

INTERVIEW WITH ANTONIO PITAGUARI Interchange Conscientiology-Parapsychology – 1990s*

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ABSTRACT: Interview with Antonio Pitaguari, a pioneer of conscientiology in Europe, establishing educational centers in Lisbon and London, co-author of the book *Conscientiological Writing and Stylistics*, co-organizer of the book *Penta Practice: Interdimensional Lucid Assistance*. Antonio kindly granted this interview on April 18, 2018, at the Cognopolis, Foz do Iguaçu, Brazil.

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INTRODUCTION

Antonio Pitaguari is an administrator and nutritionist, and a university lecturer geared towards business logistics, with a postgraduation in learning management and active learning methodologies. Translator of the *Scientific Exploration of Consciousness – Toward a New Epistemology* (1994), of Willis Harman and Christian de Quincey, Antonio is a pioneer of conscientiology in Europe, where he established educational centers in Lisbon (1994) and London (1997). He was the editor of the scientific journal *Conscientia* (2003-2016), instructor, along with Laênio Loche, of the course *Heterocriticism of Useful Books* since 2004, editor of *The Doctrine of the Mean* (2004; 2nd edition in 2017), a legacy of Zi-Si (Confucius' grandson). Antonio has also been the general coordinator of the General Test of Conscientiology since 2006. He was, along with Adriana Lopes, one of the first reviewers of verbets for the *Encyclopaedia of Conscientiology* (2007-2013), is co-author, with Marina Thomaz, of the book *Conscientiological Writing and Stylistics* (2010), co-organizer, also with Marina Thomaz, of the work *Penta Practice: Interdimensional Lucid Assistance* (2015), and currently head of the Autonomy in Health Project. Antonio kindly granted this interview on April 18, 2018, at the Cognopolis, Foz do Iguaçu, State of Parana, Brazil.

Can you tell us about your experience with projectiology and conscientiology outside Brazil? Where did you go and with what intention?

In 1990, I came to the Institute [International Institute of Projectiology – IIP], I met Dr Vieira and was delighted

with the contents, his knowledge, and the most logical explanation for the experiences I was trying to understand. I lived in Teresopolis, Rio de Janeiro, at the time, and began to go frequently to the Institute, which was located in the neighbourhood of Gloria, in the city of Rio de Janeiro. My parents lived in Ipanema, very close to where Dr Vieira lived. I ended up selling the company I had and moved back to Rio, dedicating myself to the Institute. I started to study psychology. I became an itinerant teacher, I travelled all over Brazil, very involved and interested in projectiology and conscientiology. I am very grateful to Waldo for all the support he has given me right from the start, for example, by offering me the opportunity to work on the revision of the 700 [700 *Conscientiology Experiments*, in the original Portuguese version] and typing his personal handwritten research records, containing the 5,116 references of this work. I carried out that work together with Cristiane Ferraro and Neide Figueiredo. Soon after the publication of the 700, the internationalization movement of the Institute began. Málu [Balona] went to Buenos Aires, and Wagner [Allegretti] and Simone [de la Tour] went respectively to Miami and New York, in the United States. At that moment, I discovered in the newspaper *Folha de São Paulo* that the Frankfurt International Book Fair, the main international book event, which was to take place in October 1994, had Brazil as its central theme. In addition, in order to help Brazilian editors go to Europe, the Brazilian Chamber of Books (CBL) was also organizing a Brazilian Book Fair in Lisbon in the previous week. Stimulated by the recent launch, I felt it would be an excellent opportunity to present the 700 in these two events. At the time, the Administrative Director of the

Institute was Homero Torres, who, after considering and agreeing with IIP's participation in the two events, asked me: why don't you stay there? And so it was, we acquired a stand at the Fair in Lisbon and a shelf at the CBL Stand in Frankfurt. In 1994, following the participation in the two fairs, we began our activities in Lisbon, Portugal, with a series of lectures, two P1 and one P2, in addition to a lecture by Dr Vieira at the Institute of Spain in November 1994. To begin these activities, we took with us from Rio de Janeiro, in addition to books, perhaps one or two hundred contacts of friends and the international database that the Institute had at the time. It is worth mentioning that I liked Lisbon very much. I was very interested in living and interacting with Portuguese people. While I was in Lisbon, I may not have realized how much I enjoyed spending there almost three years. I found Lisbon small and provincial. I wanted to be closer to the intricacies of science anyways. I dreamed of scientific production and the possibility of interacting with other researchers of consciousness. While I was in Lisbon, I made two or three trips to London, England. In our list of contacts, we had a nice young couple, Marcelo and Tiane, who worked in a small and comfortable Hotel in the English capital and where I stayed in those visits. One of them really left a mark on me. That was when I visited the Royal Geographical Society to attend a lecture by Oliver Sacks¹. I had read one of his books in psychology: *The Man Who Mistook His Wife for a Hat*. I remember being intrigued by that book. It would be very interesting to talk to him. Did he know and how did he face out-of-body experiences? I got a 700 and went to London to find the man.

