the edge of their respective organizations.

So, continuing with my reasoning, from the philosophical tradition scientists have drawn their love for logical and rational thinking, i.e., for a coherent, non-contradictory and intelligible thought, consistent with the observational data, while from the religious tradition, paradoxically, they have drawn their particular profession of faith. Indeed, even a scientist is, undoubtedly, a man of faith, as s/he strongly believes in the intelligibility of the world, that is in the possibility of acquiring a more advanced knowledge about its nature and functioning, i.e., in the possibility of finding reliable answers to sufficiently well posed questions.

Unlike the philosophers, however, scientists do not remain twiddling their thumbs, so to speak. In a sense, we can say that the men and women of science have been able to bring the instrument of observation to a higher level, from an essentially passive form of analysis, to a much more active process of interrogation of reality, which results in the so-called *experimental method*, the pulsating heart of all scientific research worthy of the name.

To put it in a metaphor, scientists open the porthole and exit their "mental ship," immersing themselves into the waters of the world, swimming in it, touching it in every possible and imaginable way. They do this through a systematic, ordered and organized approach, to draw from all these experimental actions truly useful information, that is, information that can be organized into bodies of knowledge (the so-called scientific theories) which can truly explain the object of their study. Also, they do so by checking their findings with those of their colleagues, always in search of a consensus, well aware of the fact that objectivity, in ultimate analysis, is intersubjectivity.

Science expresses thus, in principle, a more complete methodology of investigation than the one expressed by philosophical or religious systems. Indeed, instead of trying to read and interpret a simple book, which is presumed to speak about reality, it aims to directly read and interpret reality. Moreover, instead of observing the world through the only instrument of the thinking mind, it acts and interacts with it, on multiple levels, in a targeted way, to create on purpose experimental situations (the famous experimental tests) corresponding to specific questions, and provide precise answers to them.

On the other hand, modern scientists of planet earth, in the beginning of the third millennium, despite having been able to evolve their research methodology, moving beyond that of philosophy and religion, for historical reasons they have at the same time dramatically reduced their horizons, limiting their analysis to only some aspects of reality, excluding others. The historical reasons to which I'm referring to are, of course, in the West, those of a religious power that for centuries has dictated what should be the correct view about the nature of reality and life, imposing such orthodoxy of a dogmatic kind by any possible means. It is sufficient to think of such figures as Giordano Bruno and Galileo Galilei, to understand the difficulties that certain evolving consciousnesses have encountered when trying to express the possibility of a free, non-dogmatic thought. And we must consider that still today there are numerous countries where the only admitted form of "investigation" of reality is in the ambit of the rigid interpretational limits established by the religious castes in power.

It is clear then that, as a reaction to a long period of oppression, science, in its growing path, has tried to put as much distance as possible in relation to those issues that have always concerned the religious (and of course, in part, the philosophers as well), as if it were a matter of survival. It

follows that if modern scientists, on the one hand, fight with strength to go beyond the laziness of certain sterile philosophical speculations, and the ignorance of certain religious superstitions, on the other hand they have renounced to include all of reality in their investigation, i.e., to ask the most fundamental questions, thus promoting a form of reductionism and limitationism which, paradoxically, ends up reproducing those same forms of intellectual laziness and ignorance that they were meant to fight.

To put it another way, if on the one hand modern scientists, in their function of researchers, can certainly be considered as the symbol of a long process of maturation, during which the humans, perhaps for the first time on this planet (in terms of collective evolution) have reached the possibility of promoting a genuinely free inquiry, expression of an independent thought truly anchored to the real, on the other hand this coming "on age" seems to have paid the price of the sacrifice of that very part of the research which is at the center of the interrogation of humanity since the dawn of time.

As a typical example, I can cite the research in the field of modern parapsychology. Without going into details here, as this is not the subject of this essay, I will remember that in the last century the so-called paranormal (or anomalous) phenomena, such as for example clairvoyance, telepathy, precognition and psychokinesis, have been the object of countless very methodical and detailed laboratory experiments, made by a number of iconoclast researchers who have bravely defied the ridiculous and sometimes put at risk their credibility and scientific career (e.g., Jahn and Dunne, 1987, Radin, 1997, Tart 2009, Krippner and Friedman, 2010). And despite the fact that the results of these numerous investigations support the thesis of the reality of these phenomena (regardless of their interpretation), there is still an obvious stigma on the part of most men of science, who reject these results as a whole, without even considering the merits of the matter (with some exceptions, of course), and this even though the data are obtained in perfectly well controlled laboratory experiments, performed according to the most stringent criteria of the experimental art.

This lack of scientific quality of those same scientists who have fought for centuries the religious obscurantism is the obvious symptom that science is an activity carried out by humans, and that these human scientists are subject to the same psychological and sociological laws of any other evolving consciousness on this planet. By this I mean that in its movement of disidentification from the mystico-religious thought, science, as a whole, has come to identify with a diametrically opposite view, which is that of the metaphysical materialism. But precisely because it is diametrically opposed, it is also, quite paradoxically, a view which remains essentially dogmatic.

Some readers will perhaps think of the adolescent years, a typical step in the path of psychological development of a human being. If during childhood there is a total dependence towards the parental reality, in the adolescence there is a tentative to gain greater autonomy, usually going from a state of complete identification with the parental models to that of identification in models which are diametrically opposed, i.e., rejecting en bloc the content of the former. In this way, the adolescent cuts (even if only partially) the "psychological umbilical cord" and experiences the possibility to exist independently of parental references. Only later on, once completed this first phase of rebellion, that is once the crisis of identity to which it refers has passed, the individual can achieve a full psychological maturity, reintegrating those bits that in the process of "adolescent disobedience" were lost on the road. In the words of Paul Watzlawick: "Maturity… is the ability to do something even though your parents have recommended it."

This analogy with evolution psychology (Giacobbe, 2004) seems to me to be very apt in describing the present condition of science, in the actual historical period. We can say, in fact, that religion has been the initial parental model, from which originated the impetus for the research, namely the attempt to provide answers to the fundamental questions of life. It is difficult to determine whether in ancient times, possibly pre-historic, there existed on this planet religious movements that were the expression of a "positive structuring parent" – to borrow a typical expression from transactional analysis of Eric Berne (e.g., Stewart and Joines, 1987) – i.e., capable of constructively guiding evolution and support the full maturity of individuals. It is certain however that the majority of religious systems have today lost their role of leadership, having

transformed the authoritativeness of a time in a blind form of authority. In other words, the hypothetical positive structuring parent, able to offer a direction and light the way, has transformed over time into a "negative controlling parent," creating the extremes either of submission or of rebellion.

