



International Journal of Conscientiology

2021

Inaugural Edition:

**Republication
of conscientiology
works**



INTERNATIONAL JOURNAL OF CONSCIENTIOLOGY

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Aim and scope

The *International Journal of Conscientiology* (IJC) is an open-access, peer-reviewed scientific journal which publishes papers dealing with all specialties of conscientiology, a neoscience that studies consciousness, under the premisses of the consciential paradigm, in an integral, holosomatic, bioenergetic, multidimensional, and multiexistential way. The main goal is to exchange experiences and scientific results on conscientiological research seeking to expand the scientificity of the internationalization of conscientiology.

Through a partnership between the *Interassistential Services for the Internationalization of Conscientiology* (ISIC) and the *International Association of the Center for Higher Studies of Conscientiology* (CEAEC), the IJC publishes original research articles, review articles, critique papers, case studies and interviews. The partner institutions are independent non-political, private, non-profit, civil associations focused on consciential evolution, maintained predominantly by voluntary work.

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Editorial

INAUGURAL EDITION: REPUBLICATION OF CONSCIENTIOLOGY WORKS

We are delighted to present this first inaugural edition of the *International Journal of Conscientiology* (IJC). Through a partnership between the *Interassistanial Services for the Internationalization of Conscientiology* (ISIC) and the *Center for Higher Studies of Conscientiology* (CEAEC). The *International Journal of Conscientiology* (IJC) is an open-access, peer-reviewed scientific journal that aims to publish papers dealing with all specialties of conscientiology, a neuroscience that studies consciousness and projective phenomenon in an integral, holosomatic, bioenergetic, multidimensional, and multiexistential way.

The main objective of the IJC is to create, under the perspective of the consciential paradigm, a mental-somatic interface to foster the exchange of experiences and scientific results on conscientiological research, seeking to expand the scientificity of the internationalization of conscientiology. Further details, the scope of the journal, instructions for authors and editorial guidelines can be found at <https://ijc.isicons.org>.

Conscientiology was proposed by Waldo Vieira (1932-2015), MD and DMD. A conscious projector since his childhood, Vieira researched consciousness and out-of-body experiences throughout his life. In 1981, Vieira proposed Projectiology as a science in the book *Projections of the Consciousness – A Diary of Out-of-Body Experiences*. To consolidate this new science, in 1986, Vieira published what is considered the most complete treatise on this theme: *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body*, with 1,907 bibliographical references. Initially, as an author's edition, this book was released with 5,000 copies distributed free of charge to interested parties and to libraries in different countries. Growing interest called the publication of a new treatise, in 1994, the result of nearly 4 decades of research it was entitled *700 Conscientiology Experiments*. Vieira wrote dozens of other books and hundreds of articles related to consciousness research, among these works, it is important to mention *Homo sapiens reurbanisatus*, *Homo sapiens pacificus*, the *Dictionary of Conscientiology Arguments* and organisation of the *Encyclopaedia of Conscientiology*, now with more than 5,600 entries written by more than 850 authors.

Attempting to contextualize the science conscientiology, this first edition reintroduces relevant conscientiology works particularly for those still not familiar with its conceptual bases, this inaugural issue is organized into three sections. The first section presents three interviews and three articles, the second section presents three entries or verbets from the *Encyclopaedia of Conscientiology* and the last section introduces the conscientiocentric institutions (CIs) (base year 2021).

The first section starts with an interview, published in 2017 on the website of ISIC, made by *Antonio Pitaguari* in 2006 with Waldo Vieira, and answers questions posed by the Center for Consciousness Studies at the University of Arizona (USA) during its seventh biennial event; this is followed by an interview with Antonio Pitaguari, talking about the interchange between conscientiology and parapsychology in the 1990s, originally published by *Alexandre Zaslavsky* in the journal *Interparadigmas* in 2018; in the third interview, held with Waldo Vieira by *Alexandre Zaslavsky* and *Luciana Ribeiro* and published by *Interparadigmas* in 2014, answers questions about Alexandre Herbert Imich (1903-2014), a Polish Jew who experienced parapsychic phenomena since an early age. In connection with this interview, we bring a mini-biography and a tribute to Alexander Herbert Imich, originally published by *Alexandre Zaslavsky* in *Interparadigmas* in 2014; next is an article originally published by *Interparadigmas* in 2013, in which *Rosa Nader* discusses the importance of the disbeliefological factor within the context of the attribute of coherence; and this sections ends up with a very comprehensive article by *Eliane Wojslaw* presenting 30 criteria for conscientiological translations from Portuguese, the original language in which conscientiology is being written, into English, an updated version of the original article published in the journal *Conscientia* published by CEAEC, in 2017.

The second section introduces the group project, the *Encyclopaedia of Conscientiology*, before presenting the translations of three verbets: *Intermissive course* and *Mathematical day*, written by *Waldo Vieira*, the first one published in the book *Intermissive Course: Have You Prepared Yourself for the Challenges of Human Life?* by *Tathiana Mota* and the second one published on the website of ENCYCLOSSAPIENS; and a third verbet,

Option for self-deintrusion, written by Adriana Lopes and also available on the website of ENCYCLOSSAPIENS.

In the third and last section, we present the current conscientiocentric institutions CIs, with their holothosenes, addresses and contacts.

The editorial committee is very grateful to journals *Conscientia* and *Interparadigmas*, to *Encyclossapiens* and EDITARES for allowing the IJC to republish their original articles, interviews and verbets. We are also grateful to a number of people, including volunteers from

ISIC and CEAEC, authors, referees, reviewers, technical supporters and the extraphysical team.

We wish you good reading and look forward to receiving your contributions for the next volumes of the IJC.

Lygia Decker, Antonio Pitaguari, Jeffrey Lloyd and
Cristina Arakaki

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THE PERSPECTIVE OF CONSCIENTIOLOGY BEFORE QUESTIONS FORMULATED BY THE CENTER FOR CONSCIOUSNESS STUDIES: AN INTERVIEW WITH WALDO VIEIRA*

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ABSTRACT: Interview with Dr Waldo Vieira, the proposer of the science conscientiology, made on 6 April 2006, with 14 questions on the topic of 'Consciousness' made by the Center for Consciousness Studies of the University of Arizona, Tucson, Arizona, USA, the organizer of the seventh biennial event *Towards a Science of Consciousness*, which took place between 4 - 8 April 2006.

* Interview originally published at the website of ISIC in 2017 (<https://www.isicons.org/home/about-the-iccc/iccc-news/>).

Keywords: Consciousness studies, Conscientiology, Evolution.

INTRODUCTION

Having had the privilege of opening the UK London Educational Centre of the *International Institute of Projectiology and Conscientiology* (IIPC) in 1997-1999, I had the opportunity of meeting researchers and research institutions dedicated to studying consciousness and psychic phenomena. What had been a previous interest of mine since I started giving conscientiology classes could then be developed in terms of interchanging with these people's views and questions aiming to establish a bridge between the leading-edge western knowledge on consciousness and that offered by the consciential paradigm and conscientiology.

Among the contacts made, a big step to bridge the gap in knowledge between researchers was designing these 14 questions-set, yet unanswered by the views formulated by the researchers of the Center for Consciousness Studies from the University of Arizona on the topic of consciousness, which are regularly presented in their biennial event *Towards a Science of Consciousness*, held ever since. There was no one better to attend and answer these questions than Dr Waldo Vieira, the proposer of the science conscientiology, filling in the gap and broadening our understanding and comprehension of the subject. Although this interview was conducted on 6 April 2006, it remains quite relevant still today.

1. What is consciousness?

The consciousness is the first and last reality, constituting the most important theme to be researched. There are two realities in the Cosmos: consciousness and energy. Energy has no self-will; the consciousness imposes intelligence on energy.

Everything seems to suggest that something intelligent (primothosene¹) unchained this condition, and, thus, known reality developed. It is not known if the primothosene is unique or multiple.

Most scientific research should involve the consciousness. This would draw attention to the cosmic megafocus. Science, with its pretense of neutrality, practically removed consciousness from the research scenario when not admitting the researcher-research interaction.

Participatory research must be highlighted. There is no non-participatory research, the researcher's influence on the research object always exists. This is the biggest mistake of official science.

On the other hand, consciousness is indivisible, it has its start in bacteria, an individualized consciential principle. There is no physical instrumentalism capable of directly studying the consciousness. The interaction of

¹ Primo + thosene. Thosene = The unit of practical manifestation of the consciousness, according to conscientiology, which considers the thought or idea (concept), the

sentiment or emotion, and the CE (conscential energy) as whole, in an indivisible fashion.

consciousness with matter occurs in a way similar to an interface.

Conventional researchers still work subordinated to capitalist interests. On the other hand, it is necessary to criticize the conventional paradigm, explaining the concept of electronic consciousness, that one who suffers the psychosis of the electron, getting stuck in a dermatological process. They are not capable of approaching the consciousnesses' nucleus, the core, they remain only on the surface. The electronic consciousness wastes time. They have not yet discovered thosenology.

For such consciousnesses, first of all, the principle of disbelief should be explained. The researcher, even the one from Parapsychology, only investigates others. It is necessary to prioritize and to develop their own condition as a sensitive, to undergo self-research, to evolve multidimensional self-awareness and parapsychism. The researcher, a self-researcher and heteroresearcher in a single person.

2. Can subjective experience be explained in physical terms?

Only through the electron. The highest objective of knowledge is intraconscientiality, subjectivity. Participatory research is what leads to that conclusion. It is necessary to use the techniques of the consciential paradigm, in order to elaborate temporary consensus. Theories are relative. I study myself, you study yourself, until we come to a verpon². It is necessary to falsify all hypotheses, to develop theories, corollaries, and principles, sometimes primary and imprecise, however necessary, and thus, subject to rain and thunder.

It is continuously necessary to apply the circularity technique. Consensus tends to indicate the group's limitations, but it is the best that is available. Unanimity should be combated, it indicates something is wrong, because consciousnesses are different.

The basis of the process is paracerebrology. There is no other hypothesis. There is a parabrains of which the brain is a mere imitation. It is necessary to face this condition. Here, in the physical dimension, everything is a caricature, *deficientioland*. *Efficientioland* is the extraphysical dimension.

Projectability is the way to access the true reality of efficiency. There is no other door or alternative. Either you project or you lag behind. The near-death experience (NDE) is halfway. A lucid taking off the psychosoma explains subjective experience.

It would be valid for conventional researchers to know pangraphy. The unknown aspects of a language which dispenses with the use of symbols.

The phenomenon of telepathy should be studied more. In parapsychology knowledge can be considered as stagnated because research is wasting time in the era of the atom. They need the impactotherapy of the mental-soma.

3. What methods would be adequate and potentially fruitful to the study of the consciousness?

The adequate method is the consciousness itself, in participatory research. Conventional researchers have resources to carry out self-research, but they got stuck in financial dependence obfuscated by materialism. Even having extraordinary resources to the study of consciousness, they dedicate themselves to themes considered secondary.

The consciousness researcher should know the five aspects of the consciousness science:

1. Conscientiology.
2. Intraconscientiology.
3. Extraconscientiology.
4. Interconscientiology.
5. Polyconscientiology.

Considering intraphysiology, people study objects more than the consciousnesses itself and the interactions among them which explain Materialism.

In polyconscientiology, it is necessary to highlight evolutionary intelligence and the entrance into polykarmality. Evolutionary intelligence cannot lack, it allows for the precise notion of the framework, principle, middle and end, the coherence and cohesion of conscientiology.

To do that, independent research is necessary. By following the motto "publish or perish", the person is dying due to publication. They start wrong, and continue in the same, wrong way. An abyss lies ahead.

There are many consciexes³ with experiences that resulted from this impasse, and they are interested in understanding these ideas. They want to understand such ideas before the resoma⁴, so they can avoid erring again.

² Leading edge relative truth.

³ Extraphysical consciousnesses.

⁴ The act of rebirth.

4. *What are the consciousness' neural correlates?*

The paraneosynapsis which is in the parabrain. In the brain, the most serious are the neuroglia (the structure that supports the nervous tissue).

5. *Can the new methods of images of brain functions help to clarify the consciousness' nature and processes?*

Yes. I understand that these methods should lead to paratechnology. For now, it is only superficial. But they should be the last resource. You start with 1% theory, and in second place 99% of experimentation or experience and only then, in third place, devices can be inserted. Self-research laboratories are placed in the second part. Intraconscientiology must be a priority for consciousness researchers.

The study of mentalsomatic disciplines, ideogenics, in particular, is indicated for a greater understanding of conscientiology.

6. *What is the relation between conscious and unconscious processes in perception, memory, learning and other domains?*

It is a mentalsomatic interaction. Intraconscientiology.

7. *What are the properties of the conscious experience in specific domains such as vision, emotion, and metacognition?*

It is the polyhedral consciousness. It is important to evidence the person's reality.

8. *How can we understand disorders and uncommon forms of consciousness like those found in blindsight, synesthesia, and in other syndromes?*

It is paracerebrology, decoincidentiology, lucid projectability.

9. *Does the consciousness has a functional role? If so, what would be it?*

Lucidity, hyperacuity, the themes included in volitiology and in intentionology. The consciousness improves the physical Cosmos, their general role being to evolve (self-evolution). They are responsible for lucidity, a result of the application of concepts studied in holomaturology.

Conscientiology is the science of sciences. Priority. We are convinced of this condition. Let the one who wants to try to present something more important. Conscientiology is the experiential knowledge of the consciousness for the consciousness, theorice⁵, objective, palpable, in a totally transparent or *glasnost* like condition.

The consciousness is immortal, eternal. It is important to end any fear of speaking a name. We cannot stop using certain terms just because religion used them. It is important to explain what religion spoke of with new, proper, and better terms. Specialists should decide if they accept it or not. Reality is ephemeral.

A conscin⁶ can improve the Cosmos, for instance the Kyoto Protocol, the defense of Ecology.

10. *Can strict methods to research and formalize data about conscious experience be developed from the perspective of the first person?*

The formulation of this question indicates the possible realization of an intermissive course. The answer is yes. This is the way out, the only one. There are already conventional researchers thinking of the consciential paradigm which includes the principle of disbelief, self-researchology and self-experimentology.

11. *Which role would the subjective experience have in current theories of modern science?*

To restrict the electronotic conscin, materialism. Naturology is the consciousness' dermatology.

12. *What would be the implications of the science of consciousness upon ethics and society?*

Cosmoethics, paralaw, World State. Globalization is not the ideal, but it is the first step. The ICC⁷ is a small sample of group organization. It is necessary to show breadth in argumentations. One should not limit the theme of which they make part: offiex⁸, Interludium⁹, the Extraphysical Central of Energy. Admitting the extraphysical process values orismology.

13. *Could the study of the consciousness clarify ideas derived from contemplative traditions and vice-versa?*

⁵ Theory + Practice.

⁶ Intraphysical consciousness.

⁷ International Cosmoethical Conscientiological Community.

⁸ Extraphysical office.

⁹ Interludium is an extraphysical community.

Without any doubt, due to the laboratory that is parapsychism. No one evolves alone or lives isolated. It is necessary to start seeing the consciexes who accompany us. It is necessary to study the thosene, the holothosene and the materthosene. To know the list of thosenes and thosenology.

14. Should the reach, scope, extension, the perspective (purview) of science be expanded to capture the essential elements of the conscious phenomenon or are traditional methods sufficient?

The electron does not reach the consciousness; it only gets tangential to it. The use of instruments is useless. Instrumental transcommunication (*spiricom*) is limited. The most serious and definitive is a consciousness studying the very same consciousness.

The CSICOP, Scientific Investigation of Claims of the Paranormal (skeptics), neutralized parapsychology.

Materialism paralyzed parapsychology and metapsychics.

Waldo Vieira concluded the interview by making two suggestions to conscientiology researchers:

1. Participation of ICCC researchers, in events such as Tucson's 7th Edition: Towards a Science of Consciousness (4th to 8th April 2006, with 314 scientific works about the consciousness). He highlighted the importance of researchers with financial independence to represent conscientiology in those events, aiming at presenting verpons and bearing the contrary pressure.

2. It is important to expose ideas which are concise, practical, and objective, exposing conscientiological research which points at the limits of established science. Enter with conscientiology and then show academic limits. Conventional science does not interest us directly. We should prioritize assistance to those who completed the intermissive course. The planet will improve only in this way.

Antonio Pitaguari is an administrator and nutritionist, working as a university lecturer. He is a volunteer of conscientiology since 1990 and of CEAEC since 2003, conscientiology instructor since 1991 and penta practitioner since 2007. He is co-author of the book *Redação e Estilística Conscienciológica* (Conscientiological Writing and Stylistics) (2010) and co-organizer of the book *Tenepes: Assistência Interdimensional Lúcida* (Penta: Lucid Interdimensional Assistance) (2015).

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

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ABSTRACT: Interview with Antonio Pitaguar, 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.

* Interview originally published in 2018 by the journal *Interparadigmas*, vol 6, No. 6, p. 209-230 (https://www.interparadigmas.org.br/?page_id=459). Reproduction permission granted by *Interparadigmas*.

Keywords: Parapsychology, Conscientiology, Internationalization.

INTRODUCTION

Antonio Pitaguar 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.

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,

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.

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 Elisson 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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INTERVIEW WITH WALDO VIEIRA Alexander Herbert Imich (1903-2014)*

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ABSTRACT: Interview with Dr Waldo Vieira, the proposer of the science conscientiology, about Alexander Herbert Imich, a Polish-born American, parapsychologist, and writer, who was the president of the Anomalous Phenomena Research Center in New York City.

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Keywords: Parapsychology, American Society of Psychical Research (ASPR), Paraperceptiology.

Could you tell us about your contact with Dr Alexander Imich, when it occurred, how often and how was this contact?

The whole case is as follows. I met with Imich in the last decades of his life. He was already an old man. The picture you showed me here is an exact image at the time I knew him. Look here, look at him. This is him. He had deep blue eyes, just as it shows here. He was very empathetic, very considerate, and very intelligent. I dined many times with him on trips I made. For him, every time I was there, he wanted to meet. Who introduced us at first was the ASPR, *American Society of Psychical Research*. There was Patrice Keane, who knew Dr Imich. Then I began to have contact with him through her. She introduced me. I was in the ASPR when he went there to talk to me. After that, I visited him at home, and in his business. From time to time, we dined together, that whole thing. Now, you can't forget to say that he created the Dr Imich Award for Parapsychology Research. I saw that in all such matters they [websites] do not mention it. It's because the award stopped after he lost money in the stock market. He had lots of money that he earned while being a chemist. When I met him, he was already a widower. His wife died in 1986, so I think it was after 86 that I had more contact with him. I do not know exactly how many, but many times we met each other.