Did you already live in London?

No, not yet. As I said, I came to live in Lisbon in the second half of 1994. I suspended my psychology course, rented the apartment I had in Rio, sold my Toyota jeep, and invested in IIP's structure in Portugal. During this period, I travelled to London a few times before I could settle there. We started working in the office of a relative of Mario Oliveira. Mario and Adriana [Lopes] spent the year 1995 with us in Lisbon, working with me in structuring the educational centre in Lisbon. They returned to Brazil at the end of the year to finish their psychology course.

For how long were you in Lisbon?

I was there for about two and a half years from the second half of 1994 until 1996.

94/95 to 97?

That's right, I stayed in Lisbon until the end of 96. In 1996, after Mario and Adriana returned, we stayed with two teachers, Angélica Guidini, who had arrived in Lisbon in 1995, and me. Angélica, from Curitiba, State of Parana, went to Lisbon to work with us in Portugal. Although I was very close to starting an educational centre in London, it was important to have one more teacher in Lisbon before moving on to England. Until the end of 1996, Monica Rezende joined us in Portugal. Thus, with Angelica and Monica in Portugal, I started 1997 responsible for the new IIP Office in London, England.

There wasn't an educational centre there yet. Was there any volunteer there?

There were people interested. People in the Institute's database, which was the case, for example, of Marcelo, Tiane, and Veruska, who came next. Soon after, Rodrigo, her boyfriend, also stayed there for a while. We rented a very nice house in Catford, Southeast London, where we all lived and where we even had some lectures and courses. So, it was during the Lisbon period that I attended Oliver Sacks' lecture. The man was very good, humorous, and irreverent. He wore suits and sneakers.

And you managed to give the book to him?

Yeah, I gave him the *700 Conscientiology Experiments*.

How was the contact with him?

His reaction ...

It was a book in Portuguese ...

Yes, the first edition of the *700 Conscientiology Experiments*, recently launched, in Portuguese. I remember Sacks saying: how am I going to read this? I do not read Portuguese! I said: this is an innovative work worth the effort. See chapter headings, Latin neologisms, references. Look well... it's an important book for anyone interested on the subject...

¹ Oliver Wolf Sacks (1933-2015) was an English neurologist noted for his several books giving the general public access to technical subjects related to neurology.

Consciousness...

I expected someone curious, open to the new, even in a book in Portuguese. So, it turned out to be disappointing because, for example, I asked to take a picture of him with the book, and he did not accept. Another thing, in spite of the excellent lecture, when asked questions, a typical London lady asked: "In your clinical practice, what is your view of past life experiences?"

They asked direct ...

First question! He answered in a single word, and worse, one of low slang, already asking the next question. A dissonance in a scholarly and traditional environment like that, the Royal Geographical Society. I found it somewhat embarrassing, but I nonetheless went to talk to him at the end of the presentation. In the few minutes we were together, before I asked for the photo with the book, I asked him what he thought about near-death experience (NDE), but he also reacted badly, as if it were something ridiculous and impossible. In short, he dismissed the woman's question in front of everyone, and then with me, he reacted in the same way. It may be my naivety, but I thought that such a researcher-writer would be a person open to new things, but it's not what happened, not only in this opportunity with Sacks, but also in other contacts with other first-level researchers with whom I had the opportunity to interact.

He passed on the idea of openness to this kind of phenomenon, say. Because he wrote his books about things so strange, different.

Exactly! I expected other behaviour from Oliver Sacks. However, on the contrary, he revealed himself to be a smug reactive materialist. A doctor renowned internationally, but for whom consciousness is a by-product of the physical brain.

² Charles Theodore Tart (1937-) is an American psychologist and parapsychologist. He conducted ground-breaking laboratory research on out-of-body experience or projection of the consciousness, as well as introduced the concept of altered states of consciousness

³ David Lorimer (1967-) is an English physician, author and activist associated with the themes of consciousness and spirituality.

⁴ Stanislav Grof (1931-) is a Czech psychiatrist, founder of Transpersonal Psychology.

⁵ Willis W. Harman (1918-1997) was an American engineer, author of books and articles aimed at developing human potential and transforming consciousness.

Interesting...

The next time I was in England, it was a lot better. Then the event took place in Cambridge, at Saint John's College, one of more than 30 universities in this traditional English university town and centre since the 13th century. In Cambridge studied people like Isaac Newton and Francis Bacon. In addition, their researchers have received 68 Nobel Prizes. And the event was dedicated to the research of consciousness. Only big heads there as, for example, Charles Tart².

