

## THE FOUNDATIONS AND EFFECTS OF REURBANOLOGICAL BENIGNOTHOSENITY

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**ABSTRACT:** Intraphysicality allows consciousnesses from different evolutionary levels to coexist in the same dimension. The holothosenic contrast requires, from the intermissivist, the development of self-discernment and a cosmoethical thosenity, in order to qualify the interassistential capability and enter into the reurbexological work. This article addresses benignothosenity from the perspective of reurbexology and serenology, using the author's personal laboratory, associated with a critical bibliographic review. Among the main points covered in the article are: the development of neosynapses in the reurbanized consciousness' parabrain, linked to the lucidogenic potential of benignothosenes; the spectrum of benignothosenity on the evolutionary scale, outlining a trajectory from the manifestation from the consreu to the *serenissimus*; and evolutionary self-location through the investigation of personal reurbanological theorice. It concludes that benignothosenity increases intraconsciential lucidity, making the intermissivist prone to the development of neosynapses in oneself and in the consciousnesses around.

**Keywords:** Benignothosenity; Reurbexology; Serenology.

### INTRODUCTION

**Baratrosphere.** In the extraphysical, each consciousness inhabits the energetic dimension related to the level or quality of its thosenity. The healthier the thosenity, the more qualified is the extraphysical community inhabited by consciousness. The *baratrosphere*, in this sense, is the conglomerate of consciousnesses united by secular pathothosenes.

**Anchor.** The intraphysical, on the other hand, allows consciousnesses of different thosenic frequencies, or evolutionary levels, to inhabit the same dimension, functioning as a consciential anchor.

**Coexistence.** In this sense, the resomated consreu has the opportunity to live together with consciousnesses of other evolutionary levels, more evolved and benign, such as *deperptos*, *evolutiologists* and *serenissimi*. *Reurbexology is conviviology*.

**Balance.** Intraphysical coexistence with less sick consciousnesses improves the thosenic balance of the resomated consreu, contributing to the thosenic distance with the baratrosphere. In other words, intraphysicality reduces the pathological affinity and negative influence of baratrosphere on the reurbanized consciousness' parabrain (Vieira, 2013a, p. 755).

**Recin.** Due to the reduction of negative influences on self-thosenity, the consreus increase their free will and become capable of making decisions with greater autonomy and lucidity, redesigning their own evolutionary path. Furthermore, they begin to build neosynapses and carry out intraconsciential recycling, changing the connections of their parabrain.

**Paraprovenance.** The qualification of the consreu's self-thosenity modifies, gradually, its para-origin. The lucidity acquired throughout intraphysical lives becomes incompatible with the thosenic disorganization of baratrospheric communities, causing consciousness to inhabit more homeostatic environments. Then, the evolutionary transition from reurbanized consciousness to vulgar pre-*serenissimus* is established (Vieira, 2014, p. 388).

**Contrast.** The holothosenic qualification is not immediate, nor even acquired in a single intraphysical life. At the same time, the arrival of reurbanized consciousnesses to intraphysicality promotes impactful thosenic contrasts (Vieira, 2005, p. 243). How many wars, social movements, cultural clashes and ethical conflicts did not emerge from the baratrospheric thosenic load brought by the consreus to this dimension?

**Discernment.** It is evident, therefore, that one of the most important qualities for the assistant, who wishes to

enter into the reurbanological work on planet Earth, is a sharp self-discernment (Vieira, 2005, p.375).

**Connection.** Self-discernment allows the lucid intermissivist to come into contact with increasingly greater pathological burdens without losing connection with his intimate values and principles, in order to expand their interassistential scope.

**Intention.** The alignment between intention and cosmoethics is also necessary. There is no point in the intermissivist knowing how to discern between two or more thosenities, if he/she does nothing to improve the holothosene of the environment itself, or rather, the planet. In this sense, the cosmoethical intention manifested in a balanced self-thosenity is the fuel for the materialization of the interassistentiality programmed during the *Intermissive Course* (IC).

**Hypothesis.** The author raises the hypothesis that benignothosenity challenges the intermissivists to qualify their interassistential praxis, in order to build reurbanological neosynapses in themselves and in the consciousness of the surroundings.

**Goal.** This article aims, therefore, to study the interrelationship between benignothosenity, reurbanology and the evolutionary scale, more appropriately, serenology.

**Methods.** To this end, the author used his personal laboratory, as well as exhaustive bibliographical research on the topic.