What is your understanding of the existential program of Dr Imich? Would it be similar to J. B. Rhine's? Do you consider him a completist? Why?

For me, he was a completist, considering what he did, his life was more troubled than Joseph Rhine's, much more. And another thing, he witnessed and accepted phenomena more than Rhine, the paraphenomena. He was perplexed with me due to my research on physical effects and the energy process. It happened because I showed him what energy is like, he sensed the energy. I did the voltaic arc on him so he could realise how it is. He and many others were amazed when I showed them just that. I did it with many scientists that came to Brazil, to give them what we used to call a parapsychic deflowering of the person. After that, you take the person off their gullible condition and show how paraperception process is like. The person starts to feel paraperception. He already had an idea of it, but I magnified the process. Then he became hooked on me because of my bibliography, my library, my hololibrary, that sort of thing. I had to get him some books that had pictures because he didn't understand Portuguese. There was one by [Eurico de] Goes, about [the medium Carmilo] Mirabelli and he was very impressed with that. I had to read the book for him in English, translate something, explain how the process is like, the matter of Mirabelli's manifestation. I saw all of this up close, but he didn't. In the occasion I met him I already had seen the psychic surgeon Antonio (Tony) Agpaoa, [the medium José]

Arigó. Agpaoa is from the Philippines and Imich had never been to Philippines, he didn't know anything about it. So, I gave him a full report on psychic phenomena, he was obsessed with phenomena. That shows that he came [to this life] in order to do something with this whole thing, he helped. He helped all over, he worked with it. But his life was tough.

In your opinion, what was the difference of his personality, considering the particularities of his life?

Look, you're questioning ahead [in the interview] if he had a macrosoma. That's what I think. He must have had it. He was a guy more or less my type, but he was even a little shorter than me. He was thin, average, normal, the way I am. He had no excess fat. Now, he was hooked in the matters of diet, food, he paid attention to a lot of things, like me. We matched in a lot of things; our way of thinking was alike. In a matter of phenomena, in a matter of ego, in a matter of way of life, he had a lot of ways that were the same as me. He and I were very similar. I already was talking to him about fruitarian diet, that I took this seriously. He had been studying the processes because he was a chemist. Then he studied the biochemistry of the problem of pharmacology. He took in consideration the effects of food. I always went more for medicine, with pharmacology in the process of diet. Then we mixed them to see how it was like. He was always in a good mood when I was with him. More recently, when I stopped travelling, I had no more contact with him.

What does he represent, from the point of view of the change of scientific paradigms?

He came [to this life] to work on it, to help us in this whole story. It is important to consider that he created an award, this cannot be forgotten. We have to check with the American Society when it was, how it was, the way it was, who won the prize. This information is not available on the internet. It's still misinformed.

It was between 1987 and 2004, the internet has really only a few records of it.

In this period, we were in perfect shape, always meeting, every year I was travelling. We were always together.

He related some factors to his longevity [111 years old]: having strong genetics, never drunk alcohol, ate little, physical exercise [He was a gymnast], having a strong

goal, and chasing it all the time, and the fact of not having had children. What's your opinion about it?

That's all true, everything helped. Having children sometimes leads to trouble, you need to take care of the child until it grows up. Generally, you need to look after a child until 18, 20 years old. For example, I explained it to him, about my son. I discussed with my wife all that was going to happen, I knew [the consciousness] that was being born. And another thing, I didn't stop my researches, I didn't stop my trips. [My son] Arthur began to travel with me when he was about 3 months old. I don't recommend it to anybody, I've talked about this subject before. But it's because I arranged it with my wife. We are going to offer him a VIP service with everything when he is born. Then we only flew first class, all taken care of. You think it through, I've already mentioned it here. When we travelled in the Concorde, the boy was still little. The air hostesses were amazed. Nobody took children in the Concorde; the ticket was too expensive. But we did, we were there in the Concorde. Then they brought us that whole pack of gifts for the boy, we received a bag with aviation material. And he appreciated it all, wanted to know everything about it, still a very little boy. That was the Concorde, so you can have an idea. I used to explain it all to him, many things I explained to Imich, for him to know how the situation was. What I also see that I explained to him, was the macrosoma. He was interested in it because he was a chemist. He sucked everything he knew from biochemistry, he studied psychology, and many other subjects. He studied many, many things. I think of what I saw [in the internet publications], they did not realise everything he studied. He studied more than what they're saying. On the field of biochemistry, I gave him the idea of the process of the macrosoma, and he went crazy with it, on the occasion. He had a macrosoma, everything indicates it. If you research in this way, many of these things you want to know will get clear. The fact he didn't have any kids is because he already wanted to dedicate himself to research work. He was nuts about research, the same as I am. More or less, we had a [similar] temper, many things alike. He, himself, told that to me.

Dr Imich had the manifest intention of producing a "conclusive demonstration" that would convince the entire academy of the existence of parapsychology, in particular, PK. What is your opinion about the fact that he had this intention and about the intention per se?

Look, I told him that was unfeasible. The way we were, we didn't have resources to do that. So, for example, the parapsychology on TV, they're secondary, don't solve

anything, it can't be done. The ideal would be if we came here and materialised the whole thing here, under the light. It's impossible because it brings a lot of problems. Light itself, artificial, kills ectoplasm, that is a problem. So, it's very difficult to integrate the process of paraperception with materialisation. All of that I explained to him. Look [I told him], I don't see a way of trying to put these things together here, on a group or collective perspective. I explained to him that what I work with is the individual. So, I pick up the person and do the parapsychic deflowering. I did it with hundreds of people, mainly men, with men that were researchers. But, after a while, I stopped doing that. Why? Because it brought no effect. People got stuck in biography, money, family, university. There were some guys that began to cry in my house, the moment they saw things. A grandfather showed up, from his childhood, in front of him, in my face, that was [the CEAEC laboratory] *Acoplamentarium*, an energetic coupling happened. Then the guys saw all that in my house. We already prepared what he used to drink, some milk, or coffee, or water, to give him, because there was a crisis coming, no doubt. There were some guys that were with me and, after a while, when they realised, they were [projected] out of Earth, and suddenly came back. [The extraphysical helper] Tao Mao used to like it. We did it with many people. But look, after that, where are these people? After participating in it, there were some papers for projectiology and conscientiology congresses, but where are these people? Then I said something like this: I'm putting olives on somebody else's pastry. Then I quit doing it.

Did you eventually make an energetic coupling with Dr Imich? Facial clairvoyance?

No, I did the voltaic arc, a lot of things. But he already had knowledge, the man was no fool. What he sensed with me was the value of energy. I told him, the basis of paraphenomena is consciential energy and the person's will. The more an intraphysical consciousness has a notion about this, the better.

Which proximity do you think Dr Imich had with the consciential paradigm and with conscientiology?

He realised I was in the edge of history, he wanted to help to improve the process, but he was already involved in many things, he had a lot of things going on. He couldn't have done more than he did, he did what he could. I asked him to help the American Society [of Psychical Research], Patrice Kean. He used to help in

everything a little. He helped in a period, by the end of the century, everyone [parapsychologists]. In a general way, that's what I saw. He is one of my friends from science. I've had a lot of them. He at least showed himself, faced the problems, opened his chest, had courage, because... how many didn't? For example, there's a team that's going to South Africa. There were some guys from South Africa to whom I gave a full approach at the American Society. Patrice [Kean] herself asked for it because they were acquaintances of her and Dr Imich. Where are these people? They saw it, recognised everything that we were in the edge, in a matter of the study of the process of consciousness in evolution. But there was nothing I could do. And the guys from Geneva, Switzerland, where are they? The old men from Noetics, where are these people? And the team from parapsychology, where? Where's parapsychology in Brazil? Where's ABRAP [Brazilian Association of Parapsychology]? I pondered then, the way to go is to move on, leave it, they'll show up if they want to. I stopped dealing with all this sort of things. I faced all I could in this matter. Every event, process of parapsychology, all these new disciplines, greenies, antipollution, you name it... Mag ic... I was joining to check these processes [of parapsychism studies]. That's why I had contact with all these things, to help. In Brazil, Argentina, the United States, Europe. I've been even in France, they called me on the occasion. [The event] Parapsi 70, 1970, I was there in Paris. I participated in a huge event they promoted. The big heads were all there. Where are those guys? They were of a certain age; everybody probably must have died by now. But what was the result of this moment? So, here's the deal: you work a hundred percent and two percent bring results. Generally, it's like this. You can't despair or discourage, there can be no discouragement in this. You have to go on with the [extraphysical] helpers. The best of the story is this, the helper never stops, he is always present. Then you're always feeling you're not alone. If you rely only on human people, you're in deep trouble, pay attention.

You mentioned, on another occasion, that you had a remembrance of him in that Superfraternal extraphysical community. What can you tell us about this?

Oh, yes. He was there, due to the things I used to talk with him. He was eager to know more: what are your last experiences? What did you see out of the body? I had to explain everything to him. Now, he was like his people, tall, big fellow. He was tall. Now, he was involved with

the process of the World War II because he participated in that. After he died, I think he is dealing with it.

Have you had any perception of him? Of the extraphysical consciousness?

No, till now I haven't seen anything, no. I've just followed things up. I saw that he had given his things, at the end of life, to the IAC. Nothing after that. In his library, there are many books that I gave to him. I've brought some books to him, exteriorized energy to him, including marking certain photos, certain things, because photos are something that everybody sees. A photo is something of a polyglot, photography is an international language. Sometimes that's the way. Sometimes I give a book in Portuguese, when it has a lot of pictures, it's worth it. That's the idea. So, [the book] by Eurico de Goes about Mirabelli has it, it's interesting, to help. Now, what I see is this: the Interparadigmas [journal] that you're doing is a new thing, and it works. Dr Imich didn't have that. We had an idea of doing such a thing, but in the American Society (ASPR) I saw that it was difficult. On British Society I also knew, I took part in things. I've participated, sometimes I even gave money to some things, to help. I also must recognise, after a while, they gave me a lot of books. American Society (ASPR) gave me because they knew I was researching and were interested in showing me [their production]. So, they arranged a lot of books and let those all reserved. When I arrived there, they gave me a lot of books. The books were there, waiting for me. I must also recognise they helped me in that, in a matter of books. Now, in American Society (ASPR) I met the employees, met the sponsors, did a lot of meetings with all these people, Board meetings. But where is the info? None of this was ever [valued], they never did a report in order to make something out of it.

It's so strange to see that they studied many mediums that did materialisation and so on and, at the same time, why didn't they report with you that is so much more...?

No one wants to know anything.

Is it all fake?

The process of energy, I showed it to the guy and he sensed everything on the matter of energy. Then I used to say something like this: Look, this is no suggestion, no hypnosis, in time you'll do it by yourself, only using the power of your will. But it is pointless. Money, you see? Human interest, the process of savage capitalism is terrible. Terrible. We've got to live with it. Now, what is good is to find some people that want to debate. When

you register like you're doing it in a journal, that experience will get consolidated. You're not going to lose time. I have lost a lot of time [on this subject]. Why? Nothing was registered. Now Interparadigmas does not lose time, as it begins with registering. If tomorrow, somebody that is around wants to debate with you, through the journal, it will be awesome. This is the way. Today the process of, let's say, controversy, all went to space. In Brazil there's no more controversy. Where is the Debates Newspaper [*Jornal de Debates*]? It's gone. There's no more such a thing. At a certain point, I wanted to revive the Debates Newspaper, our team got in contact with the guy that was there [the publisher in charge], and he said that it was too difficult, he couldn't do it, he gave up. We wanted to revive the Debates Newspaper, do it again. There was a Debates Newspaper, those things existed. Now there's no opposition in Brazil. They say every truth about the people [of the government] and it's useless! For example, [the writer] Lya Luft wrote in the magazine [Veja] this week, the absurd thing, gave a summary of Brazil the way it is, it even makes us feel sorry about Brazil. She's very intelligent. Now, it even makes us feel bad about Brazil. [She said] I'll publish the data I have, if someone understands it [better] please let me know, help me, teach me. It is terrible to know what she said, everything that has to do with politics in Brazil, the whole thing it has. How is it possible that people stay still, just watching the show going on?

Still about Imich, it's interesting the record that with thirteen years old he started to get interested in parapsychism. It's curious because, to the Jewish people, thirteen is the age that a boy does his bar mitzvah. It's a sort of counterpoint, Imich was already manifesting a more universalistic interest.

I started my business with fourteen, this is my Judaism! (laughs).

But that shows a paragenetic predisposition to face Judaism, paragenetics was prevailing.

That's right. He was well assisted [extraphysically], this is the deal, he knew it.

It was said that in his last moments of life, in the last days, he started to talk in Russian and Polish, because he was talking to spirits.

Oh, yes. But the aged person, when starts to get flimsy, speaks the initial language of its life, you see? I had a friend that spoke in German. People didn't understand anything of German and we had to go in there to

participate, kept standing, had to wait. And she was not aware she was talking in German.

His extraphysical companies weren't necessarily Russian or Polish, in your perception?

So, there's also this. It shows that he was already weak, he wasn't realising that. Now, when this happens, this weakness is not exactly weakness. The correct name of it, when it happens to a person like Imich, is **descoincidence**. He was more an extraphysical consciousness than an intraphysical one. When this descoincidence occurs, he stays more out there, than here. Then he starts to see the penates, everything goes back to its origin. Then he returns speaking the language, his childhood language, from youth, and he doesn't even realise that it's what is happening, starts to think through that phenomenon. You know, when you start to think better, it creates problems to confabulation, I mean, colloquialism. For example, when I spent a lot of time in the States, I came home and after a while I was thinking in English only and it raised problems for me, in Portuguese the word is this and it couldn't be. What could happen? You know it's like this. Otherwise? I never thought about spending too much time out of Brazil, or it would worsen my head, so to speak. I never did, spent some months and got out.

What did you see about the [extraphysical] assistance he had? Which kind of helper?

There was a lady that, to me, used to be a physical effect medium from the 19th century who assisted him. Once I told him about her. He even had cognition of her, had dreams with her. Now, in a general way, that's what I see.

Possibly it's capable of appearing more things on the internet about him, he was very present.

What was the evolutionary level of Dr Imich?

The same as yours, he was pushing hard! (pause) He was from *deperto* [a permanently-totally-intrusion-free consciousness] upward.

What was his existential program?

Like I said before, he was a completist.

Did you talk with him about penta [personal energetic task]? Did he practice penta?

He knew about penta, Patrice Kean from the ASPR asked to talk with them [ASPR team] about the techniques. He knew well these things, like OBE, much more than he talked about. He was already much older, had inspirations that assisted him, a woman equivalent to the [extraphysical helper] Tao Mao for him. He must also have had the [extraphysical helper] Enumerator for him. He has been my friend for three thousand years. It's ancient, [from the time] with the Jews. He knew that in World War II the mistake was mutual, we used to debate a lot about Judaism. He is assisting the people that got behind in World War II. He even worked in intermissiology [last pre-existence period], came to light, went far. Even created an award named after him. He was obsessed with paraphenomena because he was in the Superfraternal extraphysical community before he was reborn. Many from parapsychology were taken there. They stood briefly; it was quick.

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TRIBUTE TO ALEXANDER HERBERT IMICH (02.04.1903, Czestochowa, Poland – 08.06.2014, New York, USA)*

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ABSTRACT: This article* seeks to pay a tribute to Alexander Imich, a Polish-born American, parapsychologist, and writer, from a Jewish family with a strong interest in parapsychic phenomena since a very young age.

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Keywords: Parapsychic Phenomena, Extraphysical Community, Judaism, Longevity.

MINIBIOGRAPHY

Alexander Herbert Imich was born on February 4, 1903, in Czestochowa, Poland, in a Jewish family with a good financial and cultural background. His father was an active and respected member of the community. He was educated at home until the age of 10, by preceptors who introduced him to literature, with novels about adventures and discoveries, matching his neophilia and his constant desire for knowledge, which are two of his characteristics. According to Waldo Vieira (see the previous interview), Imich had the opportunity to visit an advanced extraphysical community in the intermissive period prior to his resoma, which deeply impacted his parabrains, and was determinant throughout the rest of his existence. His unceasing and unflagging determination for understanding the consciousness in all its different states of manifestation, would be an effect of this visit. A proof of this is Imich's interest in parapsychic phenomena ever since he was 13 years old, the same age a Jewish boy is considered grown up and responsible before Judaism, assuming an alleged alliance to his people. This early search for the paraphenomenology indicates contrasting paragenetics with the Jewish majority, affiliating himself to the universalist conception of human transcendence, instead of religious and sectarian dogmatism. At the age of 16, he informed his mother about his intentions of becoming a *yogi*, an accessible representation for him of his ideal. Until the end of his life he continued affirming that enlightenment was his biggest existential objective. He practiced multiple sports in his youth becoming even a swimming champion. Refused by the Polish Navy due to its current anti-Semitism, he went on to study zoology at the

University of Krakow and obtained his doctorate with an original study about aquatic worms. He took advantage of his stay in the University to study several subjects such as chemistry, physics, botany, geology, mineralogy, crystallography, optics, philosophy, psychiatry, mathematical logics, and astronomy, feeding this way his unceasing appetite for knowledge. At this time, he held his famous experiments with the medium Matylda, which are registered in his book *Incredible Tales of the Paranormal*, written in 1995. After obtaining his title, and with no possibility of becoming a teacher at the University, he decided to use the training he did and become a chemist. At the age of 24, he married a chemist colleague, but unfortunately, she left him. During the conflict derived from this situation he even considered suicide but given the fact that his older brother had also committed this act due to matters of the heart, he abandoned the attempt and overcame the problem.

Sometime later, he married for a second time, after some difficulties, with a young woman called Wela, from an orthodox Jewish family. They were very happy, and together passed through the World War II, immigrating after it to the USA, where Wela worked as a clinical psychologist until her death in the middle of the 80's. At the beginning of the World War II, he joined the Polish Armed Forces, and during a campaign at the borders, he was invited by the Russians to work as an industrial chemist. Soon his wife joined him, but when they refused Russian citizenship, they were taken to a prisoner's camp close to the White Sea. Imich considered everything an adventure, but the situation was extreme. There was lack of food, of medical supplies, and the temperature was minus 50 degrees Celsius. A year and a half later, the

couple was released, and they chose a city in Kazakhstan, on the border with Iran, to live. Imich worked in a factory and soon became its manager. Two years later, they returned to Poland and became aware of the holocaust. Many of their family members had died on concentration camps.