Fortunately, full submission to religious powers is ancient history in the countries of modern constitution, which consider secularism as one of the fundamental principles of the state. On the other hand, we must take notice that the phase of "teenage rebellion" of the actual scientific establishment has not yet been completed. Indeed, science still feels it can survive only at the price of standing out in all respects from its negative controlling parent, making a clear choice of sides. But in doing so, it takes in turn that same negative controlling role, decreeing from its pedestal, many times without a justifiable reason, what knowledge is such, that is scientific, and what instead is only pseudo-scientific, and in that sense unreliable.

But as the saying goes, when throwing out the dirty water we must take care not to throw out the baby as well. Now, the baby is that luminous core that we can assume was at the origin of the first religious movements, that gave substance to those first questions that the human beings addressed to the sky, in search of the meaning of that strange (and sometimes conscious) self-perception. In other words, to get out of its adolescent identity crisis, which is still ongoing, science has everything to gain from looking back and recuperate the seeds of those fundamental original questions, without which the scientific mountain is likely, in the end, to give birth to a mouse. In fact, philosophy as well has the same interest in doing so, as surprisingly also the modern philosophical reflection has taken a considerable distance with respect to those metaphysical reflections that characterized its beginnings, ending up by being gradually concerned by themes of an always lower universal value.

Well, but what is the next step? That is to say, on its path of growth and emancipation, what will be the identity that the scientific organism will acquire, when it will have overcome its adolescent conflict? The answer is contained in the above mentioned quote from Watzlawick: a fully adult science will be such when able to promote a three hundred and sixty degrees investigation, without prejudices of any kind, recognizing that science has nothing to do with a choice of sides, i.e., with a choice of the field of investigation, but with the way such investigation is carried out. Only then it will be able to start engaging not only in the study of the atom of matter-energy, but also and especially in the study of the atom of consciousness, opening up to experimental methodologies until now unimaginable.

This is clearly a very radical change of paradigm, summarizable in the shift from the term "research" to the one of "self-research." Doing self-research, and more specifically doing *scientific self-research* means in effect exactly this: to put back the human being at the center of the investigation and at the same time capitalize on our learning path, which allowed us to recognize the importance of the instruments of logico-rational thinking and experimental method, which is typical of a scientific approach to problem solving (Sassoli de Bianchi, 2010).

Self-research does not exclude the conventional scientific research, as currently performed in the academies and polytechnics of the world, but integrates it into a broader explanatory and experimental framework, in which the great questions of humanity can receive the same attention that was given, for example, to the search of the ultimate constituents of matter-energy, in an approach that is free from unnecessary dogmatisms, prejudices, superstitious and mystical-religious thoughts (understanding here the terms "mystical" and "religious" in their most reductive sense), i.e., of those mental superstructures that are not really at the service of a search for the (relative) truth.

The educated reader might object that there are areas of investigation that already do this, such as that of psychology, which has always been interested, in fact, in the inner dimension of the human being. It's a good point. Undeniably, psychology, when considered in its most noble connotation, could certainly aspire to embrace the entire field of investigation subtended by inner research. Etymologically speaking, the term "psychology" comes from the Greek *psyché*, which translates into "soul," or "spirit," and *logos*, which means "study" or "research." Psychology then, is (or

rather, would be) the science of the soul, of the spirit, of the mind, of the consciousness, and in that sense its logic, its field of inquiry, is pretty much similar to that of self-research.

In this regard, it is interesting to note that, perhaps not surprisingly, there are many scientists who do not believe that psychology is a field of proper scientific study (e.g., Khun, 1962, Popper, 1963). I say this to emphasize what is the extent of the prejudice that surrounds all forms of inquiry that would place the human being at the center, as is evidently the case of psychology, which has nothing to envy to other scientific disciplines for what concerns the scientific quality of the methods it usually employs.

I open a brief parenthesis to explain what the bases for a serious scientific activity are. I already briefly mentioned them above: scientists are researchers using in their work of investigation a double critical instrument: the logico-rational one and the experimental one. And they do so in order to understand the objects of their study, that is, to solve the problem of a cognitive gap, about the possibility of explaining the nature and behavior of particular portions of reality. To this end, they use extensively the art of observation, their aptitude in clearly defining the elements of the problem, of formulating appropriate hypotheses, of elaborating experimental strategies to test these hypotheses, thus collecting empirical data of sufficient quality that in the end will either confirm or falsify these assumptions. In this way, in a constant dialogue between explanation and observation (to be understood also in the sense of experimentation), they construct increasingly structured and articulated theories, which are able over time to evolve and increase their explanatory and predictive power.

Of course, a book wouldn't be sufficient to fully explain the essence of the scientific method (Popper, 1963, Newton, 1997, Sassoli de Bianchi, 2010), which however, in ultimate analysis, expresses a very natural approach to knowledge, always parsimonious in the construction of its explanations and always eager to put them to the test of reality. What I just want to note here is that psychology, whatever they may say, fully adheres to these criteria, as it expresses a clear empirical dimension, i.e., the ability to clearly formulate problems, develop experimental protocols, build up theories, which is then able to compare with the experimental data, developing simplified and synthetic models of the inner human dimension, of its personalities and sub-personalities, with which it tries then to capture the essence of human behavior, of its internal states and the way they are perceived and experienced, subjectively or intersubjectively, with more or less awareness and lucidity.

In short, psychology possesses all the needed characteristics to be called a science, and is therefore quite surprising to note that today it is still considered, if not a pseudoscience, certainly not a science of a same status of physics, chemistry, or biology. The reasons for this prejudice, totally unfounded, are to be found in my opinion in the apprehension (about which I have already spoken) of a science, still in its adolescent stage, toward its "controlling parent" – religion – which has always theorized, far and wide, about the inner and more subtle dimensions of the human being. Of course, it never did that with the due rigor and critical sense, but this doesn't matter, because of this the newborn scientific movement seems to be unable to realize, having not yet overcome its growing crisis.