What event was that?

Beyond the Brain, New Avenues in Consciousness Research, which took place in August 24 - 27, 1995. The event was organized by David Lorimer,³ of the Scientific and Medical Network (SMN) and by the Institute of Noetic Sciences (IONS). Also participating were Stanislav Grof⁴, Willis Harman⁵, Peter Fenwick⁶, the astronaut and IONS founder Edgar Mitchell⁷, among many other renowned authors and researchers. Very nice to have had the opportunity at that time to meet and interact with these people with a much more open paradigm.

Was John Beloff there?

Yes, John Beloff⁸, I talked to him, we became friends.

I want to know that.

John Beloff knew Waldo. We had breakfast together in those days.

And that researcher that turned to be a projector? That parapsychologist who passed away in 2000?

Arthur Ellison⁹. We also became friends. I was at his house, he was at our house, he was at some of our events,

⁶ Peter Brooke Cadogan Fenwick (1935-) is an English psychiatrist, a world reference in the research of the Near-Death Experience (NDE) phenomenon.

⁷ Edgar Dean Mitchell (1930-2016) was an American astronaut, the sixth man to set foot on the moon, who had an expansion of consciousness while on a mission and dedicated himself to promoting the theme of consciousness transformation.

⁸ John Beloff (1920-2006) was an English psychologist, philosopher and parapsychologist, author of several books and articles, professor of the Koestler Chair of Parapsychology at the University of Edinburgh.

⁹ Arthur James Ellison (1920-2000) was an English engineer and parapsychologist.

sometimes. He came to be in more than one of my lectures in London. One of them was in the Golden Square Book Shop. I brought him to Wagner's lecture [Allegretti], I introduced him to Waldo, he came for two consecutive years to participate in the lectures we organized for Waldo in London, one of them in the same auditorium used by the Society for Psychical Research (SPR).

He was a projector, he developed projectability. I have his book.

Yeah, but his main interest was to make a projector see his target, the numbers he had there. Several times he asked me if we had any projector in our courses that he could invite for such experiments. Something like the experiments done by Charles Tart.

He wanted to follow the method of science.

Yes, but at the same time that we became friends, on the other hand, he avoided officially assuming conscientiology. When we were together it was great. Like I said, I visited him at home, he came mine. We met a lot of times. Once he confided to me: "You're a member of the club" - member of the club.

His club, among his friends. Select group of friends.

"Member of the club," he was referring to the selected group of those who accepted multidimensionality. He had been president of the SPR on two occasions. So, I had great appreciation for that gentleman! The old man was too good, too good-humoured too. We talked about conscientiology. The only thing I can say is that although he knew us well, he never wrote, recognized, or recommended our work.

He knew all that was [conscientiology]. The books.

He knew enough, but I do not know if he understood. He read the book *Projections of Consciousness*, he mentioned it on several occasions. But he always remained on the side of the paradigm of scientific proof, without being able to engage with self-experimentation as proposed by the consciential paradigm.

He never told you why he did not talk about it in public, didn't you manage to bring it up with him?

No. He was an old man, he passed away a few years later.

*He died in 2000 [06.09.2000]. I have his book called *Altered States of Reality*. It is a posthumous book in which he says that he thinks the ideal would be for the parapsychologist to develop projectability to be able to... Did he get this idea from conscientiology, to a certain extent?*

I cannot say for sure. He had a text that he wrote, where he mentions something like that, even after we met, published on a SPR or SMN newspaper. He was very productive; he wrote a lot. In meetings and events, he always manifested himself.

So, for example, at the Beyond the Brain conference, the first contact we had, whenever there was opportunity during the talks, he would come in to contribute and speak. Ellison spoke very well. He was president of the SPR two times. The SPR had a monthly meeting at the time. Whenever I could, I would come not only to events but also to their office. Very timely to meet people. Even their secretary knew me as a representative or associate of Dr Waldo Vieira. I got to know and talk to some people there, but I was like an outsider.

Yes, yes, like others who should were there, visitors.

That's it. A curious case occurred to me in the Theosophical Society. I asked to give a lecture there. I remember always having admired The Theosophical Society.

That one there must be the first one in the world, in England.

Yes. Historical figures like Annie Besant, Charles Leadbeater, and that Russian woman, what was her name again?

The very [Helena] Blavatsky.

That's it, and later Krishnamurti. But in the times, I went there they held many events, of different types, at the Theosophical Society. There were lectures for all tastes, on a great variety of themes, lines, and speakers. It was a meeting place. The case was as follows... I went there a few times. At one point, I was able to speak with the vice-president, the lady responsible for selecting and organizing events. I suggested that we (IIPC) be invited to give a lecture there on out-of-body experience. She said: "We do not need foreigners to talk about projection." *We have very good people here*". This happened to me at the Theosophical Society of London. Perhaps because of my accent... In England, in particular, English pronunciation is one of the criteria for evaluating people.

