

AMICI (*Amicitia conscientiologica internationalis*): UNDERSTANDING THE SENSE OF INTERCONNECTION

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ABSTRACT: This article aims to instigate reflections and to share some hypotheses about the theorice (theory and practice) of long-lasting healthy conviviality and paraconviviality within multidimensional interassistential interconnections and interdependence among consciousnesses along time (chronemics) and space (proxemics). The paper presents the concept of AMICI (*Amicitia conscientiologica internationalis*), a new Latin construct, understood as the international conscientiological friendship among consciousnesses with different cultural and national geopolitical backgrounds, based on the common research interest in pro-evolutionary multidimensional claritaskal interassistance. The methodology used was based on the author's personal reflections, perceptions and paraperceptions, debates with international evolutionary friends and discussions during conscientiological tertulias, courses and other activities. The author proposes a typology, castology and paracastology concerning the development of interdimensional interassistential friendship and suggests examples of personalities who, in the context of reurbex, are probably acting as helpers giving support and sustainability to the process of the internationalization of conscientiology.

Keywords: Affinity, Conviviology, Helpability, Universalism.

INTRODUCTION

Definition. AMICI (*Amicitia conscientiologica internationalis*) or *International Conscientiological Friendship* is the reciprocal feeling of affection, affinity, sympathy, esteem, fellowship, understanding and tenderness among consciousnesses, having different cultural and national geopolitical backgrounds, arising from the common research interest focused on the theorice of pro-evolutionary multidimensional claritaskal interassistance.

Synonymy. 1. Intercultural evolutionary fellowship; 2. International conscientiological friendship; 3. Transnational evolutionary bond; 4. Conscientiological interconnection without borders; 5. Globalized conscientiological friendship.

Antonym. 1. Ordinary friendship; 2. Parochial interconnection; 3. Xenophobic hostility; 4. International competitiveness; 5. Consciential closed-mindedness.

Attributology. A sense of AMICI is based on the predominance of self-discernment regarding the holomaturescence of Universalism.

Objective. Based on published articles and books, debates and reflections raised during conscientiological tertulias, courses and other activities, particularly involving international evolutionary friends, this article has the main objective of instigating reflections and hypotheses about the theorice (theory and practice) of

long-lasting healthy conviviality and paraconviviality, within multidimensional interassistential interconnections and interdependency among consciousnesses along time (chronemics) and space (proxemics).

Structure. The paper has been structured in five sections: I. Consciential paradigm; II. Conviviology; III. Typology; IV. Helpability and V. Concluding remarks.

I. Consciential Paradigm

Neoparadigm. Considering conscientiology as a neoscience that studies the consciousness in an integral, holosomatic, multidimensional, multimillennial, and multiexistential way (Vieira, 2016), the consciential paradigm is its leading theory grounded in the following 7 basic premises:

Multidimensionality. By experiencing the phenomenon of conscious projection (out of body experience), we can confirm our multidimensional nature, through manifesting ourselves in a lucid manner in other space and time dimensions, thereby interacting in an authentic consciential way with evolutionary friends from different periods of our holobiography.

Multivehicularity. Consequently, we can realize, apart from the tangible physical body, the existence of three other non-physical bodies (the energosoma or energetic

body, the psychosoma or the body of emotions, and the mentalsoma or the body of discernment), composing our holosoma (set of vehicles of manifestation of a consciousness). Thus, recognizing that our physical body solely represents our current genetics, while the holosoma expresses our paragenetics, which has been structured along our holoexistence.

Bioenergetics. The lucid perception and application of bioenergies through the energosoma discloses the influences of immanent and consciential energies beyond the intraphysical senses, potentializing interconsciential interactions.

Seriality. Being reborn in a new physical body (soma) in each new intraphysical life (resoma), we continue our multiexistential cycle, alternating between intraphysical and extraphysical periods, and having the opportunity to deal with different groups and contexts.