By the way, this problem of recognition has led many researchers of the psyche to adapt their methods over time to those of so-called hard sciences, like physics, chemistry and biology, regarded as the perfect models of investigation to be imitated. It follows that, also in the context of psychology, the human being has been often sliced in small pieces, separating variables which, by their very nature, could not be separated. Psychology, from science of the mind, became so a mere science of behaviors, of mechanisms of action-reaction, of stimulus-response, reducing the human to a mere machine, certainly complex, but nonetheless mechanical, therefore amenable to a simple system of external behaviors to stimulate and observe.

Behaviorism was able in this way to aspire to the coveted scientific recognition, but at the cost of distorting completely the object of its study, namely at the price of undressing, paradoxically, the individual of her/his own soul, of her/his own interiority. In other words, to make psychology

scientific, psychology has been killed! Operation successful, patient dead, as the famous saying goes.

I am of course, once again, simplifying to the extreme the discussion. What I want to emphasize here is that there are essentially two views of psychology. One is typically materialistic and reductionistic, and tries to equate the human to a machine, of which it is possible to study the different pieces separately, by appropriate laboratory experiments, by checking one by one its variables and considering the mind and consciousness mere epiphenomena, that is, something of secondary interest, of which science has no need to worry about. In this approach, the psyche is totally assimilated to the neurological activity of the physical brain, and psychology becomes a sub-branch of neurology, medicine, biology and psychiatry, which sees in the pharmacological treatment the royal path to follow for mental disorders, expression of a malfunction of the central nervous system's organ.

The other vision is instead holistic and multimaterialistic, and takes very seriously the concept of mind, not reducing it to the only activity of the brain, which is considered only one of the tools of the mind, but not a synonym of it. In the stimulus-response binomial, a central element is then introduced, the mind precisely, that elaborates the stimulus by means of an active cognitive process, which can produce responses not necessarily predictable, also of a purely creative nature, expression of a larger individual reality, where the consciousness is seen in connection with a huge inner and outer universe. In this view, behaviorism transforms into cognitivism, or better para-cognitivism, and the study of human mind, in its broadest sense, is again placed at the center of the investigation.

Of course, it is not my intention to discuss here of psychology. In any case, I'm not a psychologist, although I have certainly been interested, as any serious self-researcher, in the rudiments of psychological theories, which evidently are highly articulate and have multiple orientations, which go far beyond my ultra simplified classification in terms of behaviorist and cognitivist (or para-cognitivism) currents. What I wanted to highlight here is that psychology is definitely a great starting point for promoting an investigation of one's self, as it has developed many useful languages, and articulated models, through which one can start a dialogue with one's inner world, which is essentially psychical, that is emotional and mental.

There is no doubt also, as already stated, that psychology is a field of scientific research, since it makes an extensive use of the scientific method. Yet, it is still considered with suspicion by most traditional scientists. And if this is how psychology is usually considered, which nevertheless has its place in the universities of the world, one can only imagine what is the degree of acceptance, or simply of understanding, by conventional scientists, of the vaster inner research, which integrates in its approach also the so-called spiritual dimensions, and which for the moment has no de facto recognition in the academies.

The most striking confirmation of what I'm saying here is the observation that the majority of scientists of this planet do not usually work, in whatever way, on themselves. For many years I have been active in the field of academic research, as a theoretical physicist, and I was therefore able to observe intellects of the best-quality, producing abstractions and reasoning of considerable complexity and creativity, but at the same time totally blind when it was about observing the incoherence and inconsistency of many of their behaviors, or their difficulty in communicating in a constructive manner with their peers, or simply in getting in touch with their emotional dimension, in a conscious way, de-identifying from certain childish idiosyncrasies, or mechanisms of self-corruption.

Often in my classes I offer the following symbolic image: a researcher, for example a physicist, is in his laboratory, very focused on a particular experiment. Let's say that he is studying the electric charge of electrons. To do this, he makes use of sophisticated procedures, which he develops with care, always attentive not to commit errors of assessment, or to reach hasty conclusions. After having checked and crosschecked everything, after having repeated the experiment several times, he takes good notice of the fact that electrons have negative electric charge, opposite to that of protons. He doesn't object to this, but accepts it willingly, since this is a fact of reality, and it would make no

sense for him to negate it. To put it simply, he has no reasons to rail against an electron, claiming that its charge should be positive instead of negative. It would be absurd for him even to think about it.

But then, that same scientist, when he gets home at night, he attacks his wife verbally, or wears a long face, because she hasn't prepared, as he expected, a steaming hot dinner. And he does this without bothering to check first, with objectivity, the reasons of this state of affairs. For example, that maybe he returned home two hours late, without even notifying for the delay. Anyway, whatever the reasons, more or less shareable, that led his wife not to greet him with a sumptuously laid table, the fact remains that while the scientist recognizes the right of an electron to be what it is, to manifest its nature, regardless of his expectations, to his partner in life this same privilege is not conferred. If, when observing the electron, he takes care not to make mistakes in interpretation and reach wrong conclusions, with his wife he does exactly the opposite, getting immediately angry with her just because she fails to adhere to his own personal theory on how a wife should behave in relation to a husband (of course, the same story holds with a woman-scientist and house-husband!).

With this little caricature, I just want to emphasize the fact that in scientific research there is today still a gap: research has not yet turned into self-research (Sassoli de Bianchi, 2010). Scientists have learned to manifest a great deal of objectivity when considering the laws of the world "out there," but most of them (not all of them, of course) have no idea about the laws of the world "in here," i.e., the laws governing their inner reality, which give rise to many of their (often far from rational) behaviors, in particular in the context of human relationships.

That said, and before moving on discussing a bit more specifically (although very briefly) what are the typical investigative tools available to a modern self-researcher, I would like to conclude my digression on the scientificity of the study of the self, and more particularly on the difficulties encountered by self-research in being considered an authentic (i.e., scientific) form of investigation, by mentioning two of the criticisms that are usually addressed to it.