The kind of English accent they have. If you are English or if you are a foreigner. You spoke good English.

I taught lectures and courses in English. I spoke well, expressed myself well, but see, I am and have a foreigner accent.

It is logical.

When I lived in California, where I learned to speak English, I got there at the age of 17. In Los Angeles, then, there was a community of Brazilian VARIG Airlines employees. My father was a VARIG aviator, and this company needed several crews, as well as ground personnel to receive and dispatch the flights not only to this city, but also from Brazil to Japan. It was necessary to change the crew in Los Angeles. After all, the Rio / São Paulo flight to Tokyo lasted around 24 hours.

Instead of staying in a hotel, they were in a VARIG village?

Not exactly, each family rented a house or apartment in small condominiums. At any rate, some small groups lived nearby, besides the children and young people studying together, that is, we were always close to each other. I remember doing the 12th year of high school there.

Got it.

Each one rented a house. Our family first lived in Hollywood, after that we lived in Torrance. And there were some condos where people really interacted more. It was very interesting because I could see that, when a child went to the United States before the age of 12, he/she could learn English without foreigner accent. After 12, I saw this in practice, although it was possible to learn excellent English, the adolescent would inevitably keep some level of foreign accent.

It can be great...

Yes, he/she learns, but will have an accent after the consolidation of the phonetic apparatus. They would not be able to speak like a native.

So, without grammatical mistake, without. English mistakes.

You can speak perfect good English, but with an accent; an accent that is different from a native. Anyone can notice that...

They would ask where you are coming from.

Yes. They would ask: where are you from? You speak English very well and such, but you are from some other country. By the type of accent, it is possible to already perceive if you're a Latin from a Spanish-speaking country, or from a Portuguese speaking one, or even French, for example. The same is true with different types of accents of American English and of English from England, not to mention the strong characteristics of accents from Scotland, Ireland, Australia, New Zealand and so on...

One would not expect such a thing from the Theosophical Society. After all it is a place, say, Theosophy itself is a mixture of things.

It is the memory I have, maybe I have mistaken something... On the other hand, the Indians themselves, Theosophy discovered Krishnamurti in India... And Krishnamurti...

Then he left them. It was for him to be the prince of Theosophy.

... in 1929, prepared to be the "teacher of the world" dissolved the Order of the Star in the East, prepared especially for him. He practically undid Theosophy. Since then, he has always emphasized individual autonomy. His story influenced me a lot. I always remember a quotation from Krishnamurti which goes something like this: "A theory, when it comes to the inner life, based on the experience of another person, does not make any sense. We have to leave it completely because we need to lean on ourselves."

Who else do you remember?

I think it is worth mentioning the contact with the organizer of the event Beyond the Brain, David Lorimer, president of the Scientific and Medical Network (SMN), which together with the Institute of Noetic Sciences (IONS) promoted the event.

Was this the institution or entity that made the event?

Yes, as the event took place in England, the SMN was the main organizer of the event. IONS, although with many people present, did not have such effective participation in the production of the event. The SMN is an English institution with work groups in several cities and countries.

I had the opportunity to interact with both Lorimer and Peter Fenwick. Lorimer invited me to spend a day in his home, in the outskirts of London, where I met his wife. Also, on one of Dr Vieira's visits to London, we were able to arrange a meeting with Lorimer in the hotel. Still, Lorimer invited me to several SMN activities in different venues and events. I went to some of them.

Did he also open up to the ideas of conscientiology? Did he listen?

Yes, he listened.

Did he get the books?

Yes, he was very interested. So much that Lorimer insisted on meeting Waldo. We talked for quite a few hours. I do not remember if he came to Waldo's lecture, but I don't think so. I remember Ellison's presence well.

Was Ellison in the lecture? Did you sit with him?

Ellison came. We had a full house, lots of people to pay attention to.

He got very close to it all.

Yes, yes. I introduced the two before the lecture. Even during Waldo's lecture...

Did he intervene?

Not exactly, he attended the whole lecture, but at a certain point his head came tumbling down, understandable even by his age. Waldo saw it and then got involved...

Because he must have been watching. How's it going to be? Even the question of aura, these things like that.

Ellison was 12 years older than Waldo.

He was much older. And did Waldo make any comments about him? What did he think of Ellison?

From what I can remember, Dr Vieira referred to Ellison as kind of being materialistic. A face of science that wants to prove the facts, when in fact, for conscientiology the important thing is not to prove, but to have the experience and to help people with a paradigm that enables, favours, and stimulates personal development. Convincing is imposing. So, Ellison had this conditioning, that scientific level of SPR that is to prove, to convince, in other words to make scientific something that cannot be scientific, but that is parascientific.