They picked up Wela's sister in Germany and then immigrated to the USA. Imich continued working as a chemist and parapsychologist until his retirement. He published many papers on parapsychology, in many different journals. He eventually offered an annual prize, approximately between 1989 and 2004, for the best original essay on parapsychology, as per the list below. His attempt was to foster new ideas in a field which he considered practically inert. At this time, he was introduced by Patrice Kean, from the ASPR, to Waldo Vieira and both became good friends, according to the following interview. At the age of 95, he obtained his degree in Healing Arts. He lived 111 years, many lives in one, completely focused on personal and also scientific evolution. Alexander Imich left a legacy of brilliance, erudition, courage, scientific forward thinking and, last but not least, good humour.

ALEXANDER IMICH ESSAY PRIZE (1989-2004)

1989 - Society for Psychical Research (SPR), London, UK. Winner: Joseph H. Rush.

Essay: How the scientific establishment's acceptance of ESP and PK would influence contemporary society? JASPR, vol. 83(3), 1989, p. 241-249.

1990 - Winner: James McClennon.

Essay: Parapsychological legitimacy and social change, JASPR, vol. 84(2), 1990, p. 127-143.

1991 - Theme: What more does the scientific establishment require to accord parapsychology full recognition? Winner: Susan Blackmore.

Essay: Psi in Science, JSPR, vol. 57 (823), 1991, p. 404-411.

1993 - Society for Psychical Research (SPR), London, UK. Winners: Nils O. Jacobson and Jens A. Tellefsen.

Essay: Dowsing along the PSI track – A novel procedure for studying unusual perception, JSPR, vol. 59, n. 834, Jan. 1994, p. 231-339.

1994 - Center for Frontier Sciences, Temple University, Philadelphia, USA. Theme: Are all crop circles merely hoaxes?

1995 - Exceptional Human Experience Network (EHE).

1996 - Rhine Research Center, Durham, USA. Winner: Dean Radin.

1997 - Winners: Michael Levin and Michael Grosso.

1999 - IM School of Healing Arts, New York City, USA. Winner: Patricia B. Corbett.

Theme: What evidence is needed to convince mainstream scientists – and perhaps yourself – that the UFO phenomenon is real and worthy of serious study?

Essay: UFOs – A challenge to mainstream science.

2000 - Exceptional Human Experience Network (EHE). Winner: Theresa M. Danna.

Essay: A link of love.

2001 - Exceptional Human Experience Network (EHE). Winner: Deirdre Quiery.

Theme: Exceptional human experience autobiographical essays.

2002 - Anomalous Phenomena Research Center, New York City, USA.

Theme: How would the undisputed recognition and acceptance of paranormal phenomena transform present religious movements and accelerate the spiritual progress of Western society?

2004 - Winner: Vernon M. Neppe.

Theme: Why parapsychology is among the most important science?

Essay: Why parapsychology is amongst the most important of the sciences, Australian Journal of Parapsychology, vol. 5, n. 1, 2005, p. 4-22.

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THE DISBELIEFOLOGICAL FACTOR IN THE ATTRIBUTE OF COHERENCE*

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ABSTRACT: The purpose of this article is to emphasize the implicit subjectivity in the concept of coherence, as a condition of performing science. This holds true for both conventional science, based on measurement and mathematics, and for conscientiology, founded on the consciousness' integrated way of thinking, feeling and acting, using the premise that a reality is constructed in the interaction with the subject. The article then presents coherence as a compound attribute didactically composed of three aspects: extra-consciential, perceived in the relationship between external things; intraconsciential, guiding the consciential manifestation as an expression of personal interiority; interconsciential, manifested in consciential interrelationships. It also proposes the disbelief principle – founded in self-experimentation –, the essential directive for the cognitive subject's self and hetero-perception, grounded in rationality, logicity, learnability, reliability, technicality and authenticity, determinants of the meaning of coherence.

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INTRODUCTION

Universe. Between any two things in the universe, or in the cosmos, not only are there similarities, but also differences to be observed, otherwise they would be the same thing or have the same identity. Therefore, the concept of coherence only makes sense in diversity.

Ambiguity. One has to include, then, the concept of ambiguity – a characteristic caused by doubts, uncertainties, vacuities, vagueness, indefiniteness, and a multiplicity of meanings – not as opposed to coherence, but as part of the gradual constitution of a bigger nexus.

Proposition. This article, with the purpose of making the forthcoming discussion didactic, defines the attribute of coherence in relation to three aspects, arranged below in the following order:

1. Extraconsciential coherence: class attribute of things, facts, and phenomena; the condition intrinsic to the relation between things external to the consciousness; the notion operationalized by formal science – study of reality of the ideal order, built through symbols and rules of demonstration. Refers to reality itself.
2. Intraconsciential coherence (self-coherence): the current attribute in intraconscientiality; the condition of consciential manifestation as an expression of

personal intimacy; the notion explained by conscientiology. Refers to the subject.

3. Interconsciential coherence: attribute manifested in consciential interrelationships; characteristic condition of the way in which the individual relates to the outside world, being things, phenomena or other consciousnesses; notion inherent to conviviology, a subspecialty of conscientiology. Refers to the *subject-reality interaction*.

Neoparadigm. According to the perspective of *conscientiology* – a science dedicated to the study of consciousness – the quality of the inseparable integration of **thought**, **sentiment**, and **energy** (thosene), from intention and will, is associated to the attribute of coherence. Initially in the consciential interiority, self-coherence is expressed by the correspondence between theory and practice (theorice) and between word and action (verbaction) of the subject, and then, by complementarity, expressed in relation to the object.

Principle. It's important to consider the conscientiological proposition of the consciousness placing itself in the condition of its own object of study, at all times, applying the disbelief principle – do not believe in anything and seek inner conviction from self-experience.

Cosmoethics. The argumentative line used in the text presupposes the admission of cosmic ethics –cosmoethics – situated beyond social, intraphysical morals.

Objective. The work aims to reflect on the subjective nature of coherence in any of these outlined aspects, being in theory, inseparable; and to make explicit the *disbelief principle* as a rational, logical, efficient, and sufficient guideline capable of sustaining the objectification of subjectivity relative to the attribute of coherence, in any dimension.

DEVELOPMENT

Coherence. Considering the three aspects proposed in this paper for the study of coherence, here is, in logical order, the argumentative development:

A. Extraconsciential coherence

Definology. *Extraconsciential coherence* is the condition or state of harmony, connection, nexus or cohesion between things, facts, phenomena, or models of reality, providing consistent, systematic, synchronic, symmetric, and uniform relations, without inconsistencies, between the elements.

Synonymology: 1. Congruence of the extraconsciential universe. 2. Linking of things external to the consciousness. 3. Magnum nexus between realities outside the consciousness.

Antonymology: 1. Incoherence of the extraconsciential universe. 2. Incompatibility between realities outside the consciousness. 3. Disconnection between things external to the consciousness.

Inseparability. Strictly speaking, the three exposed aspects in this paper are inseparable, in accordance with the premise of reality constructing itself in its interaction with the subject.

Ceteris paribus. Restricted to the dimension of the factual world, real things and facts are, in themselves, not coherent or incoherent. They simply exist or do not exist.

Conjugation. However, in the conception of the relational world, where everything interacts with everything else, from the self-conscious viewpoint, arises the association of ideas, comparisons, distinctions, an attempt at equalization, concepts of symmetry and a sense of aesthetics. Thus, a sense of extraconsciential coherence begins to make sense, although conjugated with intraconsciential and interconsciential coherence.

Comprehensiveness. With the purpose of analyzing the issue of validation of coherence in the factual world, at least, two conditions may be considered below, listed in alphabetical order:

1. **Axiomatic:** the dimension of formal language and the condition of axioms being established arbitrarily. The fact created by man himself, without reference to the real world. Here, the deductive relation between propositions creates the concept of coherence.
2. **Existential:** the status of reality as autonomous, existing independently from the individual. The fact of not considering the observation and knowledge of this reality does not support the conception of coherence.

Formalization. Within formal science, two areas are outlined in which the concept of coherence is studied, arranged below, in alphabetic order:

1. **Logic:** By classical logic, coherence, extraconsciential by nature, is a property created by the coexistence of three *principles*: *identity* (each affirmation always implies itself; *non-contradiction* (for any statement cannot be assigned the value of true and false at the same time); *excluded middle* (every affirmation is either true or false).
2. **Mathematics:** In mathematics, the theory is coherent if it's consistent. In this case, each proposition cannot be proved false and true at the same time.

Truth-coherence. From the 20th century, according to David Hilbert (1862- 1943) in accordance with Frege (1848-1925), if the axioms arbitrarily established do not mutually contradict each other, including in relation to the consequences of their derivatives, they are considered true and validated by coherence.

Correspondence. Unlike experimental science, formal science does not require a matching criterion with reality, because if a result is logically true in an axiomatic theory, it will remain true forever, in that theory.

Exemplology. Euclidian geometry, until today taught in schools and considered the model for formal mathematics theory, was structured by Euclid (300 BC) from five axioms and five postulates, in the work *The Elements*. At the time, he tried to prove that the Earth was not flat and, yet Euclid demonstrated all existing geometry results with a flat view of space.

Denial. Non-Euclidian geometry, the spherical of Bernhard Riemann (1826-1866) and the hyperbolic of Nikolai Lobachevski (1792-1856) in the 20th century, were built by the denial of the fifth postulate of Euclid. Two different theories were obtained by the breaking of the same paradigm.

Coexistence. All three geometries coexist and are coherent, although in a compartmentalized way. There

are true results for the determinate geometry, but false results for the other two.

Gödel. The belief in eternal truth and the power of proving everything by the formal systems was questioned by Kurt Gödel (1906-1978), in 1931, when he published his famous theorem about undecidable propositions: there is no formal system strong enough, containing elementary arithmetic, while being at the same time, consistent (coherent and without contradictions) and complete (all true results can be proven, within the system).

Validation. Some questions can fit: what is the significance of coherence in conventional science, regimented by classical logic and axiomatic deductive logic, to validate scientific knowledge? And in experimental science when the basis of reasoning derives from axiomatization?

Faith. The criterion of coherence, from the axiomatic point of view, even though being arbitrary, does not allow one to say or conclude anything. However, the affirmation of results derived from it, being considered coherent or true is no more than an act of faith or belief in absolute truth and is certainly unquestioned.

Subjectivity. Indeed, in this sense, this objectivity sought through number and measurement in conventional science is, still, subjective.

Scientism. To glimpse the possibility of studying, comprehending, and describing the outside world to, then, modify it, man developed denominated scientific methods, in different arrangements of the following elements: observation; analysis; induction; deduction; experimentation; rationalization; paradigmization; speculation; hypothesis making; reverification; refutation; historicity.

Reasoning. Roughly speaking, observation, induction and deduction form the base of coherent reasoning within the game of rules and principles that constitute any research paradigm adopted by the researcher.

Skepticism. Each scientific paradigm determines the way of seeing external reality. It's not possible to make propositions with certainty about the external world. Thus, the scientific community requires explanatory models, provisional and subject to revision, that make nature fit within the established limits.

Worldview. Apart from the formal science, deduction is performed on general propositions obtained from induction, returning the issue to the condition of the worldview of the observer. It therefore reveals the importance of observing and researching the observer itself, the subject.

Disbeliefology. From this perspective, it breaks the methodology of self-research, in which doubt about the results is gradual and relatively remedied by continuous self-experimentation, presumably, free from apriorism and dogmatism in proportion to the advance of self-knowledge.

Self-instrumentalization. Most qualified individuals, endowed with cosmovisiological capacities, may achieve more coherent results with reality external to them.

Extrapolation. Considering there are occurrences beyond physicalism, the expansion of self-research possibilities for the researcher occurs through the development of parapsychism – to experience paraperceptions beyond the senses of the physical body – extrapolating the consensual necessity of the *attributive binomial criticality–intellectuality*.

B. Intraconsciential coherence

Definition. *Intraconsciential coherence* is the consciential attribute responsible for the compatibility, accordance, convergence, uniformity, harmony, logic interlineations, rational self-criticism and cosmoethical lineations among all self-thosenic manifestations.

Synonymology: 1. Self-thosenic coherence. 2. Intraconsciential cohesion. 3. Intraconsciential consistence. 4. Self-thosenic logicity.

Antonymology: 1. Intraconsciential incoherence. 2. Self-thosenic incoherence. 3. Intraconsciential inconsistency. 4. Self-thosenic illogicity.

Evolution. According to conscientiology, intraconsciential coherence or self-coherence is an attribute capable of maintaining the personal evolutionary flow in progressive movement and, as a consequence, to proportionally make more complex the success of triggering intraconsciential recycling.

Attribute. Coherence is among the variables proposed in the Conscientiogram (Vieira, 1996) to assess the evolutionary measurement of the consciousness. The intrapsychic attribute of the personality belongs to the set of secondary variables of the ego and is the practical essence of the connectivity of self-thosenic expression: a way of thinking, feeling, and acting.

Neosynapses. In apparent antagonism, on evaluation sheet number 73 of the *Conscientiogram*, ambiguity is presented as the practical essence of responsibility, another characteristic attribute of the studied personality in the variable of coherence. To comprehend ambiguity as the practical essence of coherence, it is necessary to

break the paradigm of formal science and create new synapses.

Ambiguity. According to Vieira (1994, p. 573), “the logical adaptation and the cosmoethically coherent between its *inevitable sophism* – the eventual ambiguities in daily existence – with its *living and multidimensional reality*, all the time” is feasible, although it is among the most difficult challenges of multidimensional life for the conscin (intrapysical consciousness).

Characteristic. On this new horizon, it is possible to characterize the exception conduct of the experience of ambiguity as lucid flexibility, a necessary concession or magna comprehension. Self-coherence is an evolutionary achievement characterized by the gradual and self-conscious decrease in the use of ambiguities.

Ambiguity. According to Bleger (1977, p. 268), the *index of maturity* of the individual can be given by the measure of how much it is capable of admitting, tolerating, and elaborating ambiguity.

Ignoramus. In the words of Millôr Fernandes (1923-2012), “coherent is the individual who never had another idea”. Coherence cannot be confused with dogmatism or monoideism, specific to the neophobic, being, in fact, antievolutionary.

Differentiation. On the other hand, ambiguity, pertinent to the consciousness in evolution, cannot be confused with incoherence, two weights and two measures, two-facedness, self-corruption, lack of positioning, permissiveness, doubt, uncertainty, indecision, anarchy, entropy, pathology, or promiscuity.

Inadmissibility. While in classic logic ambiguity is not admitted and in mathematics ambiguity determines the very inconsistency (coherence and ambiguity are antagonistic), in conscientiology, coherence, always cosmoethical, contains the necessary level of ambiguity.

Challenge. The conscin accustomed to mathematical reasoning, instrumented by classic logic, and with little multidimensional experience, can find the concept of coherence coexisting with ambiguity difficult to understand. The biggest challenge is to put into practice the necessary dose of ambiguity in order to obtain cosmoethically coherent attitudes.

Self-research. The study of subtleties implicit in personal behavior contributes to the identification of the level of coherence employed on a daily basis.

Self-absolutism. To qualify intraconsciential coherence, the consciousness has to prioritize the condition of being self-unforgiving, in which concessions and cosmoethical ambiguities, towards itself, are no longer necessary.

Hetero-relativism. However, in relation with the other, concessions and ambiguities are necessary and should be employed for the maintenance of cosmoethical coherence of conviviality.

Clarification. Self-absolutism is not self-guilt or self-repression. It is self-comprehension, without self-corruption. Hetero-relativism is not permissiveness or euphemism. It is hetero-comprehension, without consolation. The practice of self-coherence converges towards the uninterrupted cosmoethical experience.

Assistantiality. The search for a deeper level of self-coherence is rooted in the *principle of assistantiality as the engine of the evolution of the consciousness*, being directly proportional to the lucid employment of concessions and ambiguities.

Indicators. From the perspective of *conscientiology*, here are 22 indicators for the self-evaluation of self-coherence, in alphabetic order:

- 1. Agreement:** the alignment of intention–self-realization.
- 2. Authenticity:** the *cohesion of interiority-exteriority* in all life contexts.
- 3. Balance:** the confluence of advanced self-thosenity.
- 4. Comparisons:** the rational unifying counterpointed collations.
- 5. Connectivity:** the rational nexus between intra and extrapysical consciential manifestations.
- 6. Continuity:** continuous intraconsciential alterations, being greater and unison.
- 7. Correspondence:** the *reciprocity of idea-action*.
- 8. Cosmovision:** an integrated and multidimensional overview.
- 9. Dynamics:** the totalizing increment, in each evolutive moment, in evolutionary dynamics.
- 10. Entirety:** the dignity and austerity of personal conducts in daily conviviality.
- 11. Hyperacuity:** the punctuality and perspicacity applied to the preservation of existential vehicles.
- 12. Integrity:** the consciential irreproachability in self and heterocritical judgments.
- 13. Linearity:** the linear thinking of ideation without tergiversation.
- 14. Orthothosenity:** the maintenance of uniform self-thosenity engendered by *cosmoethical principles*.
- 15. Rationality:** the quality of reasoning without contradiction.