The first is the impossibility, in a third-person approach to the study of the human being, for instance in a specific laboratory setting (but not only), of not improperly influencing its behavior and perceptions. In other terms, the scientist, by interacting with the object of her/his study (i.e., with another human subject), is much likely to unsuitably alter the way it acts and experiences reality. This criticism was probably right in the past, when the laws governing the interactions of systems, especially in the microscopic domain, were not known. Indeed, if it is true that the study of cognitive systems inevitably includes an element of strong contextuality, i.e., of dependence of the results from the experimental context, it is also true that the situation is the same, *mutatis mutandis*, in physical systems, especially the microscopic ones.

This effect, sometimes called "observer effect" (Sassoli de Bianchi, 2011), is not to be considered as a limitation in the study of whatever system belonging to our reality, but rather as one of the fundamental characteristics of any investigation, which simply must be taken into account: the reality we observe is always the result of a meeting between what is – and therefore exists independently of our observation – and what is created as a result of the observational process itself (Aerts, 1998).

Indeed, it is well known that we cannot directly see or touch the things we observe, but simply interact with them through processes whose nature (depending on the type of observation) may be more or less invasive, and therefore capable of producing variations, even large ones, on the observed entities. The fact that it is not possible to directly observe things in themselves, without altering them (if nothing else by remaining on the same observational "plan" of the observed entity), is therefore a non-specific aspect of inner research, as it concerns the entire field of human investigation.

This brings me to the second point of criticism, related precisely to the impossibility of having a direct access to the object of one's investigation: consciousness per se and its various states. This direct access is problematic because the only being-consciousness a researcher has really access to is her/his own. So if s/he wants to go deeper in the understanding of her/his object of study, willy-nilly s/he must switch from a third person investigation (on others) to a first-person investigation

(on herself/himself), that is, from third-person observation and experimentation to self-observation and self-experimentation. This indeed is the only way to have access to the phenomenon of life directly, from within, rather than from an observation of its external effects.

This shift in perspective, which is nothing but the natural evolution of the scientific method toward a broader form of inquiry, where the scientist, in turn, becomes the object (and not just the subject) of her/his study, is still hampered by most scientists, who are wary of any form of subjective knowledge, instead of seeing not only in the subjectivity, of course, a source of possible errors of interpretation and evaluation, but also, and above all, a resource which is hardly replaceable which constitutes a royal path to knowledge and self-development.

Of course, subjectivity does not necessarily have to rhyme with unpredictability. Each observation and experimentation is in any case inevitably subjective. What matters is that this subjectivity can be shared, i.e., transformed into objectivity through an intersubjective process of creation of consensus. In other terms, it is about understanding objectivity as the ensemble of those shared private experiences which are consensually recognized as being sufficiently similar.

So, in the ambit of self-research, subjectivity is fully declared and all its countless potentialities are exploited, while remaining fully aware of the risks of error that an investigation which is only subjective can possibly promote, especially if not offset by a systematic comparative analysis of the results (with other self-researchers) and if the self-researcher has not yet reached a sufficient level of lucidity and maturity in her/his exploration.

These observations lead me straight to the last part of my discussion, where I will consider, a bit more specifically, what are the typical instruments available to a self-researcher. It is evident that since a self-researcher plays a double role, of investigator and object of her/his own investigation, particular attention should be paid to the quality and reliability of her/his means of study. In fact, as noted earlier, what we perceive are not the things in themselves, but the meeting between these things and the instrument of observation-experimentation. This means that depending on the characteristics of the latter, the result of the perceptive process may change significantly.

There are various ways to describe this fact, which is important to fully understand if one wants to approach the world of self-research in a serious and disenchanted way. Take the example of our physical body, that anyone is able to perceive clearly enough, and consider more particularly the organ of sight, i.e., the eye-brain system. It is well known that this system is able to detect and decode information of an electromagnetic nature, coming from the outside world. Simplifying the discussion, the eye is the instrument of detection, while the brain is the tool for processing data coming from the eye, in the form of nervous impulses, to create images having a well defined sense for the consciousness.

Now, both the eye and the brain can be compared to *filters*. In fact, as is known, our physical eye can detect only a few frequencies within a spectrum which is in principle infinite, and therefore it is as if the eye would allow the consciousness to only access the so-called *visible spectrum*, filtering out instead (so to speak) all the other frequencies, which therefore remain invisible. This means that when we look at the physical reality only through our physical eyes, we grasp only a small portion of the properties of the observed entities, but also a very small portion of the totality of entities that exist “out there.”

In this regard, and by way of example, just think of the progress made by observational astronomy, when it began to scan the sky not only through traditional optical telescopes, which allow the detection of the visible spectrum, but also investigating, through appropriate apparatus, the radio waves, which have allowed to detect, for example, molecular clouds and interstellar dust; or the millimeter-waves, which have enabled the discovery of cosmic background radiations; the infrared radiations, which have permitted the detection of the cooler stars; the ultraviolet radiations, which have highlighted the hottest bodies, not to mention X-ray and gamma astronomy, which has highlighted the activities of pulsars, blacks holes and other sources of energy so far still mysterious.

When the modern astronomer observes the sky with its measuring instruments, which considerably extend the range of frequencies s/he has access (thus reducing the “filtering” process operated by her/his organic instrument of perception), s/he discovers realities s/he could not even

imagine the existence. In other words, her/his experiential universe expands, as it expands the possibility of understanding it.

But pursuing our analysis of the eye-brain system example, if it is true that the eye produces its own specific limitation (filtering) of the accessible field of possibilities, because of its inherent characteristics, it is equally true that a second form of restriction is actualized when the perceived visible spectrum is further processed, i.e., deciphered, by the physical brain. In fact, one thing is the reception of raw data, and another is the interpretation of these data, through which the consciousness seeks to give them a meaning.

Here, as one can imagine, the filtration process occurs as a result of a possible prejudice of the consciousness about the nature of the observed reality. Namely, the consciousness, by experimenting reality, forms an opinion about it, on which it elaborates its survival strategies and, more generally, its life strategies. The tendency is then to align, over time, each input data with the contents of such an opinion, with the result that every impression that can threaten its validity is likely to be simply filtered (i.e., removed).

Since we are talking about the organ of sight, we can cite the emblematic example of *optical illusions*, through which the brain tries to interpret potentially ambiguous data, recreating *ad hoc* images that are non-existent, which, although resolving the ambiguity, suppress at the same time the objectivity of the incoming information (see Fig. 1).