So, but Lorimer, how was your relationship with him, the conversations? How do you see it in relation to the themes of consciousness. You've already spoken of Ellison enough. What about David Lorimer?

Look, if I can synthesize, I do not know if there is such a difference. Perhaps because of the age and fewer items on the agenda, I had a lot more time with Ellison. Lorimer was acting director of the SMN (from 1986 to 2000). A much busier man. It is also worth remembering that, with this contact I had with Lorimer, I could also have some contact with Peter Fenwick who was one of the founders and great figure of the SMN.

And still is. He is top in the Near-Death Experiences (NDE) area.

Exactly. I remember that CEAEC (or IIPC?) Organized an NDE event. I passed on his contact to the staff of the organization who came in contact and managed to bring Fenwick to speak here in Brazil. I remember Fenwick, a very curious person. Once, at one of SMN events, he came to talk to me and asked how the helpers were. He wanted to know what it was like to find or be found by helpers. Another very interesting contact was with Charles Tart.

That's a guy who's at the cutting-edge of this discussion nowadays. One of the main people who tries to deconstruct the physicalist paradigm.

At the time, he was already an icon, with several published books and papers. He dedicated his life to it. He was born in 1937, being thus five years younger than Waldo. Hence you see, 1966, Davis University, he had the initiative to put numbers as mental targets for the lucid projector. Even before Miss Z confirmed the numbers, Tart in the 1950s, had already conducted this type of experiments with his college colleagues in the basement of his house.

And how were the conversations with him?

Very humorous, very nice person. The contact at Cambridge was brief but intense. I remember later, having exchanged some emails to invite him to the IIPC's Barcelona event in the second semester of 1999 (FIC). It was all agreed. He courtesied us, charging only \$2000 for participation, and the staff of the Institute had already agreed to pay the amount, so that we could count on his attendance to the event. But then when we arrived in July, the event was in October. He emailed his concern about a possible bug in the computers and that to avoid that he would not want to travel at that time. He was anticipating

a millennium bug, so, he declined our invitation. A pity, because this was a dream I had and that I could not keep, to have Tart and Waldo together.

Did you tell him about Waldo?

Yes. He already knew Waldo from his readings. Possibly from the review of the book *Projectiology* published in the Journal of ASPR.

From Carlos Alvarado.

That's it. He had read, knew Waldo's work.

Did he get Projectiology? Do you think he has it? The translated treatise?

The translated edition, certainly not, as it was not yet available at that time. Just when I asked him if he knew the book, he replied: "Ah the blue book!" He quickly recalled the existence of the book. He made me understand that he had the book. That's when we talked in London the first time.

Besides projectiology, did they know conscientiology? Was it known then? In the time you were there, in the 90's?

At the Beyond the Brain event, I presented a poster titled "The new sciences of conscientiology and projectiology", whose abstract was part of the programme of the event. In all the contacts we made, I always considered it important to call attention to conscientiology. So, at least individually, they got to know conscientiology. I feel that they see us, at least they saw us at the time, as intriguing, but rather an alternative, rather hazy, somewhat strange ... Something new, different, and unfounded, which for a researcher can be risky. When I tell you that Ellison did not mention or write anything about conscientiology, the same thing might happen to other researchers. So, they saw us as something para-scientific like something out of context ... non-mainstream, you know? Out of the chain, which is understandable if it were not something they valued.

Do you think it was put together with other things, more in the lines of pseudoscience?

Yes, kind of. They saw us as something pseudo-scientific. Out of the scientific tradition for non-physical issues established since the founders of SPR, for example.

Even if the contents have substance, shall we say so? The texts, etc. It is something that is not mystical. There is a difference in content.

I know, you know. But it has the conditioning of the scientific methodology. And they want to see that content through a scientific literature. They do not want to see this coming from outside. When Waldo said: I do not care for going there, let them come here. Waldo had already realized that this kind of contact is very difficult.

And Waldo, in Brazil, he was in several places. UNICAMP, he was at INPE.

But this in the early days when he still...

In [19] 86, when he published Projectiology.

... maybe at the time he was still trying to interact with conventional organizations.

Did you ever go with him to any of these Universities?

Yes. For example, in Rio de Janeiro, we went to Gama Filho, we went to Botafogo, where there was an official medicine building, where the release of the book *700 Conscientiology Experiments* (in Portuguese) took place.

It was there, I didn't know.

It was an official release, actually one of the releases.

Was it in the Board of Medicine?

It was, if I'm not mistaken, in Visconde Silva Street, in Botafogo (Rio de Janeiro). I do not remember exactly what that was, but it was an environment of medicine, an official environment of medicine [Brazilian College of Surgeons].