Self-research. The personal understanding and application of the *Principle of Disbelief*, which states, “do not believe in anything, experiment, have your own experiences”, is the basis of the so-called conscientiological self-experimentation. Moreover, by developing our self-parapsychism, we are able to free ourselves from indoctrinations, brainwashing and manipulation, to self-validate relevant self-generated scientific knowledge enabling us to understand our holobiography and multidimensional reality, and consequently specific interassistential demands.

Cosmoethics. Our evolutionary trajectory has been developed from personal and group achievements, progress, failures, errors and omissions. Much broader than mere human morality, the consciential paradigm takes into consideration our multiple multimillenary interpersonal relationships, the quality of thosenes (thoughts, sentiments, and energy) and their repercussions, without secondary gains, aiming to accomplish the best for everyone.

Universalism. Acts of conscientiological friendship based on mutual responsibilities through constant self and hetero re-education and having horizontal claritaskal interassistential goals within diverse intraconsciential micro and macro universes, occur without any possible barriers of nationalisms, prejudices, or borders between nations or cultures.

II. Conviviality

Affinity. The *principle of affinity* refers to a condition of harmony, coexistence and reciprocal influences between evolutionary principles composed of inorganic, organic, social, and parasocial beings. It evidences

attunement, attraction, and the modifications caused in beings by their coexistence and interactions. *Like attracts like; no one loses anyone.* “Have you ever thought about how many interconsciential mega-intruders you have an affinity with that are rooted in your lengthy past?” (Vieira, 2019, p. 65).

Admiration-disagreement binomial. The theorice of the *admiration-disagreement binomial* requires from us a posture of evolutionary maturity, knowing how to live in peaceful coexistence with other consciousnesses we love and admire, even though we do not agree 100% with some of their opinions and courses of action.

Proxemic-Chronemic Binomial. The *Proxemic-Chronemic binomial* is the study of the approximate or contiguous manifestation between space, location or physical distance (proxemics) and time, period or era (chronemics) amongst people, things or phenomena, of any reality researched within the context of consciential evolution (Decker, 2020).

Cross-borders. International friendship favours the expansion of one’s vision of the world, going beyond intraconsciential, neophobic borders, and at the same time promoting healthy multicultural exchange (Wetzel, 2013).

Rare friendship. A *very rare friendship* is an elevated and true feeling of reciprocal sympathy and affection between consciousnesses, originating from mental-somatic conviviality, beyond the common affective interaction and links of family ties or sexual attraction (Vieira, 2018b). *Amicum perdere est damnum maximum* (to lose a friend is the greatest of all losses) (Publilius Syrus, 85–43 b.c.e.).

Roots. Conscientiological roots are understood as the “source or origin of evolutionary elements comprising the microuniverse of the consciousness from a multi-dimensional, multiexistential and multivehicular approach, which can assist the predisposed consciousness in sustaining intermissive innate ideas, regardless of the physical location and contribute to maintaining the consciousness within the range of experiences demarcating the existential program” (Lage *et al.*, 2017). Conscientiological roots play a very important role not only in the evolution of consciousness, but also in self-research, and particularly in the self-sustainability of international conscientiological work and interactions.

Intermission. As defined by Vogt (2012a), the *intermissivist friendship* is the faithful, reciprocal, elevated sentiment of affection, sympathy and esteem, manifested between extraphysical consciousnesses during the *Intermissive Course* (IC), which will operate

as a resource for uniting the group after resoma, for the execution of the joint maxi-existential program (maxiproexis). In a previous report, Vogt (2009) had presented the concept of a *Sense of Interconnectedness* as being the depth of connection between members of the IC and she discussed the value of this paralink. The same author also states that rather than being something passive, the intermissivist friendship should be cultivated with dedication, requiring understanding, concessions and disinterested affection, and itemises four techniques for its development (Vogt, 2012b):

1. *Assimilation of the Strongtraits Technique* (inspired by the book *Meditations of the Emperor Marcus Aurelius*, is based on observing, relating, reflecting and assimilating the strong traits of the intermissivists colleagues)

2. *Imitating Mature Behaviours Technique* (a variation of the previous one, is also based on observing the mature behaviour of one's intermissivist colleagues)

3. *Intermissive Microclimate Technique* (based on the constant awareness of our extraphysical nature and the fact that we are all intermissivists, although temporarily intraphysical, who have the common objective of executing the existential program, with positive pressure from the personal holothosene, thus forming an energetic microclimate)

4. *Reflection on Evolutionary Gains Technique* (consisting of deeper reflection on the benefits and advantages already gained with the practice of intermissivist friendships, motivating greater depth in one's friendships).