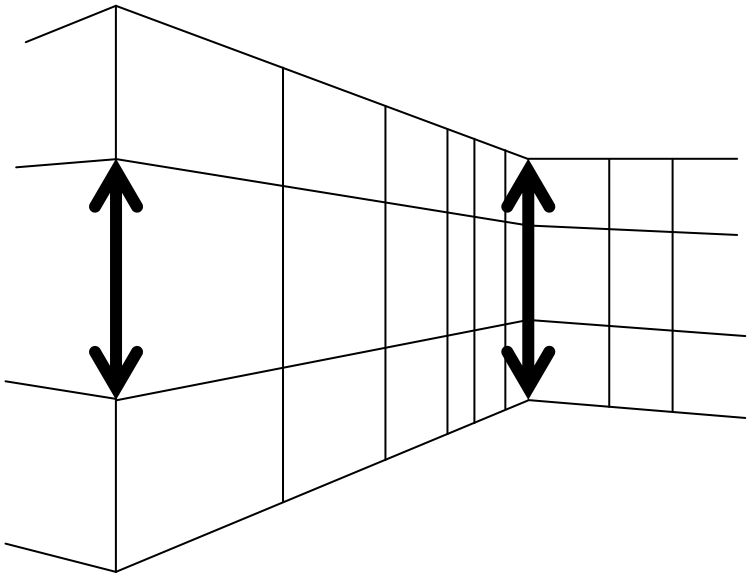

Figure 1. The eye-brain system creates an image where the left arrow is considerably shorter than the right arrow, although, in fact, the two arrows are perfectly identical. This in order to grant coherence, and therefore meaning, to the overall perception of the two arrows in relation to the context in which they are perceived, taking into account the a priori knowledge that the subject has developed in the course of its evolution (in this case biological), about the (geometrical) nature of its three-dimensional environment.

What I have just expressed can be easily summarized in a famous maxim by Marc Twain, saying that for those who only have a hammer, sooner or later everything would begin to resemble a nail! The self-researcher, aware of this undeniable fact (of this "instrument law"), not only tries to use that hammer as creatively as possible, but also strives to find new tools, enabling her/him to implement new strategies, but also and above all to discover new dimensions (levels, plans, sectors, layers, spaces, etc.) of reality, of which s/he could not suspect the existence in any way.

Very well, but how can we reduce the "funnel effect" produced by our cognitive-perceptive filters? How can we succeed in expanding our perspective on reality and limit that insidious "consciential narrowing" that prevents us from discovering the immensity of the multidimensional

reality in which we are immersed? But above all, is it really possible to do that? Is not that of self-research one of the many illusions of the human being, even better, the princess of illusions, for in our attempt to penetrate the so-called veil of Maya, we would be doing nothing more than creating that same veil. In short, what guarantees do we have that this is not just a childhood dream with no foundation in reality?

Actually, in this field guarantees cannot be provided. To pretend offering them would just be another way to reintroduce dogmatic elements within a path that, by definition, only aims to promote the development of discernment and knowledge through a process of personal experimentation. On the other hand, it is true that, as in every other field of study and research, there are individuals who are more advanced than others, who are dedicated to this kind of research since a longer period of time. These individuals may be considered, in a relative sense, points of reference to start one's investigation.

Historically, these more advanced consciousnesses, in evolutionary terms, were called masters, or mistresses, a term which, however, in the ambit of self-research undoubtedly lends itself to many misunderstandings. In fact, often the term of master has been associated with individuals who rather than promoting greater autonomy and independence in those self-researchers who asked for their guidance, favored a state of an increasing dependence. Of course, I'm talking here about false masters, i.e., false teachers. Let us not forget however that individuals of this sort abound not only in spiritual research circles, but also in those of more conventional academic research, in schools and, in general, in the ambit of the many hierarchical structures of the labor world (not to mention the numerous pathological relationship between parents and children).

That is to say that the risk of running into negative patterns is always present, and as in every other human activity, the novel self-researcher will have, inevitably, to take some risks. But if her/his thirst for knowledge is sincere, s/he will learn over time to make the difference between true and false teachers, that is to say between those offering an education of quality, oriented to human evolution, and those who ape such a teaching, moved only by a childish need for attention and recognition.

Having said this, I can safely affirm that there are many people on this planet that offer, either directly or through the texts they have written, information of an evolutionary value, which at least in part they have been able to personally corroborate, through a course not only of study and research, but also and above all, of self-study and self-research, therefore of self-experimentation and self-development, thus defining and perfecting tools which are really effective in facilitating the emergence of a greater evolutionary intelligence.

But what tools are we talking about? Well, as one can easily imagine, these tools can be described with very different words, depending on the specific culture (e.g., more or less scientific) of the person who is describing them. In fact, traces of these tools, i.e., of these "inner technologies," able to accelerate consciousness' evolution, can be found in very ancient texts, such as those of yoga, like the famous yogasutra of Patanjali (e.g., Magnone, 1991, Saraswati, 2002, Ravindra, 2009, Sassoli de Bianchi 2012). This should not surprise, as the most advanced consciousnesses have walked the planet since time immemorial, offering their assistance and guidance to evolution also in the form of theoretico-practical teachings of a technical nature.

Among these teachings, that of the search of an ethical vision of life is obviously central. This is undoubtedly the starting point for any serious spiritual path. Ethical means here the adoption (or the attempt to adopt) by the consciousness of behaviors which are really able to facilitate its evolution. But not only, ethics also means here the search for a deeper meaning of existence, beyond an epidermal vision of the world, to make manifest and strengthen the bond that the human being has with the vaster cosmos that contains it.

Of course, like for everything else, the fresh self-researcher will initially adopt some codes of ethics as a mere "act of faith," or, to put it in more scientific terms, as a simple "working hypothesis," also based on intuition, or on an indefinable feeling. Later on, however, and to the extent that s/he will advance in her/his path of knowledge, these assumptions will become more and more facts, that is empirical evidences, truisms directly deducible from her/his expanded view of

reality. Ethics then transforms into cosmoethics, a form of knowledge such that the reflection on the great themes of humanity takes place in a broader framework, no longer limited to the only ordinary and contingent physical reality (Vieira, 1999).