And he gave a talk to this audience?

Yes, but in practice, much of the audience was made up of acquaintances.

Yes. You've come in 1990, haven't you? Did you ever go to that course about Serene Consciousnesses at UNICAMP?

No, no. This course precedes my arrival in the group.

This was also famous; he defended the four theses on the Serene Consciousnesses Theory. It's something I still wanted to go after; it looks like this was filmed.

At that time, it seems that Samuel [de Souza] and Wagner (Alegretti) were Waldo's top aides. Also, Cláudio Paredes, who recently passed away. Marina

Thomaz ... So, you see how time goes by. But I think it's important to emphasize Waldo's position when he says, "I do not care for going there; the interested people will come here." What I understand is that Waldo has concluded, which I respect and agree through my experience, that depending on the situation, trying to convince someone else is a waste of time. I remember an interesting phrase from Epictetus when he says that it is impossible for a person to learn what he thinks he already knows. You will not be able to speak to these people in their terms. It is important for those interested, first, to doubt their positions and to have consciential openness for new content, which is not easy for those who consider themselves to be holders of scientific content.

When Waldo invited, he proposed to Interparadigmas, that he saw that there were people with the diploma, say, and might perhaps be able to make the dialogue...

Sensitize in some way. Perfect!

... by using a similar language, something.

I agree. Sensitizing through enlightenment is our job. But you see, it's a journal, it's a work that you edit from a conscientiological context.

Yes. We're going after these people. We have published material from people who are from the academia, so one or the other. There's something.

Sensitize those who are most sensitive. Certainly, there must be many predisposed researchers.

It is those who are at the threshold of the paradigm, say, those who are already wanting another paradigm or expanding the paradigm, in that sense. There are very few people, but there are some.

Yes! They are, however, based on a rigid paradigm, established, embedded, structured. Let's hope it opens up sometime in the future. But if we listen to [Max] Planck, he says that a generation has to disappear for a new idea to come up. Let's see, generations are passing...

Yes, change a paradigm. And tell me about your contact with John Beloff, how it was.

So Beloff was quite open.

He was a philosopher. John Beloff was not a doctor; he was a philosopher.

Yes. He had important texts; he had published contents about consciousness. He had been with Dr Vieira before, perhaps on some of Vieira's trips to Europe.

He met Waldo.

He made me understand that yes, that Waldo knew him personally.

Beloff is in the bibliography of Projectiology.

I even invited Beloff to give a talk to our group at the time, We had weekly lectures in London, at the Golden Square Book Shop, a great location in the centre of the city. I lived for a while in Peter Harrison's home, the owner of the bookstore. He had a house next to his own where he rented a few rooms. I had the privilege to have a good friendship with Harrison. I even had the key to the bookstore. Eventually, I invited people to give lectures, to interact. And Beloff came once and gave a lecture there for us.

He lived in London?

No, if I remember correctly, he lived in Scotland.

Of course, he lived in Edinburgh, yes. You were there?

No, I did not have a chance, but that's right, he lived in Edinburgh. He was a Professor there, at the University of Edinburgh. And then...

I think there was a parapsychology chair there.

Exactly. And he was responsible there. As I said, I invited him, and he came to London when he took the opportunity and gave a lecture. This, among all the researchers I met, Beloff was one of the most prepared for our ideas. He was with us, came and talked about his experience, how he developed that chair in Edinburgh, about parapsychology, and things like that. It was really cool, but just once.

Didn't you ever get in touch with him after that?

No, not personally.

Didn't you email him?

Maybe a few times.

But you met then. He had a sense of conscientiology. On that occasion, you went out with him, talked to him...

Yes, we met a few times at Beyond the Brain. We had breakfast together. I remember that. On the days of the event, we would meet and he would tell me his story and

the contact he had with Waldo, about Waldo's book, and things like that. So, it was on these two occasions that we were together with Beloff. But I remember, it is very positive the memory that I have of this contact with him. So, as I'm telling you, I remember him opening up, even though it was only twice, and I have not been as friendly with him as I was with Ellison, for example.

He lived in London? Was it easier to find?

Yes. Much easier to find. It was just taking the subway. And there was always some kind of monthly meeting they had. Eventually I would go and meet Ellison and the other researchers.

He and his group of friends?

Yeah, there was the SMN group and the SPR group. When I did not have lectures or courses from the London educational centre, I would come. It was a very rich experience, to be able to interact with these illustrious people.

Yes, from the history of parapsychology.