16. Realism: the congruence of ideational realistic assumptions.

17. Self-harmony: the consistence of self-organizational harmony.

18. Self-incorruptibility: the convergence of personal successes, based on cosmoethics.

19. Self-prioritizations: the logical connections between evolutionary self-prioritizations.

20. Self-stability: the regularity of healthy self-reactions before eventualities.

21. Theorice: the *equalization of theory-practice*.

22. Verbaction: the *adjustment of verb-action*.

Inhibitors. From the approach of *Errorology*, here are 22 inhibitors of self-coherence, in alphabetical order:

1. Decidophobia: incessant mortifying doubts.

2. Derailment: the association of prolific, but disorderly ideas.

3. Deviationism: the option to drift to the next task, without convergence towards a megafocus.

4. Ego defense mechanism: unreasonable self-protection.

5. Egocentrism: restriction of the universe to the center of personal interests.

6. Egotism: the priority right to oneself, without the duty of retribution.

7. External loc: the orientation of the personal life guided by the values of others.

8. Inflexibility: the inadaptability to ideational and convivial contexts outside the *status quo*.

9. Insecurity: a lack of assertive positioning.

10. Instability: the instable emotional state with incessant changes in humor, animation, and personal disposition.

11. Low self-esteem: a shadowy interpretation of life itself.

12. Monoideism: monopolization by a fixed idea or by a single and repetitious thought.

13. Narrow-mindedness: the tightness, rigidity and limitation of ideas, opinions, or knowledge.

14. Obnubilation: consciential amentia by the obscuring of self-thosenization.

15. Permissiveness: the accomplice or collaborator with an anticosmoethical basis.

16. Prolixity: the repetitive, inconclusive, or non-synthetic manifestation of thoughts.

17. Repression: the containment of motivation and consciential will.

18. Self-corruption: irrational self-cheating.

19. Self-mimicry: unproductive and unnecessary repetition.

20. Stubbornness: irrational obstinacy.

21. Tangentiality: the bad habit of giving evasive and irrelevant answers.

22. Vicious reasoning: the circular argumentation, imposing a conclusion without a logical foundation.

Sustainability. According to *attributology*, here are, in alphabetical order, 10 consciential attributes related to supporting the development of the self-coherence level:

1. Association of ideas: the simple mental operation of making connections between ideas, by similarity, contrast, or contiguity.

2. Attention: the consciential attribute capable of maintaining personal surveillance in a particular goal.

3. Self-criticism: the mental ability to abstract critical judgment of the context where they are and about themselves.

4. Self-organization: the personal faculty of systemic self-structuring.

5. Continuity: the consciential capability of maintaining personal activities without gaps.

6. Discipline: the personal condition of maintaining order, balance, and harmony in daily tasks.

7. Empathy: the individual capacity to auscultate the consciential microuniverse of the other.

8. Holomemory: the intraconsciential attribute capable of maintaining the multiexistential historiographic unity of the consciousness.

9. Parapsychism: the personal ability to experience paraperceptions beyond the senses of the physical body.

10. Prioritization: the consciential capability of opting for the most evolutionarily relevant for each decisive situation.

Validation. It is considered, in this case, the validation of self-coherence as being the essence of knowledge of the consciousness about itself and of the effects observed about itself, caused by its own actions.

Subjectivity. Consciousness, while only an observer of itself, sustains the criteria of subjective self-coherence.

Disbeliefology. The construction of self-coherence, less interspersed by ambiguity, therefore being more

objective, arises from the very act of the consciousness self-experimenting as continuous and permanent before experiential opportunities.

C. Interconsciential coherence

Definition. *Interconsciential coherence* is the property responsible for empathic agreement, harmonic rapport, pacific coexistence, penetrating, heterocriticism, affective hyperacuity and the confluence of interests in interpersonal relations and in the way consciousnesses adapt to the realities and pararealities of the cosmos.

Synonymology: 1. Interconsciential nexus. 2. Interconsciential congruence. 3. Interconsciential compatibility.

Antonymology: 1. Interconsciential incoherence. 2. Intraconsciential coherence. 3. Extraconsciential coherence.

Methodology. In the field of *interconscientiology*, two approaches are emphasized in the study of coherence as an attribute constituted in the *relation of consciousness-reality*, arranged below in ascending order of relevance:

1. Conventional: the consciousness takes the object of research from the world outside it.

2. Consciential: the consciousness puts itself as its own object of research and, by doing that, investigates, in detail, the world outside it.

Lane. The research methodology of conventional science, simple or complex, composed by rules, regulations, and methods, makes use of the concept of more restrictive coherence, and does not pass from the lane of action in which the researcher feels safe in relation to the acceptance of obtained results. In this case, the condition of coherence can make the research vicious.

Reality. The explanation of reality itself depends on paradigms, methodologies, consensus between lines of research and the worldview of researchers. Therefore, the intention of objectivity in conventional science is not sustained.

Contributions. Despite numerous contributions to intraphysical society (socin) arising from conventional science, it's worth pondering on the arrogance with which it has been imposing demarcation criteria between that considered scientific and non- scientific.

Validation. The method invalidates reality because it falsifies it. The proposed validation of subjective experiences has been the creation of consensual spaces in which intersubjectivity is accepted.

Consensus. However, strictly speaking, the consensus is no more than mere opinion. The subjectivity inherent in these consensuses is obviously apparent.

Disbeliefology. From personal experience, consciousness apprehends reality, according to its own communicative capability. It sees as far as the eyes can see. This is the reality existing to it. It is the leading-edge relative truths admitted by it.

Objectivity. Therefore, subjectivity is turned objective in the act of self- experimentation.

Self-experiments. Under the focus of *conscientiology*, self-experiments are governed by the less restrictive criteria of coherence, by admitting a certain still needed degree of ambiguity.

Anti-apriorism. From the point of view of *cosmovisiology*, the strategy to move away from apriorisms and reach higher degrees in the apprehension of realities, and also pararealities, is to expand and qualify the seven priority requisites, arranged below, in alphabetical order:

1. Abstraction: observation, evaluation, and classification as *modus operandi*.

2. Erudition: a varied collection of knowledge and culture.

3. Memory: updated retrocognitive and simulcognitive mnemonics.

4. Parapsychism: an extrasensorial perception of extraphysical realities.

5. Self-criticality: accurate application of value judgment.

6. Tachypsychism: fruitful and rapid ideational fluency.

7. Worldview: a comprehensive perception and conception of the world.

Operationalization. Considering *self-cognitiology*, for greater detail of relations abstracted from the surrounding realities and pararealities, here are, in alphabetical order, 10 mental operations capable of favoring self-coherentization applied to the *interaction consciousness-world*:

1. Antagonismology: associations counterpointed by oppositions.

2. Binomiology: the simple association between two elements.

3. Cyclology: the complex association in periodic sequencing.

4. Crescendology: the complex association of progressive intensification.

5. Effectology: the relation of cause and effect.

6. Interactiology: the complex association of mutual interference.

7. Paradoxology: the apparently contradictory counter position.

8. Polynomiology: the simple association between four or more elements.

9. Synergismology: the complex association of potentiation of effects.

10. Trinomiology: the simple association between three elements.

Indicators. From the perspective of *conscientiology*, here are 11 indicators for the self-evaluation of coherence within the interconsciential scope, in alphabetical order:

1. Assistantiality: the act of self-abdicating in favor of others, without asking for anything in exchange.

2. Attractiveness: the act of favouring mentalsomatic attraction, by the constant reinvigoration of self-cognition.

3. Communicability: the act of making the communicative capacity precise and objective.

4. Conviviality: the act of maintaining healthy conviviality, even in turbulent periods.

5. Health: the act of daily cultivating personal health.

6. Interaction: the act of interacting sincerely and trustworthily with other consciousnesses.

7. Routine: the act of optimizing personal work by the installation of useful routines.

8. Self-organization: the act of maintaining the discipline of self-organization aimed at qualifying productivity.

9. Theorice: the act of admitting practice as prevailing to theory, and it being indispensable.

10. Uniformity: the act of proceeding on a regular basis in thought and action.

11. Verbaction: the act of speaking only after doing.

Inhibitors. From the approach of *Errorology*, here are 15 inhibitors of coherence within the scope of interconscientiology, in alphabetical order:

1. Anarchy: a disoriented, chaotic, unbridled performance.

2. Bifrontalism: the fickle, treacherous two faces.

3. Illogicality: silly, absurd, and uncombined ideational chaining.

4. Inauthenticity: the spurious, illegitimate, false event.

5. Incompatibility: the discrepant, disharmonious, dissonant attitude.

6. Inconclusive: the failed, gapped, interrupted finalization.

7. Indiscipline: the unruly, unsystematic, unbalanced pragmatism.

8. Intelligibility: the incomprehensible, obscure, confused communication.

9. Irrationality: the contradictory, unreasonable, unwise reasoning.

10. Pathology: the somatic, emotional, mental illness.

11. Preconception: the premature, anticipated, prejudged preconception.

12. Promiscuity: the indiscriminate, degraded, profligated interaction.

13. Self-disorganization: an empty, deprogrammed, uncompromised schedule.

14. Slouch: the relaxed, omissive, negligent life.

15. Sophisms: the misleading, illusionist, tricky argument.

III. CONCLUDING ARGUMENTS

Coherentization. Strictly speaking, the three approaches proposed in this article for the study of coherence are inseparable, serving solely for the dissection of the concept.

Reason. The debate on objectivity and subjectivity of research in conventional sciences, in general, lost its reason for being, considering that none of them assumed the research of the researcher himself, which interferes directly in the results obtained.

Realism. By admitting the concept of coherence impregnated with a still necessary ambiguity, to subsidize the self-research of the consciousness, conscientiology promotes the realistic convergence between the ambiguous condition existing in the universe, or cosmos, and the consciousness, in the maturity of the evolving level in which it is situated.

Disbeliefology. Therefore, the use of the disbelief principle instrumentalized the consciousness against any rancid apriorisms, irreflections, dogmatizations, irrationalities and illogicalities, being considered fundamental to the constitution of the coherence attribute.

Self-cosmoethicality. The intraconsciential maturing walking *pari passu* with the expansion of a sense of cosmoethics allows the consciousness to gradually integrate to the flow of the cosmos, the essence of a sense of coherence.

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CONSCIENTIOLOGICAL TRANSLATIONS INTO ENGLISH*

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ABSTRACT: Translating the terminology of conscientiology is quite challenging as it presents a good amount of neological terms and ideas. This article is an attempt to register some basic useful good practices and criteria for translating conscientiological terms and texts. Its main objective is to be a tool for helping translators of conscientiology to bring more consistency to the terminology translated into English, avoiding variations. This theme is important for the current expansion of this science, to reach new intermissivists and English speakers worldwide. The methodology used was qualitative research; the instruments for data collection were bibliographical research, and the observations of the authoress as a volunteer of ICNEO-UNICIN who has been working in translation projects since 2012. The results show how important it is to make efforts to reach a consensus envisaging harmonization of the translated terminology of this science, and also to register the best practices to achieve this goal.

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Keywords: Conscientiological Terminology, Global English, ICNEO.

INTRODUCTION

Motivation. This article was written based on the empirical research of the authoress as a volunteer and one of the organizers of the projects: *The English-Portuguese Glossary of Essential Conscientiology Terms* (2nd edition published in 2020) and the *English Language Thesaurus of Conscientiological Terminology - ELTHECT*, work in an advanced stage of production (Base year: 2021).

Glossary. The referred Glossary contains 600 essential conscientiology terms, most of which coined by Dr Waldo Vieira (1932–2015), the proposer of the science conscientiology, and translated into English. It aims to be a reference guide for the translators of this science. It was organized by a team of four translators, and the organizers and other English experts who participated as consultants came to a consensus as regards the now published terms. Recently, the Glossary was also translated into Spanish and its publication is scheduled for August 2021, during the III International Week of Conscientiology.

ELTHECT. The *English Language Thesaurus of Conscientiological Terminology* is a project whose objective is to translate around 2,800 conscientiological terms, their definitions, examples of use, variants, and remissives. Each of these entries will also have its *equivalent term* translated into five languages: Portuguese, Spanish, French, Italian and German. The

project is being developed with the support of the Holocycle and of the *Centre for the Higher Studies of Conscientiology* (CEAEC). It currently counts with a team of twenty translators and revisors.

Observation. The main dictionary of reference for *The English-Portuguese Glossary of Essential Conscientiology Terms* and the *English Language Thesaurus of Conscientiological Terminology (ELTHECT)* is the *Oxford English Dictionary* (OED).

ICNEO. All the volunteers of both gescons are members of the *International Council of Neologistics* (ICNEO), a permanent council of the *Union of International Conscientiocentric Institutions* (UNICIN), existing since 2003. According to ICNEO's working guidelines (2009):

"It is made up of a conscientiocentric collegiate comprising professionals of linguistics and related areas, all volunteers, who donate their time and expertise in favour of the science conscientiology."

Goal. ICNEO's materthosene is neologistics and the international terminology of conscientiology. Hence, its main objectives are to compile, organize, standardize, plan, harmonize, and disseminate the international terminology of conscientiology.

Teams. To perform its activities, ICNEO is organized into *language teams* composed by councillors and technical consultants specialized in each language.

Criteria. In order to organize the means for producing consistent terminological translations into English, ICNEO's consultants and members organized some criteria that became the guidelines for the translation work.

Objectives. The main objective of this article is to present these criteria to the readers.

Important. It is relevant to mention that these criteria are not yet a consensual tool among all ICNEO members. They are more an attempt to register them as a list of good practices.

Structure. This article presents four sections: I. Criteria history; II. English as a global language; III. Basic guidelines for conscientiological translations; IV. Criteria for translating conscientiological terminology into English.

I. CRITERIA HISTORY

Advice. In 2003, Jeffrey Lloyd, a conscientiology volunteer, instructor, and translator, started to translate the treatise *700 Conscientiology Experiments* into English. In this process, he started to develop and apply a method to translate neologisms into English. In 2012, Lloyd sought ICNEO's English Language Team to analyse various conscientiological terms translated into English and issue an opinion about their translations. In addition, he communicated an overview of the method created to ICNEO's representatives.

Specialists. To accomplish this task and issue the advices, the ICNEO team contacted some English language specialists to debate the proposals and reach a translation consensus on some terms.

First version. In this context, ICNEO's translators and technical consultants Jeffrey Lloyd and Otto Mendonça, based on their expertise in translating conscientiological terms and texts, debated the proposed terms and produced the first version of a document entitled *Criteria for Translating Conscientiological Terms into English*, suggesting 13 steps for producing consistent and harmonized technical translations of conscientiological neologisms.

Second version. Later on, in 2013, this document was again debated among other English language consultants and was expanded; among the new consultants were Jaclyn Cowen, Ana Paula Firmato, and Eliane Wojslaw.

Current version. In 2017, the authoress of this article, as a volunteer of the aforementioned projects, felt the need to expand these criteria even further for the use of all who will benefit from them.

Work in progress. These criteria reached so far 30 items, being considered work in progress. Some discussions and conclusions about some polemical aspects of translating the terminology of conscientiology and its multidimensional paradigm stays hereby registered.

English language. Some questions were raised during the production of the Glossary and the ELTHECT, as for instances, which variety of English would be more adequate for conscientiological translations; and if there is a global English, more universal and understood everywhere among English speakers.

Consensus. The next sections contain a summary with some important reflections and information obtained from bibliographical research, debates among the team of translators and revisors about the English language used around the world, and its political implications.

II. ENGLISH AS A GLOBAL LANGUAGE

Global. Today, conscientiology is known worldwide, namely through its 25 conscientiocentric institutions (CIs) affiliated to the Union of International Conscientiocentric Institutions (UNICIN).

Internationalization. The majority of these CIs are taking their activities abroad and intend to expand internationally even further. This expansion generates the need for a large number of materials to be translated, mainly into English because this is the most widely spoken language in the world.

Decision. Some questions might be raised in this context: which English variety should be adopted and used in these translations? Is there a global English, or worldwide English understood all over the world?

Ranking. In fact, there are some studies stating that English is a globalized language, considered as a "lingua franca", coming in first place (Statista, 2017) in the ranking of the most spoken languages all over the world in relation to the number of its speakers.

Countries. English is spoken in 55 sovereign countries and 27 non-sovereign entities as a primary language, a *de jure*, or a *de facto* official language, and widely spoken in many other countries all around the world as a second language.

List. To have an overview of how spread on the globe English is, here is a list of the main countries where

English is spoken as the primary language, the official language, or 'lingua franca':

1. Africa: Botswana, Ethiopia, Ghana, Kenya, Liberia, Malawi, Mauritius, Nigeria, Sierra Leone, South Africa, South Sudan, Zambia, and Zimbabwe.

2. All Caribbean countries: Indian Ocean and South Atlantic territories.

3. Asia: Bangladesh, Brunei, Cambodia, Hong Kong, India, Macau, Malaysia, Maldives, Myanmar, Pakistan, Philippines, Singapore, Sri-Lanka.

4. Central America: Belize.

5. Europe: Cyprus, Gibraltar, Guernsey, Isle of Man, Jersey, Republic of Ireland, United Kingdom (England, Scotland, Northern Ireland, and Wales).

6. North America: Bermuda, Canada (except the Quebec province), and the United States of America.

7. Oceania: Australia, Christmas Islands, Cocos Islands, Cook Islands, Fiji, Guam, Micronesia, Norfolk Island, Papua New Guinea, New Zealand, Pitcairn Islands, Samoa, Solomon Islands and Tokelau.

8. South America: Guyana.

9. The Middle East: Bahrain, Israel, Jordan, Kuwait, Oman, Qatar, and United Arab Emirates.

Variations. There is no doubt that English is the language of science, technology, and arts, being spoken in the 5 continents (Lacoste; Rajagopalan, 2005, p. 27 to 33). Thus, due to being so widely spoken in so many countries, English has linguistic variations from one country to another, differing from the official English in regard to phonetics, phonology, morphology, syntax, and semantics.

Globalization. Crystal (2003), the classic author on studies of the political and sociological aspects of English as a globalized language, discusses about these matters in his book *English as a Global Language* and debates on the positive and negative implications of this reality.

Universal. Rajagopalan (2004), a worldwide known researcher on the use of English, suggests that the concept of international English is the one which "belongs to everyone (in the world) who speaks English, but it is no one's native language" (Rajagopalan, 2004, p. 11). It is also referred to as Global English, World English, Common English, Continental English, General English, Engas (English as associate language), or Globish (McCRUM, 2017).

Flexibility. This means that international English does not belong to any specific country but to every- one who

speaks it. Although this concept might demonstrate certain flexibility for speakers and translators in the use of English it does not mean much.

Challenge. In fact, it makes it even more challenging to state that a given work was produced using "international English", as there are a few dictionaries of reference of this variety also known as global English (Base-year: 2017).

Dictionaries. Nowadays the most famous English dictionaries such as *Oxford*, *Cambridge*, *Merriam Webster*, *Roget's Thesaurus*, and others, in their recent editions, usually show the most prestigious varieties of English: the American and the British.

Consistency. Considering that there is not one English variety that is better or more correct than another, the most relevant is for the translator to choose and follow the vocabulary, spelling, and style of the variety being coherent and consistent to it during the translation.

Conscientiology translations. Based on the experience acquired in the development of the above referred projects and in the work of ICNEO, it was possible to delineate and register some criteria to serve as basic guidelines and a path for current and future translations of conscientiological terms and texts.