**Structure.** Hence, the article is structured into 4 sections: I. Benignothosenity, II. Parabrainology, III. Spectrum of Benignothosenity and IV. Reurbanological theorie.

## I. Benignothosenity

**Moral.** Much is said about the importance of doing good for the correct development of an individual and a society. "To do good" can take on different definitions, foundations and examples depending on the line of knowledge or paradigm in question, such as:

1. **Religion.** In religion, kindness is often discussed as an attribute of the good Samaritan who, by strictly following the rules of religious dogma, manifests himself as "good", renouncing personal priorities to please others.
2. **Sociology.** In sociology, there is the concept of the good girl syndrome, of the wife who hides her own ego in her husband's shadow, without being able to manifest herself as an individual with own potential and desires.

3. **Policy.** In politics, a "good ruler", a proselytist, is called someone who governs for the masses, making cheap donations to buy off the crowds.

4. **Ethics.** In ethics, the concept of good is lost in the multiple philosophical lines that are too theoretical, lacking useful pragmatism.

5. **Common.** In common sense, the idea of kindness, or doing good, is often tainted by the different historical and social meanings that the word encompasses.

**Socin.** Benignity, in socin, is often linked to the consoltask, secondary gains and rewards that the "benefactor" would receive.

**Foundation.** In this article, the concept of benignity is based on the leading edge relative truths of the Consciential Paradigm, such as the claritask, interassistentiality and consciousness evolution.

**Benignity.** According to Vieira (2009), "Benignity is the quality of someone who is benign and does not present a hostile, harmful or pathological character", and can be divided into three general levels: initial, characteristic of the deperto; intermediate, quality of the evolutionist; and advanced, manifested by the *serenissimus*.

**Synonyms.** Altruism; solidarity; fraternity; sense of parahumanity; cosmoethical self-renunciation; megalucidity.

**Essence.** Benignity is the essence of benignothosenity.

**Benignothosenity.** According to Alves (2023), "benignothosenity is the quality, act or effect of maintaining self-thosenity characterized by the predominance of benignothosenes, thosenes of universal kindness and benevolence, facilitators of interassistentiality in interconsciential relationships and the theorie experience of Megafraternity".

**Synonyms.** Benevolothosenity; fraternothosenity; longanimousthosenity; magnanimothosenity.

**Megafraternity.** "The evolutionary tendency of a consciousness is towards the best and towards megafraternity. The set of synchronic facts of the Cosmos indicates this reality as inevitable. In this context, the time of accumulated evolutionary lucidity matters more" (Vieira, 2009, p. 3).

**Study.** The path to megafraternity requires giving up pathology, hostility and harmful instincts, in favor of experiencing interconsciential harmony, balance and interassistance. The theorie study of benignity leads, little by little, to megafraternity.

**Vectors.** The vector for benignity and benignothosenity is consciential evolution and interassistance. The benign consciousness manifests itself in order for evolution to reach everyone (Vieira, 2009).

**Barrier.** In this sense, benignothosenity is founded as an essential pillar for interassistance to be achieved, in addition to serving as a thosenic barrier against secular pathothosenity. This favors the development of lucid neosynapses in the surrounding consciousness and qualifies the evolutionary level of planet Earth, making it less of a hospital and more of a school (Vieira, 2014, p. 929).

## II. Parabrainology

**Parabrain.** Within the holosoma, more specifically in the mentalsoma, the parabrain is the most intimate structure that contains consciousness, being considered by many researchers to be the consciousness itself. In theory, there is no consciousness without a parabrain or a parabrain without a consciousness (Vieira, 2014, p. 897, 898, 954).

**Unit.** For this author, the unit of measurement for the parabrain is the thosene. According to Vieira, “if the consciousness is self-thosenity, the reality of a consciousness is defined with self-thosenes” (Vieira, 2005, p. 66).

**Experience.** Within reurbexology, the intraphysical experience of consreus leads to neosynaptic development and, consequently, to intraconsciential recycling.

**Rehabilitation.** Through the development of neosynapses, reurbex promotes consciousness’ thosenic rehabilitation, expanding perceptions, concepts and the horizons of individual and collective world experience. The neologism, when applied in a cosmoethical way, promotes the advancement of self-awareness (Vieira, 2005, p. 71).