This extended framework is indicated by some self-researchers by the term of *consciential paradigm* (Musskopf, 1998, Pitaguari, 1998, Vieira, 2002, Sassoli de Bianchi, 2006). What is it exactly? Well, the consciential paradigm is a theoretical framework in which the human being is described as an intelligent principle, of a multidimensional and multimaterial nature, who can manifest not only in the so-called physical dimension, through her/his biological body, but also on other more subtle planes of existence, called extraphysical. In other words, within the consciential paradigm, the human consciousness is an entity capable of embracing much ampler existential dimensions, since it is equipped with an entire multivehicle of manifestation, of which the physical body is just the tip of a huge iceberg.

There is therefore no loss of continuity of consciousness at the time of physical death, and what we usually call (physical) reality is nothing but a small theater in which a specific representation takes place, precisely that of the intraphysical life. But there are many other theaters, and representations, in which we operate without our knowledge since a much longer time, which we need to understand if we want to give a full meaning to our presence on this planet.

In comparison to the dominant monomaterialistic scientific paradigm, the consciential paradigm is undoubtedly a wider, leading-edge, theoretical framework (at least from the point of view of certain researchers and self-researchers). Still, it is also one of the oldest models of reality, as it has been already described, for example, in the metaphysical vision of Yoga. Therefore, the properly "modern" aspect of the paradigm is not so much in its content, but in the way one is meant to relate to its content: not as if it were a dogmatic form of knowledge revealed from the above, which would be impossible to refute, but as a simple scientific theory that can be confirmed or falsified, based on personal experimentation.

To do this, of course, one must be willing to invest in a path of self-development. But this should come with no surprise. To draw a parallel, imagine that you want to fully understand the contents of the Schroedinger equation of quantum mechanics. For this purpose, you must first gain some solid basis in classical physics, then master mathematical analysis, the theory of differential equations, of vector spaces, and the more advanced functional analysis, i.e., the theory of Hilbert's vector spaces of infinite dimension. Only then you will have the appropriate language for trying to understand the basic axioms of quantum physics, thus the content of its fundamental dynamical equation, formulated by the Austrian physicist Erwin Schrödinger in 1926. I'm not saying that you will then be able to truly understand quantum physics, but, more simply, that you will be able to start the debate, with some self-appointed thought. Now, if you are totally ignorant of physics and mathematics, this will require many years of intense study, by reason of several hours a day.

Of course, a way to avoid all this is to simply turn to a professional theoretical physicist and ask her/him to explain in detail the content of the Schroedinger equation. S/he will definitely be able to give you some information about this important achievement of physics, but if honest s/he will also tell you that you have to accept some of her/his puzzling statements on the basis of a simple act of faith, because s/he cannot go with you into the details of the very sophisticated physico-mathematical language of the equation, and of its experimental implications, without which it is quite difficult to give a foundation to her/his discourse.

Now, how many times have we heard masters affirming that our ordinary language is not sufficient to fully describe certain possibilities, associated with non ordinary, more dilated states of consciousness, and that therefore, to understand them, the only way is to make sure to have a direct experience of them? The situation, after all, is not so different from that of understanding the Schroedinger equation: also in this case, indeed, it just takes some personal investment, on a period of many years, to acquire sufficient resources and unlock those evolutionary possibilities that will allow us to... know by direct, personal experience!

But what resources are we talking about? We have already discussed the importance, as a starting point, of a deep ethical reflection about one's existence, in order to overcome those false cultural

moralisms that have nothing to do with a proper universal vision of existence. To do this, one obviously needs to travel, in the sense of observing reality from multiple perspectives. In other words, one must learn to observe one's existence from a perspective that is as broad as possible, highlighting those particularisms that are the result of a specific culture or education, or even of one's very condition as an intraphysical consciousness, and therefore do not necessarily reflect the entire spectrum of one's possibilities (Jones et al, 2009).

To give an example, the discrimination between genders, very marked in some cultures, is surely a sign of a severe lack of ethical reflection, or rather cosmoethical reflection, being not only the consequence of an unjustified undervaluation of a gender over another, but also, for example, of the failure to observe that our soma is just a dress that we consciousnesses wear in the course of our intraphysical life, and therefore cannot characterize in whatever way our primary multidimensional identity (which goes beyond the concept of biological sexuality). In short, one cannot think of embracing a path of authentic self-research without beginning first to get rid of the immense ballast of historical and cultural prejudices we have inherited in part because of our (bad) education, and in part because we have produced them, as a residue of our evolutionary process.

Having said this, and assuming that the self-researcher has taken with herself/himself the solemn commitment to try by every means not to fall victim of easy prejudices and dogmatisms, let me consider now some more technical aspects of a work of self-research and self-development, and on this I will conclude. As noted at the beginning of this article, the self-researcher turns her/his sight primarily inwardly. In this centripetal movement, what s/he will try to understand first is the nature and reliability of the instruments at her/his disposal to gain experience about reality, whether internal or external. In other words, the self-researcher will start by realizing that all s/he really knows (not by hearsay) about the world is such because s/he has experienced it, but that the nature of the information which is being accessed through these experiences depends, in turn, on the nature and quality of the perceptual-cognitive tools that s/he has employed to interact with reality.

The situation is similar to that previously mentioned of the astronomer who questions herself/himself about the true nature of the cosmos, aware that her/his optical instruments only offer a very limited window of exploration of it. This led her/him to become an astrophysicist, so to study in depth, in a laboratory, the nature of the electromagnetic radiations, or of any other radiation that physical bodies are able to emit. In this way, s/he learns to extend the power of her/his observational instruments, enlarging the window through which s/he can access and understand reality, which becomes even more vast and mysterious, but at the same time also more logical and intelligible.

In the case of the self-researcher the process is quite similar, with the difference that this time the instruments of which s/he will try to increase the range and resolution are those of her/his own holosoma (Vieira, 1999, 2002), i.e., of her/his multivehicle of manifestation which, as we said above, cannot be reduced to the sole biological organism and its central nervous system. To accomplish this, the self-researcher will have to undergo a real transformational process, by applying specific inner technologies. Usually, and in order to increase its efficiency and effectiveness, this kind of work of transformation will be promoted (at least initially) in places of practice specifically dedicated for this purpose. These are places that have received different names in the past, but nowadays we can simply call them *conscientialaboratories* (Vieira, 2003).