Paraprovenance. One can hypothesize that ICs were implemented in several extraphysical communities (communexes); however, on many occasions Vieira suggested that for most consciousnesses from his group (conscientiology), the communex *Pombal* was a referential point (the headquarter), although many intermissivists possibly had the opportunity to visit other temporarily more advanced communexes, such as *Pandeiro*. Vieira also mentioned that most intermissivists came from groups of intellectuals, from royalty or from the clergy, among other groups, between the 17th and 19th centuries. Nevertheless, going back even further in time, the author also said that most intermissivists had been ancient Celts and even compared them (including himself in this group, 3,000 years ago) with intermissivists who are nowadays conscins and currently volunteers of the *International Conscientiological Cosmoethical Community*, hereafter ICCC (Decker, 2020).

Reurbex. According to Vieira, the year 1100 was a milestone in terms of extraphysically being aware that the extraphysical reurbanization (Reurbex) was running its course. This megaproject would require a long time to be implemented and involve between 40 and 50 billion consciousnesses, under the superintendence of the serenissimus *Reurbaniser*, who had already been working with it for approximately 900 years (Teles, 2018).

Intercooperation. Vieira (2014) gives 20 examples of basic activities within the universe of evolutionary intercooperation:

1. Energetic coupling
2. Alliance of experiences
3. Conscientiological co-teaching
4. Cosmoethical co-interference
5. Claritaskal co-intervention
6. Interassistential co-leadership
7. Combination of expertise
8. Sharing perspectives
9. Argumentative *complementum*
10. Combination of purposes
11. Consensus of interests
12. Parapsychic co-researchology
13. Gesconological coproduction
14. Mentalsomatic flexibility
15. Intellective interaction
16. Multidimensional interconnectivity
17. Conscientiotherapeutic partnership
18. Shared protagonism
19. Interconsciential respect
20. Evolved bounding.

Exchange. In this sense, the recording and exchange of personal experiences is extremely important, particularly regarding the international application of conscientiological techniques, and teaching and writing in different contexts, under distinct geopolitical conditions, as shared by Katia Arakaki in her book *Viagens Internacionais: O Nomadismo da Conscientiologia* (International Travels: The Nomadism of Conscientiology) (Arakaki, 2005).

III. Typology

Relationships. Within the current context of the ICCC, the author lists as examples, in alphabetical order, five common types or categories of international

conscientiological friendship relationships, followed with relevant statements from Dr Vieira:

1. Conscientiological itinerant teaching: *Who teaches something is the first person to learn the subject taught*. Be the merchant of your own ignorance, but superaware of your *self-potential* (Vieira, 2016, p. 113).
2. International epicentrism: taking extremely authentic personal initiatives and even pure expedients that characterise real feasible intimate innovative renunciations of unquestionable self-conscientiability (Vieira, 2016, p. 735).
3. International evolutionary duo: a healthy consciential symbiosis; a high-level evolutionary partnership; a perennial source of self-discovery; a permanent consciential exchange; being close friends all the time with constant mutual evolutionary respect (Vieira, 2016, p. 733).
4. International volunteering (polyglotism): the *consciential bond* is born, deliberately seeking, with lucidity, the specific purpose of replacing the interpersonal employment bond (Vieira, 2016, p. 318).
5. Planetary penta (*personal energetic task*): dedication to libertarian activities of consciousnesses incentivises a person to undertake the difficult practice of penta, or the daily, assistential, personal energetic task after 35 years of physical age, which *launches* the rest of the intraphysical life (Vieira, 2016, p. 171).