III. INITIAL DISCUSSIONS ON CONSCIENTIOLOGICAL TRANSLATIONS

Choice. A question might be raised and answered: which "English" to choose for technical translations of conscientiology to elicit clear and intelligible ideas and be faithful to the originals?

Consistence. Based on the debates held during the volunteering, in the field of translations (and in the opinion of this authoress) the answer is: anyone is welcome provided the translation is grammatically correct and consistent. Being consistent means that the final text in the target language:

- A. Follows the same linguistic style;
- B. Uses vocabulary and spelling of the same linguistic variety of English;
- C. Establishes patterns and maintains them throughout the work.

British English. In the case of the projects mentioned in this article and produced by ICNEO English language team - The Glossary and the ELTHECT – the British English variety was adopted because it is spread in five continents: Africa, America, Asia, Europe, and Oceania, and also because it is the variety used by the majority of

the team of translators and revisors who are developing the aforementioned works.

Faithfulness. Deciding a style or variety of English is important for the translator to be aware of another characteristic of the terminological and technical translations: the final text needs to be as faithful as possible to the original in Portuguese.

Literality. In conscientiological translations, translators should try first to be as literal as possible, as any technical and scientific translation requires to respect the author's style, never trying to simplify, or impoverish the ideas.

Acculturation. However, it was observed that many times literal translations don't make sense in English. For this reason, it is also needed to go one step further and adapt the translation to the target language and culture to be better understood by the target audience.

Revision. In the case of conscientiology, the proposer of this science, Dr Waldo Vieira, author of its main treatises and neologisms, uses a lot of phrases and idioms in Brazilian Portuguese which are of difficult translation, so it is necessary to research them carefully in specialised dictionaries, and also have them reviewed by native speaker experts in translation.

Accuracy. In order to achieve a good, trustworthy, consistent, and harmonic result in the translation of conscientiology terms, one must research exhaustively in several dictionaries for the meaning and spelling of specific words, looking for synonyms, cognates, variations, prefixes, and suffixes to build new terms with the required utmost accuracy.

Websites. Nowadays, the Internet is a great help for this. It provides translators with many free dictionaries for consultation, and they are constantly being updated. It is also important to adopt a dictionary that is "the one" who will guarantee consistency in the vocabulary spelling style adopted (i.e., the Oxford English Dictionary has been very useful for this purpose).

Completeness. In a nutshell, translators need to adhere to one variety of English, either that may be the American, British, Canadian, South African, or any other and work with good dictionaries that represent that variety. Last but not least, it is also important to have revisions by native speakers, experts in English language and translations, as they are skilled for this task, checking the final result, and preferably, improving on it.

IV. CRITERIA FOR TRANSLATING CONSCIENTIOLOGICAL TERMINOLOGY INTO ENGLISH

Terminology. This section is directed to the registration of best practices for translating conscientiological terms into English.

Patterns. If new terms of a science are well coined and have patterns, readers will get used to them more easily and the new vocabulary will have more chances "to catch on" among users.

Best practices. Below, the reader can find an updated list with 20 items of the *Criteria for Translation of Conscientiological Terms* aiming to help translators to produce the most consistent and harmonized translations possible.

Argumentation. In each item of the criteria examples of use in conscientiological terms are also shown, as well as some reasons for their use are equally presented.

Order. They are written in order of priority: first try item 1; if it is not possible to use it, go to item 2. If that is still not possible to be used, see if item 3 fits, and so on. This document was written in the second person singular form, *you*, to be easier for the user.

COMPLETE LIST OF THE CRITERIA FOR TRANSLATION OF CONSCIENTIOLOGICAL TERMS INTO ENGLISH (in order of priority):

1. Loan from Portuguese. Try to use the original term in Portuguese whenever possible. Check if the term is phonetically and morphologically adequate in English, if it is concise, and / or if it is already being used by English speakers, being easy to catch among users. *Examples:*

- A. *invexis* for existential inversion;
- B. *proexis* for existential program;
- C. *consciex* for extraphysical consciousness;
- D. *conscin* for intraphysical consciousness;
- E. *consbel* for bellicose / warmongering consciousness;
- F. *consreu* for reurbanized consciousness;
- G. *mentalsoma* for mentalsoma;
- H. *verpon* for leading edge relative truth.

Arguments: keeping the term in Portuguese is a way of not losing its morphological and phonetic quality in the act of translation. Words with Greek and Latin origins are easier since they sound good in English. Many scientific terms in Portuguese are loanwords from other languages (i.e., IT or information technology terms).

Speakers get used to foreign terms since they know their meaning and use them. Last but not least, exporting conscientiological ideology through the non-translation of terms tends to value the expansion of conscientiology through the Portuguese language (other cultures have done this throughout history).

2. Adaptation. If the original word cannot be used, try to follow its Portuguese root and adapt it into English (using Greek-Latin prefixes can be a good option for the formation of the term in English). *Examples:*

- A. *euphorin* for euforin;
- B. *holosoma* for holossoma;
- C. *deperto* for desperto;
- D. *psychosoma* for psicossoma.

Arguments: the term *Deperto* (in Portuguese) for example, formerly translated by *intrusion free consciousness*, made it difficult to form cognates. The only cognate that it allowed was *intrusion freeness* for *desperticidade*. But how could we translate *Despertologia (specialty) / despertológico (adjective)* using this phrase root? A solution was reached adapting the Portuguese term with a slight difference – the drop of the *s*, thus becoming *Deperto (deintruded permanent total)*, now allowing for the cognates *depertology*, *depertologist*, and *deperticity* to be formed.

3. Cognates. If still not feasible, try to create an acronym in English, which makes the creation of cognates possible. *Examples:*

A. *Thosene (thoughts + sentiment + energy)* – cognates: to thosenate (verb), thosenation (noun), thosenic (adjective), thosenology (specialty), thosenosphere (noun), thosenator (pronoun), holothosene (noun), materthosene (noun).

B. *Penta (personal energetic task)* – cognates: pentology (specialty), pentographology / pentography (specialty), penta practioner (pronoun).

C. *Claritask (clarification task)* – cognates: claritaskology (specialty), claritaskal (adjective).

D. *Consoltask (consolation task)* – cognates: consoltaskology (specialty), consoltaskal (adjective).

Arguments: try to build semantic pairs (*claritask / consoltask*; *weaktrait / strongtrait*; *conscin / consciex*). This is a way to create patterns and people get used to them more easily.

4. Acronym. If this is not possible, produce a term in English which allows the formation of an acronym. *Examples:*

- A. *enerspring* for energetic springtime;

- B. *dimin* for intraphysical dimension;
- C. *dimex* for extraphysical dimension;
- D. *symas* for sympathetic assimilation;
- E. *symdeas* for sympathetic deassimilation.

5. Connected words. Some phrases (compound terms formed by more than one word) can be linked with or without vowel insertion as long as they sound good in English. If it sounds good, you can put everything together (neologisms). *Examples:*

- A. *impactotherapy* for impact therapy;
- B. *strongtrait* for strong trait;
- C. *weaktrait* for weak trait;
- D. *absentrait* for absent trait.

6. Derivation from Portuguese. These cases should be exceptions and should only be used when there isn't any similar term in English. *Examples:*

A. Verbetography is being created in English to stand for “verbetografia”, facilitating the creation of derivatives (i.e., verbetology, verbetographer, verbet). The terms refer to encyclopaedia entries. Although the base term *verbete* (Portuguese) has its own form in English (*entry*), we propose to adopt as a root-term *verbet* in order to build cognates more adequately.

B. Verponological, verponology, verponologist are cognates derived from the term Verpon (leading edge relative truth). Note that an accommodation vowel was needed.

7. Conscientiological specialities. According to the most recent publications of Dr Vieira and the Encyclopaedia of Conscientiology all conscientiological specialities are written ending with “logy”. Hence, we should try to translate all *logias* (Portuguese) keeping them as close to the original Portuguese as possible. The idea is to try to build them as short as possible, but some cases demand the addition of a vowel for phonetic accommodation. Try to follow the Latin-Greek roots and adapt the term into English. Examples of translations without accommodation vowel:

A. *definology* for *Definologia* (instead of definitionology);

B. *communicology* for *Comunicologia* (instead of communicationology);

C. *remisiology* for *Remissologia* (instead of remisionology);

D. *xenologismology* for *Estrangeirismologia* (instead of xenologismology);

E. *intermisivology* for *Intermissologia* (instead of intermissiveology).

However, be aware that terms with the root word ended in “n” or “m” need a vowel for phonetic accommodation such as:

A. reeducationology for *Reeducaciologia* (instead of reeducationlogy);

B. synonymology for *Sinonimologia* (instead of synonymlogy);

C. pararegenerationology for *Pararregeneraciologia*;

D. paralawology for *Paradireitologia*.

Observation: although the names of all sciences always begin with capital initials in Portuguese, and it is

a stylistic feature well explored by conscientiology authors, the English spelling system writes sciences in lower case. Therefore, one should always write *conscientiology* and all its subfields also in lower-case.

8. Phrases with acronyms. Translate them, accordingly, making an acronym in English (table 1).

9. Phrases without acronyms. Translate them accordingly (table 2).

10. Conscientiological metaphors. Translate them carefully in order to make sense in the target language, the same way you translate idioms. Check in specialized dictionaries equivalent terms (table 3).

Table 1. Translation of phrases with acronyms*.

Portuguese	English translation
estado vibracional (EV)	vibrational state (VS)
ficha evolutiva pessoal (FEP)	personal evolutionary record (PER)
inteligência evolutiva (IE)	evolutionary intelligence (EI)
autoconscientização multidimensional (AM)	multidimensional self-awareness (MSA)
projeção consciente (PC)	projection of consciousness (PC)
energia consciencial (EC)	consciential energy (CE)
consciex livre (CL)	free-consciex (FC)
Central Extrafísica de Energia (CEE)	Centre of Extraphysical Energy (CEE)

* In case the acronym stands for already established terms, adapt it. Example: Multidimensional Self-awareness (MSA) not MS (multiple sclerosis).

Table 2. Translation of phrases with acronyms.

Portuguese	English translation
abertismo consciencial	consciential openness
força presencial	charisma, strong presence
dupla evolutiva	evolutionary duo
dicionário cerebral analógico poliglótico pessoal	personal polyglotic analogical brain dictionary
polineuroléxico pessoal	personal polyneurolexicon

Table 3. Translation of conscientiology metaphors.

Portuguese	English translation
bússola consciencial	consciential compass
cláusula pétrea conscienciológica	conscientiological fundamental clause
catatonía extrafísica	extraphysical catatonia
dragona parapsíquica	parapsychic epaulette
colheita intermissiva	intermissive harvest
assinatura pensênica	thosenic signature

11. Conscientiocentric institutions (CI). Keep the acronyms in the original and translate the phrase so that English speakers understand what they mean, but in English, the acronym always comes after the phrase (and not before, as in Portuguese).

Examples: ASSINVÉXIS (Associação Internacional da Inversão Existencial); CEAEC (Centro de Altos Estudos da Conscientiologia); OIC (Organização Internacional da Conscientioterapia); UNICIN (União das Instituições Conscientiocêntricas Internacionais).

Translations: International Association of Existential Inversion (ASSINVEXIS; Centre for the Higher Studies of Conscientiology (CEAEC); International Organization of Conscientiotherapy (OIC); Union of the International Conscientiocentric Institutions (UNICIN).

12. Trivocabular megathosenes. Translate them accordingly. In most cases it is not possible to keep just 3 words and / or the same strength. In these cases, you can use as many words as needed but as few as possible to convey the meaning, trying to keep the style; examples in table 4.

13. Adaptative suffix from Latin. When there is no suffix in English correspondent to the Portuguese one, we should always resort to Latin since it is well accepted by the English language. This is used mainly when there's no root word available in English for that specialty. Examples:

- A. fallaciology (from *fallacia* in Latin) for Falaciologia;
- B. duology / duoism (from *duo* in Latin) for Duplismologia, duplismo;
- C. collegiatology (from *col* in Latin) for Colegiadologia;
- D. chirosoma (from *chiro* in Latin) for quirossoma;
- E. projectarium (from *ject* in Latin) for *Projetarium*.

14. Hyphenation. It is important to consult hyphen rules in English since it is a complex matter in all languages due to the number of rules that apply. Check similar words in dictionaries (i.e., Oxford online). For conscientiological translations the hyphen rules most used are:

A. Hyphen general rule. Always use hyphens with the prefix “self-” (auto). Examples: self-knowledge (autoconhecimento); self-research (autopesquisa); self-unforgiver (autoimperdoador).

B. With Greek-Latin prefix “para”. The prefix “para” ends with a vowel, so when the root word also begins with a vowel, you should use the hyphen. Examples: para-institution, para-anaesthesia, para-anatomy, para-asepsis, and para-epistemology.

However, when “para” is followed by a root word beginning with a consonant, you can eliminate the hyphen. Examples: parabrain, paracitrization, and parasurgery.

C. With Greek-Latin prefixes “co” and “pre”. When the prefix ends with a vowel and root word begins also with a vowel or a consonant, you should use the hyphen. Examples: co-author; co-projector; pre-couple, pre-resomatic, and pre-intraphysical.

However, some words are written together, i.e., precognition, so it is recommended to check their spelling in the Oxford online dictionary.

D. With the Greek-Latin prefixes “mega” and “holo”. These prefixes don't require the use of hyphen and it is possible to build words as megafraternity, megaproblem, holorgasm, holofraternity, and holomemory.

E. Elimination of hyphen in conscientiological specialties. Considering that most of these concepts are neologisms, it is possible to eliminate de hyphen to create new words in English as long as they sound good and are clear for the reader. Examples: parobotany, parahistory, and paragenetics.

15. Binomials, trinomials and polynomials. Translate them, accordingly, being aware with the acculturation of the idea that might require more words and alter the structure of the phrase (table 5).

16. Spelling style. For translating neologisms, the ETHECT adopted British English, therefore it is important to be faithful to it during the translation. Consult the Oxford online dictionary in case of doubt; examples in table 6.

Table 4. Translation of trivocabular megathosenes.

Portuguese	English translation
Cosmos: império racional.	Cosmos: rational empire.
Globalizemos a cosmoética.	We globalize cosmoethics.
Estudo: eis tudo.	Study: that's all.

Table 5. Translation of binomials, trinomials and polynomials*.

Portuguese	English translation
O binômio admiração-discordância	The binomial admiration-disagreement
O binômio poliglotismo-tradução	The binomial polyglotism-translation
O trinômio dependência-independência-interdependência	The trinomial dependence-independence-interdependence
O trinômio cultura-polimatia-erudição	The trinomial culture-polymathy-erudition
O polinômio artigo-verbete-livro-tratado	The polynomial article-entry-book-treatise
O polinômio dos dicionários cerebrais sinonímico-antonímico-analógico-poliglótico	The brain dictionaries polynomial: synonymic-antonymic-analogical-polyglot
O polinômio crescendológico verbação-exemplarismo-autoridade moral-assistência	The crescendologic polynomial: verbaction-exemplarism-moral authority-assistance

* In order to maintain the original style of conscientiological texts, when translating verbets of the *Encyclopaedia of Conscientiology*, it is recommended to maintain (and only in this case) the definite article before the words binomial, trinomial and polynomial, as in the originals in Portuguese.

Table 6. Spelling style*.

American English	British English
Program	Programme
Specialty	Speciality
Center	Centre

* Observation. Although the *English-Portuguese Glossary of Essential Conscientiology Terms* and the *English Language Thesaurus of Conscientiology Terms* (ELTHECT) adopted British English spelling, the team of organizers decided to use the American spelling for the word “program” considering it is more internationalized than “programme”.

17. Suffixes ise / ize / yse. Many people think that *-ize* is American and *-ise* is British but this is not quite true. In fact, verbs in British English can be spelled with either *-ize* or *-ise* at the end and are always spelled with *-ize* at the end in American English. The criterion is to check in a reference dictionary and follow its spelling; examples in table 7.

18. Suffixes in English. Check in dictionaries of Greek-Latin affixes, prefixes and suffixes used in the English language (i.e., Oxford online, Merriam Webster, Cambridge, etc) the possible suffixes to build a new term.

Analyse the possibilities for translating it (usually there is more than one option). Consult a native speaker to verify its fluidity in the target language and maintain consistency in translating cognates and derived terms. Note that even though English is a language also influenced by the Latin language, same as Portuguese, some suffixes may vary, such as in the following examples:

A. *ic* or *ical* (cosmoethical or cosmoethic; extraphysical or extraphysic; parapsychic or parapsychical).

Table 7. Use of suffixes –ise / -ize / -yze.

British English	American English
Apologize or apologise	apologize
Organize or organise	organize
Recognize or recognise	recognize
reurbanize or reurbanise	reurbanize
globalize or globalise	globalize
analyse	analyze
paralyse	paralyze

19. Plurals in English. Follow the plural rules in English, in case the term is Latinized, follow the Latin rules (table 8).

20. Use of *his* / *her* / *their* as a reference. Nouns like *conscin* and other similar ones can refer to a *he* or a *she*. However, English experts mention that nowadays the use of a "*he*" or a "*she*" has been criticized on the basis that it carries a sexist message, as it expresses difference rather than inclusion. Therefore, a growing number of writers (and copy editors at the publishers) have begun to distribute the "*he*'s" and "*she*'s" with equanimity (Cunha, 2017).

However, for the purposes of the *English-Portuguese Glossary of Essential Conscientiology Terms*, and the ELTHECT, whenever possible, the pronoun *their* / *them* is adopted, aiming to generalize without privileging a specific gender; examples in table 9.

Generic pronouns (which do not specify gender). Use "*their*" as a reference. Examples:

- How much can **someone** evolve from **their** efforts? (someone = generic noun)
- Can you tell these **people** from **their** choice of this hotel? (people = generic)

- In case **none** is interested in **their** own evolution course....? (none = generic)

21. Man or woman (*homem ou mulher*). Although it is very used in conscientiological texts in Portuguese, this expression is not commonly used in English, so it is taken out of the text to make it flow normally in English; examples in table 10.

22. Codes. Start the translation with the word "Code" to maintain a standard, have the same acronym in Portuguese and guarantee they stay near to each other when dictionarized. Note that the codes are usually written in capitals and the acronym, when there is one, is placed into brackets, after its explanation; examples in table 11.

23. Laws. Start with the expression "Law of" to maintain a standard and consistency, making it easier to find in the dictionary other laws (table 12).