As is known, the Latin word "laboratorium" denotes "what can be worked out." A laboratory is therefore a special place, equipped to facilitate certain operations of transformation. Typical examples are the ancient alchemical laboratories, or the more modern physics and chemistry ones. Similarly, a conscientialaboratory is a place optimized to maximize the profits of a work of inner research and inner transformation (self-research). Now, if ordinary laboratories are equipped with technological tools, conscientialaboratories are equipped with paratechnologies, i.e., inner technologies. These include the different methodologies the consciousness employs in its work of self-research and development, as well as the possibility to create and maintain *in situ* an adequate (subtle) energetic field, properly informed, which can enhance the effects of the work done.

The work of self-research and self-development, consciously promoted by the evolving consciousness, can be didactically divided into two aspects. The first aspect is that of *discovery*, through which the consciousness, over time, comes more in touch with its potential, with its specific attributes, particularly its strong and weak traits; in other words, with its whole holosomatic equipment. This also means, among other things, to recognize with greater objectivity and intellectual honesty one's evolutionary level and the nature of the evolutionary challenges one has to face.

At the same time, and to the extent that the self-researching consciousness learns to discover always ampler portions of itself and the world, opening up to new possibilities, it will experience also the second aspect, which is the one of *creation*. Discovery and creation constitute in fact the fundamental binomial of any process of evolution in knowledge: if on the one hand we discover what already is, on the other hand, simultaneously, we also create the conditions for change and evolution. This means that the self-researching consciousness, once it has understood its condition, it will actively work to move forward in its evolutionary path, through a practice which is going to be increasingly targeted and uninterrupted.

In the beginning, this work of discovery and creation, to be also understood as the awareness of, and openness to, change, will take place, as already stressed, especially in the context of specific consciential laboratories. This is not because the consciousness is unable to promote this work directly in the great laboratory of the world, which is something, by the way, it always does, but simply because over time it will recognize that the effectiveness and efficiency of its work will be greatly enhanced from its participation in the activities of a consciential laboratory, thanks also to the possibility of meeting and confronting with other self-researcher colleagues, of different levels of evolution.

That consciential laboratories are strategic elements in bringing about the evolution of the consciousness should be obvious to everyone. In a sense, schools, lyceums, universities, and more generally the conventional research institutions present on this planet, have exactly this function: to promote the evolution in knowledge of humanity. The only problem, if I may say so, is that at present, in these places dedicated to growing the human potential, the awareness of the importance of expanding research into self-research is totally (or nearly totally) absent. And this means that, for the time being, most of the consciential laboratories currently present on this planet are still outside of these institutions.

In middle schools you will easily find classes of religion, but certainly not classes of self-research. In high schools, some aspects of science and philosophy will certainly be discussed, but rarely will it be suggested how to apply this knowledge in a constructive way to improve one's life. In the universities and polytechnics, evolution in the Darwinian sense will be studied, but certainly space will not be given for possible extensions of the concept of biological evolution, to include (and explore) the hypothesis of a consciousness' evolution, to be understood not only as an emergent property associated to the activity of the physical brain, but also as the activity of paramaterial structures of a more "subtle" nature, but not for this less real and objective.

Paradoxically, to remain with the example of physics, today one can hold conferences in prestigious universities and publish articles in journals of an international level on topics such as dark matter and dark energy (also called quintessence!), although these "substances" have never been directly observed. One can also speculate on the existence of primordial physical entities, probably never observable, such as strings and membranes of various dimensions, associated to exotic "theories of everything," or speak without embarrassment of parallel universes, of prespatial and pretemporal entities, perhaps forever inaccessible to our ordinary instruments, and so on, but it is still totally taboo to discuss, in these same ambits, of the existence of "subtle" energies and "more dilated" dimensions of existence, although these "subtle" energies and "extraphysical" dimensions can be detected by every human being who is sufficiently lucid and trained.

But over time, undoubtedly, the human beings of this planet will learn to recognize the importance of a teaching and researching whose central goal will be, more and more, self-knowledge and self-transformation. This is a maturation process which is absolutely inevitable, as every sufficiently

advanced consciousness is perfectly aware, having experienced it on its skin (and para-skin), in the course of a long evolutionary path.

Obviously, this is not the place to describe in specific terms the different inner technologies which are available to intraphysical consciousnesses (i.e., consciousnesses with a physical body) willing to step up their evolution. But what I can say is that most of these methodologies are available on this planet since time immemorial, although over time, of course, they have undergone some changes (sometimes for the better, sometimes for the worse), especially as regards the manner they are taught and transmitted.

I have already mentioned the ancient practice of yoga, and more particularly the yogasutra (aphorisms of yoga) of Patanjali. This ancient handbook can be taken as an example, because it contains some fragments of an advanced science of psycho-physical and mental integration, whose complex cognitive content, realizable only through a process of personal research and experimentation, has precisely the goal of accelerating consciousness' evolution, through the awakening of the awareness and inner potential of the practitioner. Not surprisingly, each subsequent inner methodology has been deeply inspired by the writings of Patanjali and the techniques mentioned in them.

Among them, we can cite those directed to a conscious work with one's body and breath, but also, and above all, the exploration of one's energetic dimension, not only to discover it but also, more importantly, to develop it, both in quantitative and qualitative terms; then, we have the work on emotional and mental aspects, through the application of techniques of observation and disidentification, to access the more rarefied non-ordinary states of consciousness, ranging from "simple" inner quietness to the lucid experimentation of the different extraphysical dimensions, for example through the extracorporeal projections of the consciousness, up to the most dilated cosmoconsciousness' states (Samadhi), in which the consciousness can experience the profound unity of the cosmos, not in an intellectual way, but directly, in practical terms (Vieira, 2002, Ravindra, 2009).

The purpose of all this, of course, is not to promote a condition that some might wrongly judge as pathological, i.e., an expression of a sort of "spiritual orthorexia," which would lead us to shy away from our contingent physical reality. On the contrary, it is about having access, with always more awareness and maturity, to increasingly larger portions of the real, to better understand it, and therefore to perform with greater efficiency, effectiveness and responsibility our evolutionary mission, always taking into account, of course, the existential context in which we are and the opportunities that this context offer to us, both in terms of personal progression and of assistance to the other evolving consciousnesses, with whom, willy-nilly, we are intimately connected.