IV. Helpability

Reciprocity. Within the concept of *AMICI*, the best example of a fruitful interdimensional interassistential friendship is the mutual interconnection between an extraphysical helper and a conscin that is helped. An extraphysical helper is a consciex who helps one or several conscins at the same time, at a similar level to his own evolution, notably during extraphysical projections, maintaining a beneficial influence over the intraphysical life of the personality and even during the state of ordinary physical vigil (Vieira, 2008).

Help. Extraphysical helpers are consciousnesses that promote lucid evolution, helping us to accomplish our existential program and assisting the entire evolutionary group to evolve. They are willing to help because of their karmic connections with us; being part of our evolutionary family, extraphysical helpers know us quite well as old friends, from previous lives. Usually, helpers

are involved in assistential activities that benefit larger numbers of people. The *percentage of conscientiability* in intraphysical life - easily gauged by those who are interested - accurately indicates the evolutionary level of the conscin's extraphysical helper. A *helper* articulates; an intruder conspires. (Vieira, 2016, p. 541).

Paracastology. Within the context of the Reurbex megaproject, focusing on aspects of international conscientiological friendship, it would be interesting to hypothesize some personalities (a circle of extraphysical friends) who have possibly been acting as helpers to support the group internationalization of conscientiology. These personalities, who at the beginning were remarkably close to Vieira, from previous lives, might now be closer to some intermissivists, particularly those more involved with internationalizing the new science conscientiology. Amongst the 14 consciexes described by Vieira (Teles, 2018), the following seven are perceived as having more affinity and interest with the planetary expansion of conscientiology:

1. *Spartan*: interacted with Zephyrus in Ancient Greece (Sparta and Athens), presenting himself to Vieira with a contemporary European appearance; he is specialized in pacifist political issues, assisting consciousnesses with bellicose remnants (bellicosity can be considered the megaweaktrait of our planet Earth).

2. *Hayek*: interacted with Zephyrus in Africa; he is specialized in Paratechnology, mainly Macrosomatics and Mentalsomatics.

3. *Incognito*: currently at the level of a Free Consciex (FC); he interacted with Zephyrus in Antiquity, for example in the migration of large populations of Jewish people.

4. *Reurbanizer*: the most potent *Serenissimus* known, being the mega-manager of the interassistential works of terrestrial reurbanization. His last resoma (end of 1950s-1990) was in Germany, in an oligophrenic body. He had interacted with Zephyrus in ancient Africa.

5. *Transmentor*: a holobiographer, an expert in Paragenetics, and presenting an encyclopaedic, multicultural and Universalistic mentality. He is an exceptionally rare friend of Vieira.

6. *Tuareg*: specialized in assisting Arabic people; interacted with Zephyrus in Africa.

7. *Veronesa*: specialized in assisting the European Union, working in the communex *Empathium*, created in the early 1990s, easily transfiguring extraphysical environments and resomated as an infiltrator in the *Roman Apostolic Catholic Church*.

Castology. According to her personal perceptions and paraperceptions, and considering Vieira's glimpse of Reurbex around 1100, the author proposes another six key internationally minded personalities perceived as possible examples of conscins who acted in earlier times as potential helped conscins, and who might have acted as extraphysical helpers (during their subsequent intermissions). As mentioned for each of them, even though without a clear evolutionary intention at that time, their personal efforts and intellectual legacy seem to have contributed to strengthening the bonds of international relationships among consciousnesses, through their expressive international insertion and interconnections with people from different countries and cultures. It is reasonable, therefore, to hypothesise that these personalities might be closely related to our evolutionary group, through a kind of "planetary help network", giving support and sustainability to the various increasing interassistential demands within the context of Reurbex, particularly towards the internationalization of conscientiology. They are presented in a chronological order:

1. *Hildegard of Bingen* (German: *Hildegard von Bingen*; Latin: *Hildegardis Bingensis*; 1098 – 17 September 1179, Bermersheim vor der Höhe, County Palatine of the Rhine, Holy Roman Empire): also known as Saint Hildegard and the Sibyl of the Rhine, was a German Benedictine abbess, writer, composer, philosopher, Christian mystic, visionary, and polymath of the High Middle Ages. She has been considered the founder of scientific natural history in Germany, having catalogued her theories and practice in two works. The first, *Physica*, containing nine books, describes scientific and medicinal properties of plants, stones, fish, reptiles, and animals, and the second, *Causae et Curae*, explores the human body, its connections to the rest of the natural world, and the causes and cures of various diseases. She developed practical skills in diagnosis, prognosis, and treatment, becoming a pioneer of combining physical treatment of physical diseases with holistic methods centred on "spiritual healing", and elaborating medical and scientific relationships between the human microcosm and the macrocosm of the universe. She often referred to interrelated patterns of four: the four elements (fire, air, water, and earth), the four seasons, the four humours, the four zones of the earth, and the four major winds (Glaze, 1998). Hildegard of Bingen is known by her frequent itinerancies in Germany and France, and recurrent exchanges of letters with internationally renowned personalities. Her major strongtraits: leadership, intellectuality, scientificity; hypotheses of her major holobiographic specialities: holosomatology,

morexology (existential *moratorium*) and inter-dimensional communicology (clairvoyance).

2. *Herrad of Landsberg* (Latin: *Herrada Landsbergensis*; c. 1130 – 25 July 1195, castle of Landsberg, Alsace, France): at an early age, Herrad entered Hohenburg Abbey in the Vosges mountains, about 15 miles from Strasbourg; she received the most comprehensive education available to women at that time, being soon in charge of governing and educating her fellow nuns. Her best-known publication, the *Hortus deliciarum*, was a compendium of all sciences at that point, completed in 1185, used to teach biblical, moral and theological issues. Several copyists and artists worked on the book, but Herrad was the editor and organizer of *Hortus deliciarum*, a book reflecting her organization and integration of text and illustration. After being preserved for centuries at the Hohenburg Abbey, the manuscript of *Hortus deliciarum* passed into the municipal Library of Strasbourg, about the time of the French Revolution. Christian Maurice Engelhardt copied miniatures in 1818 and Straub and Keller published the text, 1879–1899, so the contents could be preserved after the burning of the Library of Strasbourg during the Franco-Prussian War (New World Encyclopaedia, 2020). A modern reconstruction of the *Hortus deliciarum* was published in 1979 by The Warburg Institute, University of London, and it is available for purchase. Her intellectual work (including texts, illustrations and polyphonic music) gathered together Christians, particularly throughout Europe, being a unique educational tool that influenced the understanding of theological, philosophical, and literary themes. Her major strongtraits: leadership, intellectuality, gathering and organization of knowledge (systematization and edition); hypotheses of her major holobiographic specialities: gesconographology and pangraphology.

3. *Johannes Gutenberg* (*Johannes Gensfleisch zur Laden zum Gutenberg* (≈ 1400 – 3 February 1468, Mainz, Holy Roman Empire): German goldsmith, inventor, printer, and publisher; he introduced printing to Europe with his mechanical movable-type printing press invention, a work regarded as a milestone of the second millennium. His work started the Printing Revolution, opening the modern period of human history, playing a key role in the development of the Renaissance, Reformation, Age of Enlightenment, and Scientific Revolution, and allowing the spread of knowledge to the masses (Lehmann-Haupt, 2020). His work greatly impacted the expansion of opportunities for literacy and learning, particularly among lay people, strengthening

the bonds of international relationships all over the world. His major strongtraits: innovation, entrepreneurship, neophilia; hypotheses of his major holobiographic specialities: Technology and paratechnology.

4. *Erasmus of Rotterdam* (*Desiderius Erasmus von Rotterdam*, 28 October 1469 – 12 July 1536, Rotterdam, Holy Roman Empire): Dutch philosopher and Christian scholar considered one of the greatest scholars of the northern Renaissance, who wrote in a pure Latin style, defining the humanist movement in Northern Europe. Apart from church subjects (he was the first editor of the New Testament), Erasmus wrote about topics of general human interest; by the 1530s, his writings accounted for up to 20 percent of all book sales in Europe. He is credited with coining the adage, "In the land of the blind, the one-eyed man is king." He defended the place of human free choice (*De libero arbitrio*, 1524) in the process of salvation and argued that the consensus of the church through the ages was authoritative in the interpretation of Scripture, expressing a moderate theological view. Erasmus was focused on studying ambiguities and could see many sides of an issue, encouraging a better morality and greater understanding between people. Apart from the Netherlands, Erasmus had close international relationships while living in England, Italy, Germany and Switzerland. His major strongtraits: ponderation, pragmatism, cosmovision; hypotheses of his major holobiographic specialities: paradiplomaciology, parapoliticology, cosmoethicology.