24. Extraphysical Centres. Start with the expression "Extraphysical Centre of..." to maintain a standard and consistency. All the words shall be written in capitals (table 13).

Table 8. Plurals in English.

Portuguese Singular	Portuguese Plural	English Singular	English Plural
mentalsoma	mentaisomas	mentalsoma	mentalsomas
seriéxis	seriéxis	seriexis	seriexes
consciex	consciexes	consciex	consciexes
o <i>campus</i> conscienciológico	os <i>campi</i> conscienciológicos	the conscientiological <i>campus</i>	the conscientiological <i>campi</i>

Table 9. References in English.

Portuguese	English
A <i>conscin</i> e seu processo evolutivo...	The <i>conscin</i> and <i>their</i> evolutionary process... <i>Instead of "The conscin and his / her evolutionary process..."</i>
A autorreeducação é a habilidade de a <i>conscin</i> organizar, conter ou erradicar suas próprias manifestações impensadas.	Self-reeducation is the ability of <i>the conscin</i> to organize, contain, or eradicate <i>their</i> own thoughtless emotional manifestations. <i>Instead of "...eradicate his / her own thoughtless emotional manifestations."</i>
A autorreflexão conquistada é a condição alcançada pela <i>conscin</i> de refletir sobre si mesma.	The conquered self-reflection is the condition achieved by the <i>conscin</i> , of reflecting on <i>themselves</i> . <i>Instead of "...achieved by the conscin, of reflecting on him / herself."</i>
Autodefesa energética é a capacidade de a <i>consciência</i> colocar a si mesma em uma condição cosmoética e protegida...	Energetic self-defence is the capacity of the <i>consciousness</i> to put <i>itself</i> in a cosmoethical, protected condition... <i>Instead of "...to put himself / herself..."</i>

Table 10. Omission of man or woman.

Portuguese	English
A <i>absorção de energias</i> é o fenómeno parapsíquico caracterizado pela ação, processo ou efeito de a conscin, <i>homem ou mulher</i> , receber e interiorizar, em si própria, consciente ou inconscientemente, as energias iminentes (EIs) e as conscienciais (ECs) externas ao microuniverso pessoal. (Maluf, Gabriel Gonzales; <i>Enciclopédia da Conscienciologia</i> ; 9ª Ed.; 2018; p. 106).	<i>Absorption of energy</i> is the parapsychic phenomenon characterized by the action, process, or effect of a conscin consciously or unconsciously receiving and interiorizing immanent energies (IE) and consensual energies (CE) within themselves, external to their personal microuniverse. (Maluf, Gabriel Gonzales; <i>Enciclopedia da Conscienciologia</i> ; 9th Ed.; 2018; p. 106).

Table 11. Codes.

Portuguese	English
Código Duplista de Cosmoética (CDC)	Code of a Duo's Cosmoethics (CDC)
Código de Ética Extrafísica	Code of Extraphysical Ethics
Código Grupal de Cosmoética (CGC)	Code of Group Cosmoethics (CGC)
Código Pessoal de Cosmoética (CPC)	Code of Personal Cosmoethics (CPC)
Código Pessoal de Parassegurança	Code of Personal Parasafety

Table 12. Laws.

Portuguese	English
Lei do maior esforço	Law of the greatest effort
Lei de causa e efeito	Law of cause and effect
Lei da proéxis	Law of proexis

Table 13. Laws.

Portuguese	English
Central Extrafísica de Energias (CEE)	Extraphysical Centre of Energy (ECC)
Central Extrafísica da Verdade (CEV)	Extraphysical Centre of Veracity (ECV)
Central Extrafísica da Fraternidade (CEF)	Extraphysical Centre of Fraternity (ECF)

25. Chakras. Follow the same style of Portuguese, adapting them into the English language. Avoid using outdated variants (table 14).

26. Foreign terms. Terms in other languages, such as Latin, Greek, French, or other different from English should be written in italics, as it is commonly used in academic-scientific texts and in the *Encyclopaedia of Conscientiology*; examples in table 15.

27. Homo sapiens. Maintain the same Latin format, italics, and *Homo* in capitals; examples in table 16.

28. Etymology. Etymological texts are different in each language. Therefore, the best is to consult etymological dictionaries in English and research the terms' elements of composition origin in English.

There is a collection of foreign language dictionaries, from different areas, available on the Holocycle and some other free on the Internet, for example the following: The Free Dictionary by Farlex; Online Etymology Dictionary; Word Reference Online Language Dictionaries; Dictionary of Latin Phrases and Expressions; Perseus

Digital Library, Tufts University; Stanford Encyclopaedia of Philosophy.

29. Numbers. When writing four digits numbers or up adopt the English rule using comas (i.e., 1,250 13,520); examples in table 17.

Table 14. Chakras.

Portuguese	English	Out of use variants
coronochakra	coronochakra	crown-chakra
frontochakra	frontochakra	brow-chakra (or third eye chakra)
laringochakra	laryngochakra	throat-chakra
cardiochakra	cardiochakra	heart-chakra
esplenicochakra	splenicochakra	spleen-chakra
umbilicochakra	umbilicochakra	solar plexus-chakra
sexochakra	sexochakra	root-chakra, sex-chakra or base-chakra
palmochakras	palmochakras	palm-chakras or hand-chakras
nucochakra	nucochakra	nuchal-chakra
plantochakras	plantochakras	sole-chakras or foot-chakras

Table 15. Foreign terms.

Portuguese	English
Estrangeirismologia: o <i>modus vivendi</i> da dupla evolutiva exitosa; o <i>modus ratiocinandi</i> equilibrado; o <i>joie de vivre</i> do dia a dia.	Foreignismology: the successful evolutionary duo <i>modus vivendi</i> ; the balanced <i>modus ratiocinandi</i> ; everyday's <i>joie de vivre</i> .

Table 16. Homo sapiens.

Portuguese and English	
<i>Homo sapiens sapiens</i>	<i>Homo sapiens politicus</i>
<i>Homo sapiens pacificus</i>	<i>Homo sapiens serenissimus</i>
<i>Homo sapiens sportivus</i>	<i>Homo sapiens submissus</i>
<i>Homo sapiens projectius</i>	<i>Homo sapiens eroticus</i>

Table 17. Numbers*.

Portuguese	English
Página 1.250	Page 1,250
Páginas 5.335 a 5.337	Pages 5,335 to 5,337
12.643 pessoas...	12,643 people...

* However, for indicating a year, numbers shall be written without any dot or coma (i.e., 1999, 2012, 2021).

30. Specific Exhaustive Bibliography (SEB); Bibliografia Específica Exhaustiva (BEE). Follow the SEB guidelines, found at <http://encyclossapiens.space/easybee/>. Then translate it into English, being aware that:

a) Books. If the book has not been translated into English yet, maintain the title in Portuguese (in Bold and Italics), its translation into English (between brackets, without Bold and without Italics), and the remaining information abbreviated and translated into English.

Also, do not translate proper names such as authors and institutions. Example 1 (book):

Machado, Cesar Iria; *Proatividade Evolutiva: Sob a Ótica da Autoconsciencioterapia* (Evolutionary Practivity: Under the Perspective of Self-conscientiotherapy); pref. Tony Musskopf; reviewers: Editares team of reviewers; 440 p.; 7 sections; 53 chap.; 69 abbrev.; 2 diagrams; 21 emails; 309 enum.; 1 photo; 1 microbiography; 14 tables; 20 websites; gloss. 196 terms; gloss. 17 terms (specialized neologisms); 6 infographies; 10 films; 406 refs.; alph.; geo.; 23 x 16 x 3 cm; pb.; International Association Editares; Foz do Iguaçu, PR, Brazil; 2014; p. 36.

However, if the book has already been translated into English, refer to its English version whenever possible. Be aware that page numbers vary in each edition.

b) Verbets. If it is an Encyclopaedia entry, inform the original title in Portuguese and translation into brackets. All the other information into English (except institutions). Example 2 (verbet):

Gonçalves, Moacir; *Dinâmica Parapsíquica (Parapsychic Dynamic)*; verbet; in: Vieira, Waldo; Org.; Encyclopedia of Conscientiology; introd. coordination: ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS team of reviewers; 27 Vols.; CLXXIV+23.004 p.; 1,112 quotations; 11 chronologies; 33 emails; 206,055 enus.; 602 specialities; 1 photo; glos. 4,580 terms (verbets); 701 micro-biographies; 274 tables; 702 verbetographers; 28 websites; 670 movies; 13,896 refs.; 54 videographies; 1,087 webgraphies; 9th digital ed.; rev. and exp.; International Association of Conscientiological Encyclopaediology ENCYCLOSSAPIENS & International Association Editares; Foz do Iguaçu, PR, Brazil; 2018; p. 8,685.

CONCLUSION

Translating is an act of knowledge, experience, creativity, inspiration, and perspiration by the translator, and it demands a lot of research, study, and patience to seek the best translation consensus for each term. The translator usually has more than one possibility and there is always a question: which is the best term to convey this neoidea?

Above all, when translating the terminology of a science, it is very important to be as faithful and literal to the original terms as possible. Thus, the most relevant premise of both the ELTHECT and the English-Portuguese Glossary of Essential Conscientiology Terms is to respect the original concepts and neoideas proposed by Dr Waldo Vieira, and other conscientiological authors.

Another premise is that the decisions over the best term are made within a specialized team of translators. Often it is necessary to vote for the best consensus, which makes the process democratic as well. Those aspects are being well considered inside ICNEO's English language team.

It is also important to mention that when dealing with languages, the translator will always face variants. According to sociolinguistics (Coan; Freitag, 2010), variants are a social fact and it is impossible to avoid them; languages are constantly passing through changes and revisions. That reality also applies to the terminology of a science.

Last but not least, users are the owners of the languages and they are the ones to choose the best terms and those that will catch. The role of ICNEO is to mediate this negotiation between users and terms, recommending the best options to harmonize the science. That is the reason why translating a new science is often very challenging to any translator.

The use of these 30 Criteria for Translation has shown to be very useful for translating the terminology of conscientiology and its texts with consistency. It is an attempt to register the best practices learned during the development of the aforementioned projects.

This work shows some of the efforts made to reach the most harmonized and consensual translations possible for conscientiology's neoverpons, aiming at the transfer of this knowledge to other translators.

The authoress is open for suggestions and improvements in this work and hopes it can be useful to the translators of conscientiological terminology around the world.

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INTRODUCING THE *ENCYCLOPAEDIA OF CONSCIENTIOLOGY*

THE INTERNATIONAL ASSOCIATION OF CONSCIENTIOLOGICAL ENCYCLOPAEDIOLOGY (ENCYCLOSSAPIENS)

<http://encyclossapiens.org/us/>

The *International Association of Conscientiological Encyclopaediology* (ENCYCLOSSAPIENS) is the Conscientiocentric Institution (CI) founded on December 21st, 2013, dedicated to the studies, research, teaching, production, revision, defence and dissemination of the entries of the *Encyclopaedia of Conscientiology*.

Through its volunteer researchers, it oversees and supports the production of verbets together with the authors, which includes: the admission of titles, text revision focused on the adherence to the encyclopaedic norms and the presentation of verbets in the Conscientiological Tertulias.

The entries contained in the *Encyclopaedia of Conscientiology* are written by authors (verbetographers), volunteers or non-volunteers of conscientiology, and subsequently presented in daily public gatherings – the *Conscientiological Tertulias*.

The *Encyclopaedia of Conscientiology* currently has about 5,600 entries (Base date: June 2021). The conscientiological tertulia is the event dedicated to the public presentation of the verbet. Here the verbetographer, with the assistance of the conscientiology instructors as mediators, answers questions from tertulians (in person attendees) and teletertulians (online attendees).

The tertulias take place daily, from 12:30 to 14:30 (Brasilia time) at the *Tertuliarium* of the *Center for Higher Studies of Conscientiology* (CEAEC), in Foz do Iguaçu, PR, Brazil.

In the next papers the reader will find the English version of three selected entries:

1. *Intermissive Course* (*Curso Intermissivo*), verbet No. 80, written by Waldo Vieira, presented on 15 November 2005 and published in the book *Intermissive Course: Have You Prepared Yourself for the Challenges of Human Life?* by Tathiana Mota (2019).

2. *Mathematical Day* (*Dia Matemático*), verbet No. 810, written by Waldo Vieira, presented on 21 March 2008 and available at the website of ENCYCLOSSAPIENS (<http://encyclossapiens.org/translatedentries/>).

3. *Option for Self-deintrusion* (*Opção pelo Autodesassédio*), verbet No. 2009, written by Adriana Lopes, presented on 31 July 2011 and also available at the website of ENCYCLOSSAPIENS (<http://encyclossapiens.org/translatedentries/>).

INTERMISSIVE COURSE **(INTERMISSIOLOGY)**

I. Conformatics

Definology. The *Intermissive Course* (IC) is a set of disciplines, taught according to programmes drawn in a series of classes and theoretical experiences, attended by consciexes after a determined lucid evolutionary level, during the period of the consciential intermission (intermissiology, extraphysiology) within the *cycle of personal human existences*, aiming for consciential completism (complexis) of the existential program (proexis), in the next intraphysical life.

Thematology. Homeostatic central theme.

Etymology. The prefix *inter* derives from the Latin language, *inter*, “within 2; in between; in space”. The word *mission* comes from the same Latin language, *missio*, *missionis*, “action of shipping, consignment; mission”, of *mittere*, to let it go, to go, to release, to drop; to throwout”. It appeared in the 13th century. The term *course* also comes from the Latin language, *cursus*, “act of run, running; travel; direction, flow; course of a river; service of imperial orders; course; march, progress; duration”. It also appeared in the 13th century.

Synonymology: 1. IC. 2. Pre-resomatic course. 3. Postdesomatic course. 4. Extraphysical course.

Neology. The 3 composed expressions *Intermissive Course*, *Elementary Intermissive Course* and *Superior Intermissive Course* are technical neologisms of intermissiology.

Antononymology: 1. Conscientiology Course. 2. Formal university course. 3. Conscientiological tertulia.

Foreignismology: the *Intermissarium*.

Attributology: prevalence of extrasensory perceptions, especially self-discernment regarding personal intermissibility.

Megathosenology. Here is trivocabular megathosene synthesizing the theme: – *No day's small*.

Colloquiology: – *The act of waking up in a good mood*.

II. Factums

Thosenology: the personal holothosene of paraperceptibility; orthothosenes; orthothosenity.

Factology: the self-conviction; the intraphysical experience of the evolutionary duo; the maxiproexis.

Parafactology: the *Intermissive Course* (IC); the pre-resomatic *Intermissive Course* (primary); the postdesomatic *Intermissive Course* (secondary); the sophisticated *Intermissive Course*; the trance of the second desoma as a prerequisite to the *Intermissive Course*; the extent of the consciential basement as an indication of the level of the *Intermissive Course*; the unconscious *Intermissive Course* (common) or the recalled *Intermissive Course* (rare); the evidences of the *Intermissive Course*; the personal *Intermissive Course* presumed through retrocognitions; the remembrance of classes and disciplines from the *Intermissive Course*; the *conscientiology courses* as human imitations of the *Intermissive Courses*; the revived *extraphysical* schooling; the *extraphysical* courses of admission; the *extraphysical* entrance examination for resoma; the *extraphysical* learning excursions; the *extraphysical* dynamization of self-evolution; the *extraphysical* evolutionary intelligence (EI); the *extraphysical* specialized learning; the volunteers' level of intermissive schooling; the discarding of useless self-mimicry; the personal study of recent incomplexis; the multiexistential self-relay; the *extraphysical* community *Interludium*.

III. Detailism

Theoriology. From the point of view of *experimentology*, the reality of *Intermissive Courses* extends the *educational philosophy*, launching challenges to *contemporary theories of teaching*, explaining a wide range of facts involving the superendowed, precocities, parapsychic people, geniuses, students, and teachers in all lines of human knowledge.

Laboratoriology: the *conscientiological laboratory of the Intermissive Course*.

Philiology: *evolutiophilia*.

Holothecology: the *intermissiotheca*; the *proexothea*; the *hyperspacethea*.

Interdisciplinology: *intermissiology*; *parapedagogy*; *extraphysiology*; *pre-resomatology*; *postdesomatology*; *parahistoriology*; *proexology*; *holomnemonics*; *self-researchology*; *projectiology*; *definology*; *parafactum*; *parageographology*.

IV. Profilology

Castology: the *consciex colleagues of the IC*.

Masculinology / Femininology: the *intermissivist*; the *ex-student of an IC*; the *extraphysical lecturers*; the *extraphysical helper*; the *volunteers of Conscientiocentric Institutions (CIs)*; the *existential inverter as an innate retrocognitive agent*; the *conscientiologist*; the *evolutiologist*.

Hominology: the *Homo sapiens evolutiologus*.

V. Argumentology

Examplogy: *Elementary Intermissive Course = the first primary course of a consciex in the intermission*; *Superior Intermissive Course = the most advanced course of a consciex in the intermission*.

Taxology. Within the universe of *proexology*, there are two categories of existential programme regarding the *Intermissive Course*:

1. **Technical:** the *proexis* with a *pre-resomatic IC*, recalled and applied through acts in human life.

2. **Instinctive:** the *proexis* without a *pre-resomatic IC*, antiquated millennial reality.

Microminority. According to *parasociology*, those who have completed the *Intermissive Course* can be considered an *extraterrestrial being*, or aberrant, in this dimension, in the 21st century, due to the microminority of *consciexes* with such an expressive evolutionary conquest. This means, therefore, a *cosmoethical*, evolutionary and assistantial *superresponsability*.

Aims. From the viewpoint of *intraphysiology*, those who applied to a *pre-resomatic Intermissive Course* assume the habit of placing the usual *ends* people have as being mere *means*, including the profession, certain formal courses, certain jobs and other acquisitions and values normally vital or essential to citizens in general. In this case, traditional human achievements become simple temporary steps to reach superior and more conscientially evolved objectives and levels.

Cleavage. According to the concepts of *mentalsomatology*, the *Intermissive Course* reveals an evident evolutionary cultural cleavage among *conscins*. It is greatest *extraphysical discriminating agent*, acting on *Terrestrial Humanity*. This situation will expand further in the coming centuries.

Questions. Here are two simple questions from an advanced *Intermissive Course* presented to the consciousness newly arrived in the *postdesomatic intermission*:

1. **Alcoholism.** How many years of *intraphysical life* you drink (alcohol, drugs)?
2. **Obesity.** How many years of *intraphysical life* did you eat (in excess)?