**Neoconnections.** Thosenic neoconnections have the ability to broaden, enhance or favor all spheres of consciential life, such as those 26 positive consequences listed below, separated into 3 main categories:

- A. **Intraconscientiology.** The impact of neosynapses on the parabrain of a consciousness:
  1. Evolutionary lucidity and self-discernment
  2. Parapercuscience
  3. Paraphysiological self-organization
  4. Intermittent retrocognitions
  5. Evolutionary serendipities
  6. Interassistance capability

7. Personal energy level
8. Personal motivations
9. Sense of cosmic belonging
10. Personal evolutionary compass

B. **Interconscientiology.** The impact of neosynapses on the relationship between the parabrain of a consciousness and the multiple surrounding parabrain (Vieira, 2014, p. 833):

11. Interconsciential affinities
12. Intra and extraphysical friendships
13. Group of extraphysical helpers
14. Multidimensional assisted contingent
15. Multidimensional convivology
16. Daily interassistential activities
17. Holokarma
18. Assumption of the condition of innate retrocognitive agent

C. **Extraconscientiology.** The impact of neosynapses on the matter and energy surrounding a consciousness:

19. Cosmoethical synchronicities
20. Corridors of lucidity
21. Intraphysical communities
22. Extraphysical communities
23. Physical effect phenomena
24. *Tenepessarium*
25. Parambulatory
26. Autoffiex

**Neoideas.** Lucid neosynapses break the inertia of diseased morphothosenes, characteristic of the pathothosenic dome of Barathrosphere. Neoideas predispose to neophilia, intraphysical adaptability and improvement of intraconsciential reality (Vieira, 2005, p. 79).

**Essence.** The deconstruction of primitive parasynapses (archesynapsology) and the construction of evolved parasynapses (neosynapsology) alter the primary reality of consciousness, its most intimate essence, bringing a positive halo effect to all spheres of multidimensional life.

**Reality.** The consciousness that dedicates its multiple lives to building neosynapses is *Homo sapiens neologicus*.

**Benignothosenity.** In this author's research, benignothosenes are one of the species, or types, of thosenity that most stimulates the development of neosynapses and interassistance. It helps the intermissivist to leave the condition of unconscious bait to take on the reurbexological task of *Homo sapiens neologicus*.

**Priority.** During the intraphysical trajectory, the intermissivist comes into contact with different intraconsciential realities, with contrasting world experiences and diverse evolutionary trajectories. By deciding to put energy, in a lucid and critical way, into what is best in the situations and the consciousnesses with whom he comes into contact, the intermissivist retains what is most evolutionary prioritized, without being affiliated with pathothosenes or interconsciential intrusions, favoring the development of lucid neosynapses (Vieira, 2013a, p. 268).

**Predisposition.** Below, listed in alphabetical order, are 4 mechanisms that favor the development of neosynapses through benignothosenity:

1. **Hovering pathothosenes**, coming into contact with the pathology without becoming contaminated with it (Vieira, 2010).
2. **Lucidogenic coupling** with helpers, promoted by daily cosmoethical praxis.
3. **Paraphysiological harmonization** of the holosoma, favoring the decantation of thoughts and the emergence of evolutionary insights (Vieira, 2013a, p. 582).
4. **Positive mental saturation**, through the lucid fixation of qualified and optimistic ideas, without naivety and immaturity.

**Lucidology.** Even when pathology infiltrates into intraconscientiality, the fortitude consciousness with cosmoethical intention has the opportunity to examine which personal points are still in tune with infirmity. Mapping the pathogenic areas of intraconscientiality creates a substrate for intraconsciential recycling, transforming them into lucidogenic areas.

**Technicality.** As consciousness professionalizes its interassistential practice, the understanding of lucidology becomes greater and its technicality in dealing with assisted consciousnesses and neosynaptic development as a whole increases (Balona, 2023).

**Immersion.** It is clear that the development of parabrain connections can be accelerated in optimized, technical environments, such as pentas, parambulatories and offixes. In these, the assisted consciousness can be submerged in a benign, homeostatic, optimistic and

peaceful holothosene in order to cultivate more evolved neosynapses through 2 basic procedures:

**Paranesthesia.** Through orthothosenity, the assistant can anesthetize the consreu's thosenity, silencing the secular pathothosenes that contribute to the holosomatic imbalance. Through the overt transfusion of homeostatic energy, the assisted thosenity can be deluged in a paratherapeutic homeostatic atmosphere, in order to exemplify new lucidogenic, orthothosenic and balanced parasynaptic references.

**Parasurgery.** From the momentary improvement in the consreu's mind, a favorable environment is created for the investigation and resection of pathothosenes. In this sense, it is possible to dissect, delimit, isolate and resect pathothosenic tumors and infiltrations away from the parabrain of the assisted consciousness.