5. *Johannes Aventinus* (*Johann Georg Turmair*, 4 July 1477- 9 January 1534, Abensberg, Lower Bavaria): Bavarian humanist historiographer and philologist, who studied at the universities of Ingolstadt, Vienna, Krakow and Paris. In 1509, Duke Wilhelm IV of Bavaria nominated Aventinus to educate his two younger brothers Ludwig and Ernst, at Burghausen Castle. He followed a strictly regulated daily routine, and an emphatically "simple" life to contribute to the "character building" of the pupils. In 1510, Aventinus travelled through Bavaria to conduct scientific studies and to note down all the ancient inscriptions that caught his eyes. He wrote about Latin grammar in 1512, which was widely distributed (*Rudimenta grammaticae latinae*), and provided a systematic description of the sciences, which he called the *Encyclopedia*, first published in 1517 as an appendix to his grammar (the first known printed encyclopaedia). Aventinus was appointed Bavarian court historiographer and was continually active writing about areas in the so-called "old Bavarian region", including all the places that had been part of the Duchy of Bavaria since the 6th century. He had a lively exchange of ideas

with Martin Luther and especially with Philipp Melanchthon but did not join the Reformation. In his main work, *Annales ducum Boiariae*, written between 1517 and 1522, he considered Bavarian history up to the year 1460. The *Bairische Chronik* (1526-1533), a German adaptation of his *Annales*, was written in a more popular style and is notable for its free and independent way of thinking on national and ecclesiastical issues; he also published the first map of Bavaria (Strauss, 1963; Wikipedia, 2020). Apart from living in different parts of Germany, Aventinus spent part of his life in Austria, Poland, France and Italy. His major strongtraits: polymathy, polyglotism, teaching, precepting (supervision); hypothesis of his major holobiographic specialities: parahistoriology, translationology and paradidacticology.

6. *George Buchanan* (Scottish Gaelic: *Seòras Bochanan*; February 1506 – 28 September 1582, February 1506, Killearn, Stirlingshire, Scotland): Scottish humanist, educator, man of letters, a scholar, master and poet of the Latin language, who was an eloquent critic of corruption and inefficiency in the church and state during the period of the Reformation in Scotland. Tutor to Mary, Queen of Scots, and her son James VI, imprisoned and tortured by the Inquisition in Portugal, teacher of Michel de Montaigne in France and a leader of the Scottish Reformation, he was regarded as the greatest poet of the 16th century in Europe. Towards the Roman Catholic Church, Buchanan assumed the same posture as Erasmus: without repudiating its doctrines, he considered himself free to criticise its practice. Buchanan is referred to as a "Monarchomach", or someone who contests against the monarchy, while defending various related doctrines of ancient constitutionalism, social contract, and resistance to unjust or tyrannical governments. In his last years, he published his major works, *De Jure Regni apud Scotos* (1579) and *Rerum Scotticarum Historia* (1582) (Britannica, 2020). In 2006, a selection of his work was translated to English and published together with the original text in Latin (Buchanan *et al.*, 2006). Buchanan spent much of his life abroad, including in France, the Netherlands, Germany and Portugal. His major strongtraits: linguistic skills, argumentation, teaching, precepting; hypotheses of his major holobiographic specialities: paralawology, orthoabsolutismology and paradidacticology.

V. Concluding Remarks

Megastrongtraits. Our personal megastrongtrait is formed along successive lives, but it requires cosmoethical qualification in order to be evolutionary

valuable for the development of our personal and group proexis (existential program) and for the recomposition of groupkarmic interprisons. Assuming a strongtraitist approach in our daily life, recognizing our strongtraits and aiming to use it to overcome our weaktraits, helps a lot to advance our self-research. *Qui sibi amicus est, scito hunc amicum omnibus esse* (you may be sure that the one who is a friend to himself is a friend to all) (Seneca, 4 b.c.e.–65 c.e.).