As we said, Arthur Ellison was president of SPR in two managements. For those who know the history of the SPR, it is no small thing. There were two other researchers, which I am recalling now, that I also met: David Fontana¹⁰, also President of SPR and Guy Claxton¹¹. This second, renowned author, also knew the work of Waldo and his books. He lectured at Beyond the Brain, but I met him in person one afternoon, I was at the SPR, and he was there. There was a room with a library and people would go in and talk. In fact, the official library, very large, was in another location. The conversation was very interesting. They also had other events, and whenever I could I made a point of going to meet the people, to see the debates of this people closely. Another one I also remember is Rupert Sheldrake¹², it was not at SPR, it was at an alternative location, St. James, where there were always interesting lectures. I remember also having attended a talk by Paulo Coelho¹³, with whom

I also talked briefly, in this place. I had the opportunity to attend Sheldrake's lecture, another one for whom I had great admiration, after all the importance, for example of the idea of morphic resonance.

He is also working to deconstruct the physicalist paradigm.

I went to talk to him at the end of the talk. But his reaction was like coming across another pseudoscience.

Like a discredit a priori, without wanting to know what it is, right...

Yes. He looks at you with some disdain as you speak.

Show the material...

Yes. You do not want to know. I even understand the plight of such people, besieged with often inconvenient questions and requests.

Harman, you have not yet spoken of, of the book you translated.

Willis Harman was a highly respectable man. His story is very impressive. He had an open course at Stanford, a transdisciplinary course, called Human Potential, very busy, and helping people to organize and develop themselves. Harman was one of the founders and president for two decades of the Institute of Noetic Sciences.

We sent the material [Interparadigmas] there, to Dean Radin.

Dean Radin¹⁴, yes important personality. At that time, he was already a member of IONS.

He received Interparadigmas journal. He did an interview with us by email. We're going to publish the interview with him. A very open person.

Very good. Then Charles Tart, Willis Harman, and another group of people, Marilyn Schlitz¹⁵, IONS

¹⁰ David G. J. Fontana (1934-2010) was an English psychologist and parapsychologist dedicated to the study of spirituality.

¹¹ Guy Claxton (1947-) is an English psychologist specialised on learning.

¹² Alfred Rupert Sheldrake (1942-) is an English biologist, proponent of the theory of morphic resonance.

¹³ Paulo Coelho de Souza (1947-) is a Brazilian writer of literary works of spiritualistic nature, translated into dozens of languages, and world famous.

¹⁴ Dean Radin (1952-) is an American electrical engineer and parapsychologist, chief researcher at the Institute of Noetic Sciences (IONS).

¹⁵ Marilyn Schlitz (1957-) is an American anthropologist and author dedicated to the theme of integral health.

Research Director who I also met at that event back in England. She was there with these people when she had the opportunity to talk about the scientific production of IONS. The work of this Institute is strong and impressive.

What are you talking about? Noetic Sciences?

Yes, the Institute of Noetic Sciences (IONS), an American organization.

Yes, it's in California.

Noetic Sciences co-hosted this event in Cambridge along with the Scientific and Medical Network. The two organized it together, the American part was Noetic Sciences. There are a lot of good people there. Even after all these years, I still remember the impact they had on me, the lectures, the one given by Tart, the last, one of the brightest I've ever attended; but also, and especially the first one, given by Willis Harman, which dealt with the scientific exploration of consciousness, that is, epistemology, which was already my interest in research since that time. Harman's talk had everything to do with my subject and research interest.

Exploration for research?

Yes. Even now, after all these years, when I reread this little great book that I have translated, some concepts still call my attention. Things that I still want to study and get to know better. The book is quite interesting.

The book is very interesting indeed, I found it too.

The book provides an overview of the knowledge on the topic of consciousness. He makes a journey into contents and concepts fundamental to the scientific exploration of consciousness.

What was the book? The title of the book, when was it written? For us to register.

The title is *Scientific Exploration of Consciousness – Towards an Adequate Epistemology*. It had just been published at the Congress, in Cambridge. It was funded by the Institute of Noetic Sciences. It was written in co-authoring with Christian de Quincey¹⁶. Harman also wrote books in partnership with Howard Rheingold¹⁷ and Joseph Campbell¹⁸.

¹⁶ Christian de Quincey is a philosopher and author dedicated to the theme of consciousness.

¹⁷ Howard Rheingold (1947-) is an American author dedicated to the themes of technology and expansion of human cognition.

When did you publish it?

I started and finished the translation fast, but the final review was missing. The years passed. One day, I think that in 2007 or 2008, reading *Folha de São Paulo*, I found Casa Willis Harman, in São Paulo. What an interesting thing! When I went to São Paulo, I was there and met Simone Ramounoulou¹⁹, a Brazilian lady who is on the board of the Institute of Noetic Sciences. It represents in Brazil, besides other interesting institutions, Willis Harman and IONS.

Is it a house open to visitors? A place where they give courses, activities?