**Claritask.** In essence, there is no foreign-claritask, only self-claritask. Solely the consciousness itself is capable of giving the ultimatum in the autopathothosenes and promote recin. However, it is possible to create a more conducive thosenic environment for the decision-making call of the assisted consciousness (Vieira, 2014, p. 490).

**Theorice.** The greater the intermissivist's skill in managing his/her own intraconscientiality and implementing recins, the greater their ease in dealing with assisted consciousnesses' thosenity, building welcoming, peaceful, benign and neophilic multidimensional environments. A consciousness can only manifest what it has within itself. *Interassistentiality requires theorice*.

**Self-research.** In this sense, recinological self-research serves as a fundamental pillar for the development of claritaskal interassistance. The proexis, as an intraphysical megagoal, lists the main challenges that the intermissivist needs to overcome in order to approach polykarmality (Vieira, 2013a, p. 67).

**Mega-efforts.** The development of neosynapses on a large scale, desired by extraphysical reurbanization, requires the intermissivist to develop neosynapses in his/her own intraconscientiality, linked to mega-efforts to achieve the personal proexis.

**Questionology.** What is your contribution to the reurbanization of Earth? Do you endeavor for the materialization of benignothosenity on the planet?

### III. Spectrum of Benignothosenity

**Scale.** The evolutionary scale, proposed by Dr Vieira, delimits the various stages that a consciousness goes through in its seriexological trajectory linked to this intraphysical dimension.

**Measure.** The scale's unit of measurement is the lucidity level, with the *serenissimus* being the reference of 100% lucidity and the free consciex being the evolutionary infinity, extrapolating the measurements of the scale itself (Vieira, 2014, p. 949).

**Lucidity.** The advancement on the evolutionary scale's stages represents the increase in lucidity acquired by consciousness in its parabrain. In practical terms, this means an improvement in the infinite intraconsciential mechanisms, qualities and potentialities that make a consciential paraphysiology more balanced and in tune with the cosmos (cosmoethicology).

**Manifestation.** If thosenation is the consciousness' primary reality, the self-thosenic manifestation varies according to the evolutionary level. The more lucid and evolved, the greater is the sense of cosmic para-filiation and polykarmic interassistential priority expressed in self-thoughts and daily multidimensional actions.

**Prism.** Due to the multiplicity of traits, attributes and virtues, the evolutionary scale can be interpreted, evaluated and studied from different perspectives. A consciousness is too complex to be summarized in a single line. In this sense, the evolutionary scale can be examined through the view of benignothosenity.

**Start.** According to Vieira, it is only after deperticity that consciousness abandons hostility and begins to constantly manifest kindness, even in its initial form.

**Support.** Before deperticity, it is still very difficult to sustain beneficial thosenes on a permanent basis, as a consciousness is frequently contaminated with other's pathology. Hostility is still part of pre-depertos.

**Paraimmunity.** By not becoming unbalanced with the pathologies existing in his own parabrain and in those around him, the deperto focus his/her energy on interassistance and multidimensional kindness. The depertological paraimmunity creates the fertile ground for benign manifestation. Interassistentiality becomes more advantageous than ever.

**Proxemics.** Vulgar pre-*serenissimi* (25% of lucidity) are still much closer to the resomated consreus (20%) than to a *serenissimus* (100%). The population of planet Earth is still closer to the baratrosphere than to evolved communities. Serenity is by far a distant horizon for the vast majority of consciousnesses.

**Proexis.** Understanding the proxemic and chronemic notions for assuming deperticity and, in the future, serenity, helps the interested consciousness to pursue, in an increasingly more optimized way, the lucidity it lacks. Existential programming, in this sense, is the surgical prescription for the intermissivists' evolutionary amaurosis (Vieira, 2013, p. 102).

**Half.** Deperticity is yet only half the pathway to serenism. What is there to study, develop and learn after deperticity? Which neosynapses do the deperto need to develop to get closer to a *serenissimus*?

**Refinement.** In the case of benignothosenity, it is noted that, as consciousness evolves, the more refined and cosmoethical its thosenic manifestation and multi-dimensional action become. Interassistance skills become increasingly complex and, often, paradoxical.