Latin. In Europe, Latin was the most important language of culture, supported by the scholars from the rising universities until the end of the 17th century. It was the language for international interactions, particular in academic contexts, as the majority of books and almost all diplomatic documents were written in Latin. Until today, many organizations, governments and schools use Latin for their mottos due to its association with formality, tradition, and the roots of Western culture.

Neologisms. In conscientiology, many neologisms are created in Latin (e.g., *Acoplamentarium*, *Tertuliarium*, *Serenarium*, etc.), possibly favouring the rapport with old groups from our past. Currently, English is the language of international communication, and we are making huge efforts to translate, as much as possible, material available from other languages (mainly in Portuguese) into English.

Translation. Thus, consciousnesses interested in the internationalization of conscientiology will make a very important contribution if they convey existing concepts of conscientiology and produce leading edge relative truths (*verpons*) in other languages, experiencing an opportunity to develop new ways of transmitting neo-ideas and assisting international friends. *There is no greater universalism than writing in a language other than one's mother tongue* (unknown author), as long as it has a cosmoethical basis.

Principles. When studying the relationships of possible evolutionary groups from our holobiography (groupkarmology), one should bear in mind at least two basic and interrelated principles: the *principle of cause and effect* and the *principle of evolutionary restoration*.

Helpers. The author sees plausible indications that the personalities included in the castology, especially the last two (Johannes Aventinus and George Buchanan), are possible extraphysical helpers because of their groupkarmic affinities and interconsciential group rapport, not only regarding geopolitics, but also regarding their predominant paragenetic holothosenes (teaching, researching, polyglotism), with which she has been involved most of her present life. As we get engaged with

our roots and start to evoke key personalities from our past lives, we are able to identify target groups for interassistance.

Proxemics. Part of the author's professional university career had been based in Europe; she lived in Edinburgh (Scotland) for 4 years and in Bavaria (Germany) for nearly 14 years, being involved with the supervision and exchange of postgraduate international students from many countries.

Chronemics. Considering the proposed castology, it is interesting to note that the first two personalities had intraphysical lives at the time when Vieira got involved in the reurbex project (12th century), while the other four lived between the 15th and 16th centuries. According to Vieira, this was the time that most intermissivists had their critical retrolife, which represents the beginning of an evolutionary turning point for the better, constituting the basis, the plot or the major reference for the planning of the current existential program (proexis) (Fernandes, 2016). Logically, our current life, after attending an IC, is a far more critical one, in the sense that we are lucid about our proexological responsibilities, leading to complexis (existential completism).

Evolutiology. Thus, by sharing our findings, perceptions and paraperceptions, we can receive valuable contributions for our self-research in terms of feedback, which will allow us to refine, update and complete our approaches. At the same time, we are able to provide immeasurable contributions to our evolutionary friends in terms of recovering megacons (those from the IC) and optimizing our group proexis, with each of us performing our singular role as mini pieces in the interassistential maxi-mechanism.

Questionology. As an extra resource for conscientiometric self-evaluation regarding our level of openness for *AMICI*, the author suggests the reader to reflect about the following questions from the book *Conscientiogram* (Vieira, 2012):

1829. Do you classify yourself, or not, as a conscin that bears a cosmopolitan personality with an international education?

1830. What are your intimate percentages regarding a grand sense of humanism, in your condition as a social being with intraphysical families? What evolutionary benefits have you been obtaining with the lucid utilization of your condition of statelessness in your intraphysical existential series?

1840. A conscin who correctly experiences the spirit of cosmic or universal citizenship.

**THROUGH THE EXCHANGE AND SHARING OF EXPERIENCES,
THE AMICI BROADENS THE WORLD VIEW AND TRANSCENDS
INTRA CONSCIENTIAL BOUNDARIES, ACCELERATING PERSONAL
AND GROUP RECINS THAT PROMOTE HELTHY CONVIVIALITY.**

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