Self-relays. According to the *evolutiology*, the *Intermissive Course* has the scope of productive enjoyment of the human existence, within evolution, catalysing multiexistential self-relays.

Planning. Within the universe of *conscientiometrology*, the IC establishes a detailed plan, with the evolutiologist, of the new intraphysical life on Earth.

Pararealities. Within the scope of *projectiology*, visiting lucid projectors mention the existence of several *extraphysical realities*: paramaterial teaching institutions in extraphysical communities; student bodies of resident consciexes; consciexes about to initiate the resoma personifying simulated existences as theatrical rehearsals; transcendent works of morphothosenes or consistent thosenes of evolved mental co-creators; facilities of duplicates or living models (morphothosenes) of various human environments.

Prerequisites. According to the *resomatology*, the consciex candidates for resoma, admitted into advanced intermissive courses of specialised parateaching, present 4 characteristics of competence or prerequisites: they reached the intermissive para-adulthood; they went through the consciential shock of the second desoma; they do not experience a *locked* human life without consciential projections; they no longer live a critical human life, subject to *lesser* interplanetary, extraphysical transmigrations.

Curricula. Here, in alphabetical order, are 25 themes of lectures and research supposedly part of the didactic curricula of presomatic *Intermissive Courses* that are relevant to the self-criticism of a lucid experimenter of conscientiology:

01. **Abnegation.** *Self-sacrifices (self-unforgiving) plus heteroforgiving (pardon in saeculum saeculorum)* aimed at dynamizing polykarma within maxifraternity.

02. **Assistentiology.** Practice of assistantial parapsychism during the intermission.

03. **Claritask.** Comforting assistantial service (consoltask) *versus* clarifying assistantial service (claritask).

04. **Consciexology.** Practice of lucid paraperceptions during the intermissive period.

05. **Conscin.** Practice of lucid, useful self-projectability during the intraphysical period.

06. **Cosmoethicology.** Practical foundations of cosmoethics in multidimensionality.

07. **Evolutiology.** Extraphysical *versus* intraphysical and practical (theorice) approaches to the evolutionary problematics of the consciousness.

08. **Freewill.** Technique of the mature use of personal free will.

09. **Genetics.** Consciential technique of healthy *reacquaintance* with genetics.

10. **Holochackrology.** The conscin's energetic self-mastery (enerspring).

11. **Holomaturology.** Maintenance of holomaturity in dense matter (somatic).

12. **Invexology.** Advanced technique of existential inversion (invexis) and the evolutionary duo.

13. **Learning.** Useful pre-resomatic or intermissive consciential exercises.

14. **Maxifraternism.** Human prodigality *versus* self-aware maxifraternity in intraphysical life, and already dispensable self-mimicries.

15. **Mesology.** Consciential technique of self-mastery over the mesology on Earth.

16. **MSA.** Multidimensional self-awareness (epicon and hyperacuity).

17. **Multidimensionality.** Attaining the condition of universalistic intraphysicality.

18. **Neophilia.** Technique of the dynamization of personal derepressions in human life.

19. **Offiexology.** Practices of assistantial parapsychism during a conscin's projected period.

20. **Polykarmology.** Personal predispositions towards experiencing polykarma on Earth.

21. **Reflections.** Improving fundamental reflections of a consciousness in evolution.

22. **Retrocognitions.** Dynamization of intraphysical and extraphysical, lucid and healthy self-retrocognitive explorations. Remembering with lucidity means avoiding contumacious mistakes.

23. **Self-awareness.** Self-awareness regarding seriexis, intraphysical completism (complexis), existential inversion (invexis) and existential moratorium (morexis).

24. **Serenology.** Foundations of the definitive experience of consciential serenism.

25. **Visitology.** Short excursions with technical teams, organised by an Evolutionary Orientator, to other inhabited planets to study interplanetary transmigrations.

Levels. There are different levels of *Intermissive Courses*. In a high level, *Advanced Intermissive Course*, 4 basic *objectives* can be highlighted: self-evolution, productive enjoyment of the intraphysical existence, personal evolutionary tasks and technical planning of the next human life.

Strongtraits. There are *truths*, suggestions rumours, gossips, half-truths and lies. If you wish to learn about your possible personal IC, analyse with extreme self-criticism if you can identify at least 5 of these 10 personality traits (strongtraits) – presented here in a functional order – and to what depth, extend, force and quality they manifest in you:

01. **Self-confidence.** Intimate absence of mortifying doubts during adulthood.

02. **Self-awareness.** Certainly of possessing a sense of immortality, an awareness of eternal life, inside of yourself, in the essence of your personal microuniverse.

03. **Prioritisation.** A deep-rooted aspiration regarding taking useful advantage of the current existence, searching for discernment, general knowledge and greater self-awareness.

04. **Seriexology.** Natural, intimate acceptance of the *theory of seriexis* as a fact, incorporated into day-to-day existence.

05. **Hyperacuity.** Experience of enlightening inspirations (innate ideas) about your destiny, your personal career (proexis), or human life (seriexis).

06. **Self-motivation.** Spontaneous self-motivation to research and execute assistential, or beneficial, energetic and parapsychic practices.

07. **Paraperceptiology.** Sporadic, yet convincing and pacifying, parapsychic and animistic self-perceptions.

08. **Proexology.** Indefinite, but persistent, intuitions about some important existential task (proexis) to be realised or in full development.

09. **Self-retrocognitions.** Logical, coherent, defining, enriching self-retrocognitions. The *unhealthy* retrocognitions constitute the catalogue of our deficitary self-omissions.

10. **Omninteraction.** Personal and self-aware identification of the cosmos, life and order in the universe, existing under the permanent control of evolved consciexes.

Tweaks. If you do not identify these strongtraits in your conscial microuniverse and yet insist on attending an IC during the next intermission, do not be discouraged. ICs constantly evolve and are accessible to all motivated consciousnesses. Take the first steps toward achieving this goal. Retouch on what you can, in your existence, applying maximum willpower to correct personal misconceptions, right now. The right to know yourself, and to act upon yourself, is untransferable and entirely yours.

Pre-serenissimi. The IC for pre-serenissimi consciexes is composed of a large student body of a diverse cast of ex-conscins (ex-men and ex-women), in the manner of those 7 profiles:

1. **Alchemists.** Ex-alchemist pioneers of conventional science; ex-encyclopaedists.

2. **Assistants.** Ex-interassistential personalities from all epochs.

3. **Citizens.** More lucid ex-citizens from all Intraphysical Societies (Socins), throughout the millennia of Human History.

4. **Philosophers.** Ex-philosophers from Ancient Greece (Hellenism) from multiple lines of cognition.

5. **Geniuses.** Ex-geniuses of humankind or the *giants of the ages*, in general.

6. **Initiated.** Non-fanatical parapsychic ex-initiates, from all genres of sects and religions.

7. **Inventors.** Ex-inventors, discoverers and creative heurists, benefactors of humanity.

Parapedagogy. Under the prism of *parapedagogy*, the *International Institute of Projectiology and Conscientiology* (IIPC), and all CIs, were practically created due to the *Intermissive Courses*, being that their human teachers, the retrocognitive agents (catalysts) of the alumni, now conscins, are seekers of CIs with related interests and objectives.

Reciprocity. However, the reciprocal is also true: *Intermissive Courses* are more enriched, from a direct and experiential point of view, also due to IIPC and other CIs. This is

because new generations of extraphysical students from ICs find, in the constant activities, events and achievements of conscientiology, the possibility of observing another practical course in terms of intraphysical experiments, the essential purpose of ICs.

Witnesses. Thus, volunteers of the *International Cosmoethical Conscientiological Community* (ICCC), including all active CIs, are constantly observed and analysed by extraphysical witnesses. In statistical terms, there are, on average, twice the number of visiting-student-consciexes compared to the number of regular-student-conscins.

VI. Conclusion

Referenciology. Through the criteria of *mentalsomatology*, here are, for example, in alphabetical order, 7 entries from the *Encyclopaedia of Conscientiology*, and their respective specialities and central themes, directly related to the *Intermissive Course*, indicated to expand the most exhaustive, detailed approach of the interested researchers:

01. **Application of a neoidea (Aplicação da neoideia):** Heuristicology; Neutral.
02. **Evolutionary jubilee (Jubileu evolutivo):** Intraphysiology; Homeostatic.
03. **Interludium (Interlúdio):** Parageographology; Homeostatic.
04. **Paraprovenance (Paraprocedência):** Extraphysiology; Neutral.
05. **Pioneering planetary initiative (Iniciativa planetária pioneira):** Experimentology; Homeostatic.
06. **Retrothosenity (Retropensividade):** Thosenology; Neutral
07. **Self-evocation (Autoevocação):** Mnemosomatology; Neutral.

THOSE WHO ADMIT THE HYPOTHESES OF MACRO-SOMATICS AND PARAGENETICS AS REALITIES, EVEN IF NOT YET DEEPLY INVESTIGATED, EVIDENCE HAVING ATTENDED A PRE-RESOMATIC INTERMISSIVE COURSE.

Questionology. Have you participated in a pre-resomatic *Intermissive Course*? What evidences do you have for this conviction? Within the range of your groupkarma, which level of IC have you come from: advanced, medium or elementary?

Specific Bibliography:

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02. **Idem; *200 Teáticas da Conscientologia***; 260 p.; 200 chs.; 13 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscientologia* (IIPC); Rio de Janeiro, RJ; 1997; page 75.
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04. **Idem; *Manual da Dupla Evolutiva***; 208 p.; 40 chs.; 16 refs.; alf.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscientologia* (IIPC); Rio de Janeiro, RJ; 1997; pages 15, 73, 84 and 100.
05. **Idem; *Manual da Proéxis: Programação Existencial***; 168 p.; 40 chs.; 17 refs.; alpha.; 21 x 14 cm; pb.; 3rd Ed.; *Instituto Internacional de Projeciologia e Conscientologia* (IIPC); Rio de Janeiro, RJ; 2003; page 12, 18 and 127.
06. **Idem; *Manual da Tenepes: Tarefa Energética Pessoal***; 138 p.; 34 chs.; 147 abbrevs.; glos. 282 terms; 5 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia*; Rio de Janeiro, RJ; 1995; pages 60 and 88.
07. **Idem; *Manual de Redação da Conscientologia***; 272 p.; 152 abbrevs.; 274 foreignisms; glos. 300 terms; 28 x 21 cm; pb.; 2nd Ed. revised; *Associação Internacional do Centro de Altos Estudos da Conscientologia* (CEAEC); Foz do Iguaçu, PR; 2002; page 22.
08. **Idem; *Nossa Evolução***; 168 p.; 15 chs.; 149 abbrevs.; glos. 282 terms; 6 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia*; Rio de Janeiro, RJ; 1996; pages 14 to 16, 21, 41 and 124.
09. **Idem; *O Que é a Conscientologia***; 192 p.; 100 chs.; glos. 280 terms; 3 refs.; alpha.; 21 x 14 cm; pb.; 3rd Ed.; *Associação Internacional Editares*; Foz do Iguaçu, PR; 2005; pages 123 and 124.

10. **Idem; *Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano***; 1,248 p.; 525 chs.; 150 abbrevs.; 43 illus.; 5 indexes; 1 synopsis; glos. 300 terms; 2,041 refs.; alpha.; geo.; ono.; 28 x 21 x 7 cm; hc.; 4th Ed. revised and extended; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1999; pages 817 to 821.

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12. **Idem; *Temas da Conscienciologia***; 232 p.; 90 chs.; 16 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; page 13.

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ⁱ *Intermissive Course (Curso Intermissivo)* is the verbet No. 80 of the *Encyclopaedia of Conscientiology*, written by Waldo Vieira. This English version was first published in the book *Intermissive Course: Have You Prepared Yourself for the Challenges of Human Life?* by Tathiana Mota in 2019 (p. 182-191). Permission for republication granted by EDITARES.

MATHEMATICAL DAY (HOMEOSTATICS)

I. Conformatics

Definology. The *mathematical day* is that one in which the big positive factors of life get confluent synchronically and everything tends to get more right, from the consciential energies (CEs) of the lucid conscin's holothosene.

Thematology. Homeostatic central theme.

Etymology. The word *mathematical* comes from the Latin language, *mathematica*, and this derives from the Greek language, *mathematike tekhnē*, "mathematical science", feminine singular of *mathematikós*, "relating to mathematics; scientific; astronomical; disposed to learn", from *mathema*, "science; knowledge, mathematical knowledge; a lesson". It appeared in the early 16th century. The term *day* comes from the Old English language, *dæg*, "day; lifetime", which in turn derives from the Proto-Germanic language, *dagaz*, "day".

Synonymology: 01. Ideal day. 02. Less imperfect day. 03. Atypical day for the better. 04. Superuseful day; surplus day. 05. Uncommon day. 06. Unforgettable day. 07. Tautochronic day. 08. Synchronous day. 09. Confluent day. 10. Convergent day.

Cognatology. Here are, in alphabetical order, 12 cognates derived from the word *day*: *days*; *daily*; *daybook*; *daybreak*; *day-by-day*; *daylight*; *daylong*; *daytime*; *daywork*; *midday*; *present-day*; *today*.

Neology. The 4 composed expressions *mathematical day*, *acquisitive mathematical day*, *executive mathematical day* and *distributive mathematical day* are technical neologisms of Homeostatics.

Antonymology: 01. Routine day. 02. Average day. 03. Ordinary day; trivial day. 04. Day of failures. 05. Turbulent day; unsuccessful day. 06. Chaotic day; deficitary day; entropic day. 07. Uninspired day. 08. Atypical day for the worse. 09. Disorganized day; frustrating day. 10. Shady day.

Foreignismology: the *turning point*; the atypical day of an *upgrade*; the missing *plus*; the mentalsomatic *new breakthrough*; the *joie de vivre*; the days at the *Serenarium*; the *Mental-somarium*; the *Verponarium*.

Attributology: predominance of the extrasensorial faculties, notably of the self-discernment regarding consciential energies.

Megathosenology. Here is trivocabular megathosene synthesizing the theme: – *No day's small*.

Colloquiology: – *The act of waking up in a good mood*.

II. Factums

Thosenology: the personal holothosene of intraphysicality; the orthothosenes; the orthothosenity.

Factology: the mathematical day; the spring day; the historical day; the day of personal triumph; the big day; the good humor day; the *heureka* day; the "state of peace with the world"; the evolutionary self-catalysis; the positive extragenda; the synchronic event; the opportunity of recovering magnum cons; the synchronic convergence of existential variables; the organic homeosthesis; the condition of *everything fine*; the clear sky; the "admiral's sea"; the *shrove Tuesday*; the evolved use of immanent energy (IE); the intelligent employment of the mathematical day; the Chronological Hermeneutics.

Parafactology: the self-experience of the prophylactic vibrational state (VS); the parapsychic extrapolationism; the euphorin; the enerspring; the cyenerspring; the extraphysical

celebration of happy dates from retrolives; the manifestation of the *Extraphysical Centre of Energy* (ECE).

III. Detailism

Principiology: the *principle fundamental to Universalism*; the *principle of mentalsomatic megafocus*; the *principle of reception and subsequent repayment*; the *principle of Serenology*.

Codiology: the *code of personal values*; the *code of personal Cosmoethics* (CPC).

Laboratoriology: the *proexis conscientiological laboratory*; the *Mentalsomatology conscientiological laboratory*; the *Acoplamentarium conscientiological laboratory*; the *Cosmoethicology conscientiological laboratory*; the *conscientiological laboratory of groupality*; the *Serenarium conscientiological laboratory*.

Effectology: the *Hulk effect*; the *halo effect of intraconsciential homeostasis*.

Cyclogy: the *day-night cycle*; the *cycle of neoideas*; the *cycle of acute inventiveness*; the *cycle of decisions reflexes*. The ideal mathematical day is when the same incentivizes, triggers and maintains the *evolutionary proexological cycle* formed by 7 elements of Chronemics, listed here in functional order:

1. **Mathematical day.**
2. **Mathematical week.**
3. **Mathematical month.**
4. **Mathematical year.**
5. **Cosmoethically mathematical human life.**
6. **Mathematical multiexistential self-relay.**
7. **Mathematical personal seriexis.**

Enumerology: the *ideal day*; the *thanks day*; the *remarkable day*; the *super-happy day*; the *birthday*; the *turning-point day*; the *D-day*.

Binomiology: the *binomial mathematical day–euphorin*; the *binomial mathematical day–extrapolationism*; the *binomial intraphysical approach–extraphysical approach*; the *binomial heuristic corridor–mathematical day*.

Interactiology: the *interaction factums–parafactums*; the *interaction continuous miniflux of self-consciousness–continuous megaflex of the Cosmos*.

Crescendology: the *crescendo* (polynomial) *euphorin–enerspring–cyenerspring–extrapolationism*.

Trinomiology: the *trinomial yesterday–today–tomorrow*; the *trinomial* (alliteration) *sympathy–syntony–synergy*.

Polynomiology: the *chronologic polynomial events–dates–names–numbers*.

Antagonismology: the *antagonism day / night*; the *antagonism rationality / superstition*; the *antagonism harmony / disharmony*; the *antagonism convergence / divergence*; the *antagonism utilization / waste*; the *antagonism Mathematics / anomie*; the *antagonism full day / dead day*.

Politicology: the *democracy*.

Legislatiology: the *law of maximum effort*; the *law of synchronicity in the Cosmos*.

Philiology: the *neophilia*.

Syndromology: the *syndrome of consciential dispersion*.

Holothecology: the *energomaticothea*; the *diarythea*; the *serenotheca*; the *synchronotheca*; the *parapsychothea*; the *phenomenotheca*; the *superlativethea*.

Interdisciplinology: the *Homeostaticology*; the *Parachronology*; the *Chronemics*; the *Mathematics*; the *Synchronology*; the *Holomaturology*; the *Self-Evolutiology*; the *Self-Disciplinology*; the *Evolutiology*; the *Experimentology*.

IV. Profilogogy

Castology: the lucid conscin; the lucid human bait; the permanintfree being; the inter-assistential being; the encyclopedist conscin.