**Attributes.** Here are 6 attributes derived from benignothosenity, directly proportional to the evolutionary level of consciousness:

1. **Optimistic view** of self and hetero-strongtraits. The ease in finding the hidden, inert or wasted strengths in the assisted's intraconscientiality, in order to put energy into the traits that are truly useful for consciousness' evolution. "1% of 1 megastrongtrait can have a greater value than 99% of weaktraits" (Vieira, 2005, p.79).
2. **Longanimousthosenity** denoting altruistic, patient and courageous thosenity. Longanimous conscins appear fearless to materialize the cosmoethical intention in a resigned way, without allowing themselves to be interrupted by contrary pathothosenes (Vieira, 2012).
3. **Evolutionary prioritization**, working so that the most optimized, qualified and interassistential happens for himself and for the consciousnesses of the surroundings. At the same time, learning to give up everything that is secondary and unnecessary to polykarmality.
4. **Interassistential pragmatism**, increasing the capacity of consciousness to desire, aim, visualize and achieve multidimensional, multiexistential and polykarmic well-being (Vieira, 2007).
5. **Egocide.** The ego is increasingly diluted in cosmoethical megafraternal actions (Vieira, 2014, 580).

**Extremes.** Within the evolutionary scale, this author proposes, for teaching purposes, 2 extremes of benignothosenity existing based on the evolutionary scale:

1. **Protobenignothosenity - Reurbanized consciousness:** "Protobenignothosenity is the embryonic, primary, lowest state of consciousness still submerged in baratrospheric pathothosenes, which begins to have, in its parabrain, sparks of benignity when coming into contact with holothosene of more lucid

consciousnesses, already possessing of a greater degree of fraternity and altruism". Protobenignothosenic flashes are transitory and sponsored, serving as a gateway to a more constant and evolved benignity theorice. It is a condition specific to the thosenic extrapolation of reurbanized or transmigrated consciousnesses (Alves, 2023).

2. **Auto-orthobenignothosenity - Evolutiologist.** "Auto-orthobenignothosenity is the natural, spontaneous and permanent state, expressing benign, homeostatic, priorological, megacognitive, evolutionary, cosmoethical and transaffective manifestations of the evolutiologist. Such intraconsciential quality is capable of predisposing the condition of self-serenity of *Homo sapiens serenissimus*" (Vieira, 2014, p. 368). It is the subject of study in auto-orthobenignothosenology.

**Spectrum.** Between the 2 extremes outlined above, a wide spectrum of benignothosenic manifestations is admitted, depending on the evolutionary level of consciousness in matter. Here are 4 examples of benignity correlated with the evolutionary condition of consciousness.

1. **Intermissivist:** the *learning* process of benignity applied *self-proexis*. The verbaaction must always be altruistic (Vieira, 2005, 1034).
2. **Deperto:** the theorice of kindness applied to *continuous interassistentiality*. The truly deperto is the one who has a benign condition and not the one who scares the intruders. The deintrusion shield effect of benignothosenity.
3. **Evolutiologist:** the theorice of auto-orthobenignothosenity applied to the *evolutionary group*.
4. **Serenissimus:** the theorice of auto-orthobenignothosenity applied to *Reurbex on a planetary level*, through the maximum experience of self-transaffectivity, cosmoethical self-abnegation and megafraternity.

**Quota.** The greater the number of penta practitioners, offiexistis, depertos, evolutiologists and *serenissimi* cultivating interassistential benignothosenes, the greater the distance between the baratrosphere and the intraphysicality.

**Pressure.** By reducing pathological holothosenic pressure, the parabrains of consciousness are allowed to manifest more freely, in a more authentic way, facilitating reflections and evolutionary learning.

**Neosynapsology.** From the expansion of energies and self-thosenity on a polykarmic scale, *serenissimus* improve the Earth's holothosene, creating a more favorable multidimensional environment for the development of evolved neosynapses in the parabrain of the intra and extraphysical inhabitants of this planet.

**Immanence.** Over the decades and centuries, the tendency of benignothosenity is to bring the personal holosphere closer to immanent energy, favoring the Cosmic flow in an increasingly anonymous, synchronous and polykarmic way. The evolved consciousness gradually enters increasingly permanent corridors of lucidity.

**Monja.** An example of this is the *serenissimus* Monja who, according to Vieira (2013b), in a projective experience, activated her inner dynamo of pure affection, under unshakable serenity, to provide interassistance to consciousnesses of all conditions and origins, transmitting thosenes of harmony, pacification, well-being, freedom, wonder and indescribable sense of fraternity. "Strange, but pure love is peaceful."