Of course, yoga is just an emblematic example. Indeed, there are today many individuals and organizations that promote an authentic work of self-research, of three hundred and sixty degrees, combining in an intelligent way the latest achievements of the scientific approach to reality with the precious legacy donated by the ancient traditions, which since the dawn of time have been devoted to searching for the (most advanced relative) truth.

One thing is certain: despite the difficulties, several times mentioned in this article, of a human society still deeply identified, on one hand, with magic and superstitious thinking, and on the other hand with the false rationality of a thought only orientated to metaphysical materialism (erroneously identified with scientific thinking), it must be said that today, more than ever on this planet, the conditions have been good in promoting the evolution of the consciousness. In fact, in spite of the news incessantly reported by the media about the wars, crimes and incivilities that still characterize many of our societies, and that could lead us to believe in a sort of worsening of the global planetary condition, a more attentive analysis would probably show the exact opposite: that never as today humanity, as a whole, has experienced a period of so profound peace and of so low general level of conflicutality.

If this happened, as I think it happened, it is because the consciousnesses of this planet have continued, though with many difficulties and with a certain slowness, to evolve, and the signs of this evolution, for those who can read them, are quite tangible. Almost certainly, those who are

reading this article will not have to worry, unlike their ancestors, if they will eat this evening, or about their own safety when at the sunset they will return home. And although for many men, women and children of this planet the living conditions remain objectively very difficult, today an ample portion of humanity has access to an amazing amount of information, from different sources, and has free time to devote to the priorities of consciential evolution. And this, inexorably, will bring this beautiful hospital-planet (and to a lesser part, school-planet) (Vieira, 2003) to become in a near future a great multidimensional university of knowledge.

This however can only be done with the help of everyone, and especially of those more advanced consciousnesses (of which you reader are most probably part) which since time immemorial struggle in order to bravely promote evolution on this planet, by promoting it firstly in themselves, through the practice of self-research.

References

Aerts, D. (1998). *The entity and modern physics: The creation-discovery view of reality*. In E. Castellani (Ed.), Interpreting bodies: Classical and quantum objects in modern physics. Princeton: Princeton University Press.

Giacobbe, G.C. (2004). *Alla ricerca delle coccole perdute: una psicologia rivoluzionaria per il single e per la coppia*. Ponte alle Grazie.

Krippner, S. and Friedman, H. L., Editors (2010). *Debating Psychic Experience: Human Potential or Human Illusion?* Praeger.

Kuhn T.S. (1962). *The Structure of Scientific Revolutions*. Univ. of Chicago Pr.

Jahn, R.G. and Dunne, B.J. (1987). *Margins of Reality: The Role of Consciousness in the Physical World*. Harcourt Brace & Company.

Jones, Z., Dunne, B., Hoeger, E. and Jahn, R. (2009). *Filters and Reflections: Perspectives on Reality*. ICRL Press.

Magnone, P. (1991). *Patañjali: Aforismi dello Yoga (Yogasutra)*. Promolibri Magnanelli, Torino.

Musskopf, T. (1998). Consciential Paradigm: Leading Theory of Conscientiology. *Journal of Conscientiology*, Volume 1, No. 1, 53-57.

Newton, R.G. (1997). *The Truth of Science*. Harvard University Press.

Pitaguari, A. (1998). A Paradigm for Consciousness. *Journal of Conscientiology*, Volume 1, No. 2, 113-128. Part 2: No. 3, 237-254.

Popper, K. (1963). *Conjectures and Refutations: The Growth of Scientific Knowledge*. Routledge & Kegan Paul.

Radin, D. (1997). *The Conscious Universe: The Scientific Truth of Psychic Phenomena*. HarperCollins Publishers Inc.

Ravindra, R. (2009). *The Wisdom of Patanjali's Yoga Sutras: A New Translation and Guide by Ravi Ravindra*. Morning Light Press.

Saraswati, S.S. (2002). *Four Chapters on Freedom: Commentary on the Yoga Sutras of Patanjali*. Yoga Publications Trust.

Sassoli de Bianchi, M. (2006). A Dialogue About Science, Reality and the Consciousness – Part I. *Journal of Conscientiology*, Volume 9, No. 33, 365-418.

Sassoli de Bianchi, M. (2010). *Talking about reality*. Lulu.com.

Sassoli de Bianchi, M. (2011). *The Observer Effect*. To be published in Found. Sci., DOI: 10.1007/s10699-012-9298-3; arXiv:1109.3536v2 [quant-ph].

Sassoli de Bianchi, M. (2012). *Lo Yoga Darshana di Patanjali*. Lulu.com.

Stewart, I and Joines, V. (1987). *TA Today: A New Introduction to Transactional Analysis*. Lifespace Pub.

Tart, C.T. (2009). *The End of Materialism: How Evidence of the Paranormal Is Bringing Science and Spirit Together*. New Harbinger Publications.

Vieira, W. (1999). *Our Evolution*. International Institute of Projectiology & Conscientiology

Vieira, W. (2002). *Projectiology, A Panorama of Experiences of the Consciousness outside the Human Body*. International Institute of Projectiology and Conscientiology.
Vieira, W. (2003). *Homo Sapiens Reurbanisatus*. Associação International do Centro de Altos Estudios da Conscienciologia – CEAEC.

Massimiliano Sassoli de Bianchi graduated in physics from the University of Lausanne (UNIL), Switzerland, in 1989. From 1990 to 1991, he was an Assistant in the Department of Theoretical Physics (DPT) of the University of Geneva (UNIGE). In 1992, he joined the Institute of Theoretical Physics (IPT) at the Federal Institute of Technology in Lausanne (EPFL), as a Ph.D. candidate. He received the Ph.D. degree in physics from EPFL in 1995. Since 1996, he has been working in the private sector and as an independent researcher. His research activities are focused on the foundations of physics, quantum theory, and consciousness. He is the director of the Laboratorio di Autoricerca di Base (LAB), in Carona, Switzerland, a small research center aiming at the theorico-practical development of a multidimensional view of reality and consciousness evolution. He is also the editor of the Italian journal AutoRicerca.