Masculinology / Femininology: the acoplamentist; the retrocognitor agent; the intra-physical helper; the consciential wholesaler; the self-decisor; the intermissivist; the cognopolitan; the evolutionary co-passenger; the completist; the communicologist; the conscientiologist; the conscientiometrism; the conscientiotherapist; the macrosomatist; the convivologist; the duolist; the duologist; the proexist; the proexologist; the reeducator; the lucid epicon; the writer; the exemplarist; the intellectual; the existential recycler; the existential inversor; the ideological maxidissident; the penta practitioner; the offexist; the paraperceptiologist; the researcher; the conscious projector; the systemata; the tertulian; the verbetologist; the volunteer; the one who does work; the action man; the action woman.

Hominology: the *Homo sapiens diesmathematicus*; the *Homo sapiens aequilibratus*; the *Homo sapiens felix*; the *Homo sapiens harmonicus*; the *Homo sapiens eudaemones*; the *Homo sapiens cosmoethicus*; the *Homo sapiens euthymicus*.

V. Argumentology

Exampology: *acquisitive* mathematical day = the day of finishing the course and consequent receiving of the personal professional diploma; *executive* mathematical day = the one of the acquisition of your own residence; *distributive* mathematical day = the one of the first practice of the personal energetic, daily task (penta).

Culturology: the culture of *Cosmoethical Chronemics*.

Self-evidence. The lucid consciousness' multidimensional life can be self-evidenced, all the time, through research of the mathematization of personal manifestations, enabling the seeking, unveiling and theoretical exposition of consecutive neoverpons.

VI. Conclusion

Referenciology. Through the criteria of *Mentalsomatology* here are, for example, in alphabetical order, 10 entries from the *Encyclopedia of Conscientiology*, and their respective specialties and central themes, that evidence a direct relationship with the mathematical day, and are indicated to the expand the most exhaustive, detailed approach of interested researchers:

01. **Acceleration of Personal History (Aceleração da História Pessoal):** Evolutiology; Homeostatic.
02. **Antagonism well-being / ill-being (Antagonismo bem-estar / malestar):** Psychosomatology; Neutral.
03. **Cosmoethical eudaemonism (Eudemonia cosmoética):** Homeostaticology; Homeostatic.
04. **Enerspring (Primener):** Energiosomatology; Homeostatic.
05. **Euthymia (Eutimia):** Homeostaticology; Homeostatic.
06. **Existential climax (Clímax existencial):** Resomatology; Homeostatic.
07. **Extraphysical Central of Energy (Central Extrafísica de Energia):** Extraphysiology; Homeostatic.
08. **Mentalsomatic advance (Avanço mentalsomático):** Mentalsomatology; Homeostatic.
09. **Protymia (Protimia):** Homeostaticology; Neutral.
10. **Self-potentialization (Autopotencialização):** Evolutiology; Homeostatic.

ANY LUCID PERSON CAN EXPERIENCE VARIOUS MATHEMATICAL DAYS DURING INTRAPHYSICAL LIFE. WHAT MATTERS MOST IS HAVING SELF-AWARENESS AND KNOWING HOW TO TAKE MAXIMUM ADVANTAGE OF THE EVENT.

Questionology. Have you, reader, already experienced a mathematical day? During the experience did you have self-awareness of the relevance of this day to your own life?

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ⁱ *Mathematical Day (Dia Matemático)* is the verbet No. 810 of the *Encyclopaedia of Conscientiology*, written by Waldo Vieira, presented on 21 March 2008. This English version was first published at the website of ENCYCLOSSAPIENS (<http://encyclossapiens.org/translatedentries/>). Permission for republication granted by EDITARES and ENCYCLOSSAPIENS.

OPTION FOR SELF-DEINTRUSION (VOLITOLOGY)

I. Conformatics

Definology. The *option for self-deintrusion* is the lucid conscin's decision to position themselves, go through, dominate, face, break, overcome, supplant and transpose intra and extra-physical intrusion pressures, constituting the first step capable of impelling actions that hygienize one's own psychosphere, providing the mental clarity necessary for determination in self and heterodeintruding acts.

Thematology. Homeostatic central theme.

Etymology. The word *option* comes from the Latin language, *optio*, from *optatio*, "choice; election; option", supine of *optare*, "to choose; to wish; to prefer; to ask". It appeared in the 17th century. The term *self* comes from the Old English language, *self*, "one's own person; own; same", which in turn comes from the Proto-Germanic language, *selbaz*, "self". It appeared in the 14th century. The prefix *de* comes from the Latin language, *de*, "not; do the opposite of; undo". The term *intrusion* derives from the Old French language, *intrusion*, from the Medieval Latin language, *intrusionem*, "a thrusting in", past participle stem of Latin, *intrudere*, "to thrust in; force in". It is from the 16th century.

Synonymology: 01. Self-option for deintrusion. 02. Option for self-lucidity. 03. Option for the evolutionary well-being. 04. Option for consciential health. 05. Predilection for evolutionary corrections. 06. Prioritization of self-evolution. 07. Antivictimizing posture. 08. Cosmoethical dignity. 09. Interconsciential magnanimity. 10. Self-evolutionary megapriority.

Neology. The 3 composed expressions *option for self-deintrusion*, *unsteady option for self-deintrusion* and *definitive option for self-deintrusion* are technical neologisms of Volitology.

Antonymology: 1. Option for pathology. 2. Choice for self-victimization. 3. Baratrosppheric predilection. 4. Masochism. 5. Self-sabotage. 6. Unjustifiable self-betrayal.

Attributology: predominance of mental faculties, notably self-discernment regarding holomaturity in the employment of personal will.

II. Factums

Thosenology: the personal holothosene of cosmoethical self-priority; the cognothosenes; the cognothosenity; the benignothosenes; the benignothosenity; the lucidothosenes; the lucidothosenity; the evolutiothosenes; the evolutiothosenity; the priorothosenes; the priorothosenity; the orthothosenes; the option for orthothosenity; the diligence in the mastery of self-thosenization; the strategies for the preservation of a clean personal holothosene; the clearing away of thosenic rubbish; the rigorous self-discipline against mental *pecadillos*; the decision of not *entering into the wave* of sick xenothosenity; the calming of self-thosenization; the charging of thosenity in the *tho*; the productive use of thosenic *space-time*; the rectilinearizing of self-thosenity.

Factology: the option for self-deintrusion; the self-awareness about the benefits of de-intrusionness; the comprehension of losses from ephemeral pseudo-gains via self-corruption; the choice for paying the holosomatic prices for deintrusions; the end of the innocuous search for extraconsciential solutions; the facing of self-conscientiality; the act of taking self-responsibility for one's existential condition; the decision of not delegating the control of one's feelings; the positioning of readily nullifying external disturbances without giving in to corruption, laziness and the least effort; the praxis particular to self-deintrusion; the gescon ratifying the self-deintruding position; the identification of weaktraits in the roots of immature outbursts; the gradual reduction of the frequency, intensity and extent of self-intrusive outbreaks.

Parafactology: the self-experience of the prophylactic vibrational state (VS); the personal parapsychic and energetic signals; the exhaustive energetic labor; the act of moving energies without weakening until full symdeas; the unconditional exteriorization of benign energies acting in the disarming of intruders; the uninterrupted multidimensional self-surveillance.

III. Detailism

Principiology: the *principle of interassistanstial evolution*; the *cosmoethical principle of aiming for the best for everyone*; the *popular principle that when 1 does not want 2 will not fight*; the *principle of non-transferability of responsibilities for acts made*; the *principle of the inexistence of groupkarmic non-payment*; the *principle of not persisting on the identified mistake*; the *personal principle of taking maximum advantage of evolutionary time*.

Codiology: the self-deintrusion being a clause in the *code of personal Cosmoethics* (CPC).

Theoriology: the *theory and practice of parapsychic interassistanstiality*; the *theory and practice of personal penta*; the *theory of groupkarmic interprisons*.

Technology: the *bioenergetic techniques*; the *energetic capsulation technique*; the *thosenic block alteration techniques*; the *metaphorical of biting the tongue technique*; the *deep breathing technique*; the *analytical overiewing technique*; the *acting in the counterflow of intrusive ideations technique*; the *cosmoethical snobbery technique*.

Laboratoriology: the *conscientiological laboratory of the vibrational state*; the *conscientiological laboratory of Permanintfreeology*; the *conscientiological laboratory of Those-nology*; the *conscientiological laboratory of Cosmoethicology*.

Collegiology: the *Invisible College of Permanintfreeology*.

Effectology: the *effects of parapsychic extrapolations in the creation of references of intimate homeostasis*; the *repercussive effects of intimate non-conflictivity enhancing the atmosphere of conviviality*; the *effects of deintrusion in breaking the chain of en route accidents*; the *blocking effect of the preservation of multimillennial woes*.

Neosynapsology: the *formation of benign and deintruding neosynapses*.

Cycology: the *dexterity in the cycle symas-symdeas*; the *readiness in the cycle error-rectification-success*; the *definitive suspension of the revenge cycle*; the *clarity regarding the unproductiveness of the cycle think bad-evoke intruders-strengthen disaffection-feed pathology*.

Enumerology: the *self-positioning of extinguishing immaturity outbursts*; the *self-positioning of preserving a healthy psychosphere*; the *self-positioning of conserving balanced humour*; the *self-positioning of keeping prolific thoughts*; the *self-positioning of confirming cosmoethical self-intention*; the *self-positioning of cooperating with interconsciential peace*; the *self-positioning of exemplifying consciential health*.

Binomiology: the *binomial self-intrusion-hetero-intrusion*; the *refinement in the binomial self-criticism-heterocriticism*; the *disparagement of the binomial big ego-pride*; the *healthy conviviality through the binomial admiration-discordance*; the *intelligent theorice of the binomial attachment-detachment* leading to mature dealing with individual possessions and freedoms; the *fraternism in the binomial self-unforgiving-heteroforgiving*.

Interactiology: the *interaction self-intrusion-bad intention*; the *interaction self-deintrusion-empathic presential strength*; the *interaction orthocognition-orthobehaviour*.

Trinomiology: the *trinomial good intention-cosmoethical discernment-assistanstial praxis*.

Polynomiology: the *polynomial steady will-cosmoethical intention-efficient self-organization-evolutionary determination*; the *avoidance of the self-intruding polynomial perceptive distortion-paraperceptive distortion-cognitive distortion-mnemonic distortion*.

Antagonismology: the *antagonism well-being / malaise*.

Paradoxology: the *paradox of the breaking of intrusive bonds allowing interassistanstial rebonding between the same consciousnesses*; the *paradox of the option for evolutionary well-being comprising an ephemeral malaise in assistanstial symases*.

Legislatiology: the *law of the greatest effort*; the self-awareness regarding the *law of the return*.

Philology: *decidophilia*; *neophilia*; *energophilia*; *parapsychophilia*; *recinophilia*; *inter-assistantiophilia*; *evolutiophilia*.

Holothecology: the *volitiotheca*; the *energosomalthecha*; the *epicentrotheca*; the *intrusionfreetheca*.

Interdisciplinology: the *Volitiology*; the *Self-Deintrudiology*; the *Self-Intrusionfreeology*; the *Self-paraperceptiology*; the *Energosomatology*; the *Prioriology*; the *Decidology*; the *Holomaturology*; the *Conscientiometrology*; the *Conscientiotherapy*.

IV. Profilology

Castology: the *lucid conscin*; the *lucid human bait*; the *permanent deintruded being*; the *interassstantial being*; the *encyclopaedic conscin*; the *cosmoethical sceptical optimistic conscin*.

Masculinology / Femininology: the *self-decider*; the *intermissivist*; the *communicologist*; the *conscientiologist*; the *conscientiometrist*; the *conscientiotherapist*; the *conviviologist*; the *duoist*; the *duologist*; the *proexist*; the *proexologist*; the *lucid epicon*; the *evolutient*; the *exemplarist*; the *existential recycler*; the *existential inverter*; the *penta practitioner*; the *paraperceptiologist*; the *conscious projector*; the *systematist*; the *volunteer*; the *one who does work*; the *action man*; the *action woman*; the *deintrusiologis*.

Hominology: the *Homo sapiens decidophilicus*; the *Homo sapiens prioritarius*; the *Homo sapiens teaticus*; the *Homo sapiens energovibrator*; the *Homo sapiens tenepessista*; the *Homo sapiens desobsessus*; the *Homo sapiens desassediator*.

V. Argumentology

Exemplology: the *faltering* option for self-deintrusion = the *lucid conscin's* positioning, while still in the condition of pre-permanintfreeness regarding self-hygenizing actions; the *definitive* option for self-deintrusion = the *self-uncorrupt conscin's* positioning, when already solidified in the condition of self-permanintfreeness, through self-hygenizing actions.

Culturology: the *culture of prolific intellectuality*; the *culture of Cosmoethicology*; the *culture of megaeuphorization*.

Self-deceptiology. In the ambit of *Imagisticology*, here are in alphabetical order, at least 6 erroneous self-convictions about reality, capable of stopping proactive movement toward the attainment of self-deintrusions:

1. **Easy life:** the illusion of human life as being easy for oneself or as being easy for someone else. Admission of the universality of intraphysical difficulties as the base of the effort to soften and overcome the hardships of opening one's evolutionary pathways.

2. **Perfect conviviality:** the illusion of absolute interconsciential affinity generating relationships without any arguments. Admission of fraternal coexistence as a the daily construction as the base of the effort to contribute one's personal portion towards harmony in inter-relations.

3. **Possible heterocure:** the illusion of the existence of something or someone capable of totally solving personal problems. Admission of the priority of self-cure as the base of the effort towards self-remission of multiexistential ailments to implant holosomatic homeostasis.

4. **Spontaneous solution:** the illusion that remaining still, in the comfort of inertia, will result in everything righting itself. Admission of the work required for consciential success as the base of the effort to produce improvements in one's existential context.

5. **Suffering destiny:** the illusion of self-martyrdom as being a way to purge self-guilt. Admission of the uselessness of suffering as the base of the effort to recompose past mistakes in an interconsciential atmosphere optimized by contagious intimate joy.

6. **Vivifying emotion:** the illusion of emotional exacerbation as the way to feel alive. Admission of the superiority of anti-emotionalism as the base of the effort to balance emotions for a multidimensional, rational, affective, serene and hyper-alive experience.

Therapeuticology. Here are, as examples, in alphabetical order, 3 empowering investments of a conscin in deintruding actions, and self-tests that incentivize the option for self-deintrusion:

1. **Authentic self-cognition.** Self-knowledge based on sincere self-criticism enables one to foresee and inhibit subcerebral reactions and, with that, avoid consciential embarrassments and dramas. Facing an intrusive situation, ask yourself: are there intimate perturbations? What is the degree of self-control of the emotional reactivity? Is it possible to impartially *oversee* and discern? Is the best posture at that moment to act or to wait for a more favourable occasion?

2. **Prophylactic readiness.** Investment in holosomatic control based on uninterrupted self-conditioning enables identification of alterations in one's operating pattern and, with that, act to nullify sick interferences. In an intrusive situation, ask yourself: is this the intimate state that was chosen to live? Who is favoured? Are there any pseudo-gains in maintaining it? What is the best technique to be immediately applied until fully rebalancing the holosoma?

3. **Realistic thought.** Reasoning based on facts and parafacts enables one to identify fantastic speculations and, with that, deconstruct intimate irrationalities. In the face of a self-intrusive idea, ask yourself: Is this statement based on reality? Are there objective indications? Do they fit in evolutionary logic? What action can be taken to timely check the veracity of this idea?

VI. Conclusion

Referenciology. Through the criteria of *Mentalsomatology*, here are, for example, in alphabetical order, 10 entries from the *Encyclopaedia of Conscientiology*, and their respective specialities and central themes, that evidence a direct relationship with the option for self-deintrusion, and are indicated to expand the most exhaustive, detailist approach of interested researchers:

01. **Lucid epicon (Epicon lúcido):** Evolutiology; Homeostatic.
02. **Megalevel of self-awareness (Meganível da autoconsciência):** Imagisticology; Homeostatic.
03. **Option for correction (Opção pela correção):** Optionology; Homeostatic.
04. **Pre-permanintfreeness (Pré-desperticidade):** Self-permanintfreeology; Homeostatic.
05. **Permanintfree being (Ser desperto):** Permanintfreeology; Homeostatic.
06. **Parapsychic tare (Tara parapsíquica):** Interassistantiology; Homeostatic.
07. **Self-intrusion (Autassédio):** Parapathology; Nosographic.
08. **Self-deciding (Autodecisor):** Evolutiology; Homeostatic.
09. **Self-deintrudability (Autodesassessialidade):** Self-conscientiotherapy; Homeostatic.
10. **Self-fiction (Autoficção):** Self-intrudiology; Nosographic.

THE OPTION FOR SELF-DEINTRUSION IS THE MOST CORRECT, INTELLIGENT, LABORIOUS, COURAGEOUS, COSMO-ETHICAL, INTERASSISTANTIAL AND PRIORITY ALTERNATIVE TO BE AN EVOLUTIONARY CATALYSER FOR EVERYBODY.

Questionology. Reader, do you consider the conquest of self-permanintfreeness feasible in this human life? On a scale from 1 to 5, what is the level of your self-efforts to achieve this goal?

Specific Bibliography:

1. **Vieira, Waldo; *Homo sapiens reurbanisatus***; 1,584 p.; 479 chs.; 139 abbrevs.; 597 enus.; 413 loanwords; 102 films; 40 illus; 7 indices; 3 infographics; 102 synopses; 25 tabs.; glos. 241 terms; 7,665 refs.; alpha.; geo.; ono.; 29 x 21 x 7 cm; enc.; 3rd Ed.; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2004; pages 458 to 464 and 1,025 to 1,035.

2. **Idem; *700 Experimentos da Conscienciologia***; 1,058 p.; 700 chs.; 147 abbrevs.; 600 enus.; 8 indexes; 2 tabs.; 300 tests; gloss. terms; 5,116 refs.; alpha.; geo.; ono.; 28.5 x 21.5 x 7 cm; enc.; *Instituto Internacional de Projeciologia*; Rio de Janeiro, RJ; 1994; pages 403, 462 to 483, 626, 644 to 650, 659 to 666 and 734 to 748.

A. L.ⁱ

ⁱ *Option for Self-deintrusion (Opção pelo Desassédio)* is the verbet No. 2009 of the *Encyclopaedia of Conscientiology*, written by Adriana Lopes, presented on 31 July 2011. This English version was first published at the website of ENCYCLOSSAPIENS (<http://encyclossapiens.org/translatedentries/>). Permission for republication granted by EDITARES and ENCYCLOSSAPIENS.

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