#### IV. Reurbanological theorice

**Location.** Considering the multiple possibilities of benign thosenic expressions on the evolutionary scale, it is important for the intermissivist to identify and locate the level, quality and nuances of their own daily multidimensional manifestation (Vieira, 2008). This process of diagnosing the self-thosenic theorice helps to move towards personal deperticity and to get closer to serenity.

**Assessment.** Regarding personal benignothosenic theorice, here are 25 questions relevant to self-assessment:

1. Am I able to discern between the multiple thosenic patterns that I come in contact with?
2. Do I think actively and autonomously on a daily basis or do I passively embark on the thosenic flows of other consciousnesses? Do I think or am I thought?
3. Can I modulate the thosenes themselves according to my discernment, volition and intention?
4. Do I study the holothosenes I come into contact with? Do I understand the thosenic exemplarism of extraphysical helpers?
5. Do I keep my self-thosenity more in tune with the helpers or the intruders around me?
6. Do I manifest benign traits in daily self-thosenity? At which cosmoethical level?

7. What predominates in my intention: altruistic evolutionary gains or secondary egoic compensations?
8. Which situations trigger personal pathothosenes, making me give up interassistential and cosmoethical thosenes?
9. Do I emphasize more the strongtraits or the weaktraits of the consciousnesses I come in contact with?
10. Do I apply lucid self-thosenic techniques in order to polish cosmoethical self-manifestation and develop benignothosenity in a professional way?
11. Do I maintain the altruistic condition of not thinking unethically about anyone?
12. Do I practice cosmoethical concession in daily interconsciential relationships?
13. Do I study anti-offensiveness, seeking to cosmoethically employ my pararights and paraduties in this multidimensional human life?
14. What is the daily personal balance in interconsciential relationships? Do I promote more reconciliations or interprisons?
15. Have I experienced periods of natural and spontaneous self-deintrusion through benign and cosmoethical personal manifestation?
16. Do I act in a benevolent way in favor of polykarmic consciential evolution?
17. Do I manifest the strongtraited benignity proposed by the consciential paradigm? Or the weaktraited kindness addressed in other lines of knowledge?
18. Do I prioritize efforts in universal assistance to others?
19. Do I understand the interassistential, strongtraited and evolutionary foundations of benignothosenity?
20. Do I perceive the multidimensional and holokarmic consequences, on myself and on others, of my current actions?
21. Do I have beningothosenic clauses in my *Personal Code of Cosmoethics*? (Vieira, 2014, p.1033)
22. Where is my interassistential theorice located within the spectrum of benignothosenity?
23. What is the interassistential scope of my evolutionary efforts?

24. Do I develop consciential para-immunity in order to assume deperticity?

25. Do I focus energy on building personal serenity?

**Conscientiogram.** In terms of benignothosenity, aiming to measure the structure and functioning of the intraconsciential microuniverse, here are 10 suggestions of conscientiogram sheets, separated by this author and ordained by its original numeration, in order to be self-applied by interested researchers:

- 09 - Conviviality (Cosmoethical Links)
- 23 - Serenity (Consciousness and Serenism)
- 30 - Egocarmality (Conscin and Egotism)
- 32 - Rationality (Conscin and Mentalsoma)
- 45 - Anti-offensiveness (Utilization of Forgiveness)
- 62 - Maxipriority (Maturity of Freewill)
- 79 - Assistantiality (Sense of Generosity)
- 90 - Polykarmality (Universalized Karma)
- 91 - Maxifraternity (Deliberate Altruism)
- 95 - Omnicooperativity (Vanguard Deliberation)

**Recin.** The qualification of a healthy, balanced, evolutionary and benign self-thosenes requires self-discernment and constant efforts. Intraconsciential recycling, when established in the self-parabrain, promotes an interassistential halo effect on the surrounding consciousness.

### Conclusive arguments

**Reflection.** Through reflection on his personal laboratory and conscientiological literature, this author was able to explore the theme of benignothosenity related to reurbexology and serenology.

**Reurbex.** It was found that benignothosenity is capable of promoting intraconsciential recycling, qualifying daily interassistential efforts, bringing consciousness closer to reurbexological work.

**Scale.** Furthermore, this analysis made it possible to connect the consreu, still submerged in an intraconsciential pathothosenic ocean, but predisposed to the experience of protobenignothosenes, to the *serenissimus*, whose peak of lucidity, homeostasis and interassistentiality transcend the auto-orthobenignothosenity studied in this paper.

**Invitation.** Finally, the author invites readers to research intraconscientiality in order to qualify as

multidimensional assistants, in favor of planetary reurbanization.

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