Yes, consultancies, courses, activities, and publications. I brought her to Foz, I think in 2017, for the lecture "What is being human".

Did you offer to translate the book? How did it go?

When I attended Harman's lecture, *Scientific Exploration of Consciousness – Toward a New Epistemology*, I was impressed by the man and his work. In one of the intervals of the event, when I met him, I offered to translate some of his books into Portuguese. He did not think twice. Despite his other works available, he indicated, offering me a copy, the *Scientific Exploration of Consciousness* as if it were his masterpiece, saying that he wanted to see this content debated in languages other than English.

And you like Philosophy, don't you?

Exactly! My research theme since 1992 (unless mistaken), when Waldo asked that each one at the Institute at that time should find and interest and do personal research.

It is very rare for anyone to speak epistemologically of these things.

No doubt!

You got his contact.

He got mine. Two weeks later, he sent me a letter to Lisbon with the authorization to do the translation.

¹⁸ Joseph Campbell (1904-1987) was an American author and researcher, a reference in mythology and religion

¹⁹ Simone Ramounoulou is a Brazilian business administrator and humanist.

The one that came out in the book? There's a copy of that letter.

Yes, that's right ... Less than two years later he passed away.

It's been a while. It was 97.

January 30, 1997, death of Willis Harman. An extraordinary man.

Did you have correspondence with him, contacts, or was it just that one time?

Just our conversation in Cambridge and the letter he sent me. Luckily, we have a picture of him, Lorimer and me.

And then you did this translation now or it was...

No, I started doing the translation right away. But it was a complex case. So, I did a first version, but when I reread it, I did not think it was good enough.

He was not satisfied.

I think I needed to mature.

But never let go.

Then when I met Simone Ramounoulou, I had the impetus I needed to complete the translation.

And what did she think of that?

She was very interested. It was a pretty cool thing. Another Brazilian who would have known Harman and have his permission to translate one of his main works. So much so that when I talked to him about translating something, he said: this is it, I want to see this theme debated in as many languages as possible. You see, I had to have that experience. Personal writing experience is a very interesting thing. Writing is not a simple thing. And when you are a translator, you are also writing. The idea is not yours, but you are putting in that language the idea of the author, it ends up putting your ideas, because it is an idiomatic expression.

You cannot translate if you don't have the means to translate.

So, you have to expose yourself, in a way, you're a writer. The idea is not yours, but you are choosing the best words, expressions, and inflections.

The translator ends up getting very attached to the author, consciously speaking.

And look, I think in my case, those years of experience that I had as a reviewer of Waldo's texts and in the *Conscientia* journal were important for me to mature. For example, I remember once having shown a text of my own in English to Arthur Ellison and he returned it to me with a sentence from one who had not understood the message of the text.

Oh, because he's an Englishman...

No, I think it's because he could not really understand. Writing requires maturity of autonomy, otherwise it is repetition. Especially in another language like English.

Problem with English or with the neologisms of conscientiology?

The two factors. Both writing in English, as well as authoring, the ability to write. So, I think that period was necessary to finish the translation. I will not say that the text is excellent, possibly if we have a look now, we will find things to improve.

He speaks of this quest, of first-person research of the altered state. This is what conscientiology proposes, it is the basis of conscientiology.

It is true. The book greatly values personal experience.

He's the one who got closer. He speaks of the Gordian knot.

The book presents an interesting analogy with a group of Boy Scouts who launched ahead, and on the exploration, glimpsed the new dimensions of another paradigm, and in this sense, proposes a provisional epistemology with nine attributes capable of supporting a new epistemology of consciousness. The first, is to be radically empirical, encompassing the totality of human experience. Consciousness would not be a thing to be studied by an outside observer but must involve the observation of the subject experiencing experience. This provisional epistemology was formulated for people to discuss, and from a greater consensus, to formulate a solid and systematized epistemology.

What would be a proper epistemology of a new science.

That's it, exactly.

In history, whenever a new science arises, it does not yet have an epistemology in the beginning. It has certain results, which are different from other sciences.

Exactly.

Then will come up with these elaborations.

Exactly. The idea is to explain consciential experiences, projections for example, in the first person, to discuss the possibilities, and to establish a more complete paradigm. There is a very interesting area of intercession with conscientiology.

There is. I wanted to get more out of it. Quote, finally, bring to the discussion.

In the context of maxiproexis, each one of us needs to define his/her responsibility. In my case, I see autonomy

in health, in its basic variables, as an essential step for the understanding and experiencing of an epistemology of the consciousness, or of the consciential paradigm. Thus, I am dedicated to contributing to the education and qualification of one's personal identity and evolutionary level. In summary, the etymology of the word health, when it points to completeness, suggests helping the person concerned to be able to expand the capacity to integrate what he/she resists. We have work to do. Let's go together!

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