



# International Journal of Conscientiology

## 2021

**III International Week of  
Conscientiology:**

**Evolutionary  
Planetary  
Interconnection**



## INTERNATIONAL JOURNAL OF CONSCIENTIOLOGY

[www.ijc.isicons.org](http://www.ijc.isicons.org)

### **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

### III INTERNATIONAL WEEK OF CONSCIENTIOLOGY: EVOLUTIONARY PLANETARY INTERCONNECTION

When the first idea about the creation of an international journal of conscientiology came to me, at the end of the II International Week of Conscientiology in Foz do Iguaçu in August 2019, I considered it extremely important yet still very far from our reality. I could never imagine that two years later we would be able to launch the first volume of the *International Journal of Conscientiology* (IJC), already with two numbers (issues). This could not have been possible without a variety of fundamental inputs from many consciousnesses who contributed with their inter-assistential intentionality, time and consciential energies, especially during these last 9 months of work. It has been an honour and an invaluable evolutionary opportunity to work together in a group of such motivated, well-qualified and experienced researchers of the editorial committee, volunteers from the *Interassistential Services for the Internationalization of Conscientiology* (ISIC) and the *Center for Higher Studies of Conscientiology* (CEAEC), authors, referees, reviewers, technical supporters and, of course, extraphysical helpers. Our gratitude to all of you for this important group accomplishment. Congratulations to all of us!

Through a partnership between ISIC and CEAEC, the IJC is an open-access, peer-reviewed scientific journal that publishes papers dealing with all specialties of conscientiology, a neoscience that studies consciousness in an integral, holosomatic, bioenergetic, multi-dimensional, 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. Further details can be found at <https://ijc.isicons.org>.

This second number of the first volume is dedicated to publishing contributions focused on *Evolutionary Planetary Interconnection*, the main theme of the third edition of the International Week of Conscientiology (IWC), held entirely online this time from 20 to 29 August 2021. The IWC is a biannual event organized by ISIC with the support from CEAEC, gathering, for 10 days, intermissivists and researchers from all parts of the planet to have and exchange experiences of and scientific results from conscientiological research. Contributions from the first IWC (2017), focusing on the Movement for the Internationalization of Conscientiology, have been published in the journal *Conscientia*, v. 21 (3) ([www.ceaec.org/index.php/conscientia/issue/view/79](http://www.ceaec.org/index.php/conscientia/issue/view/79)),

and the contributions from the second IWC (2019) have been published as a special Spanish edition of *Conscientia*, (<http://www.ceaec.org/index.php/conscientia/issue/view/87>), v. 23 (1).

In number 2 of volume 1 (2021) of the IJC, 10 papers, from 18 researchers, are organised as follows: the first paper, written by *Virginia Ruiz* and six other ISIC volunteers, contextualise the contributions and resources of ISIC for the internationalization of conscientiology; in the second paper, *Roberto Leimig* presents the research resources and structure available at the CEAEC; then, in the third paper, *Alexandre Zaslavsky* and *Luciana Ribeiro* propose a paraepistemological base and its paraecological application within the context of a planetary interparadigmology; in the fourth paper, *Jeffrey Lloyd* deals with the internationalization of conscientiology through alignment with the interassistential maximechanism; this is followed by a paper from *Lúisa Consciência* discussing the qualification of the intermissivist working in international conscientiological volunteering; next, *Anne-Catrin Vogt* and *Eduardo Vicenzi* share their valuable experiences on theories of international assistance in the context of reurbex; in the seventh paper, I propose a new Latin construct, AMICI (*Amicitia conscientiologica internationalis*), bringing reflections about the sense of interdimensional interconnections of friendship; the subsequent contribution, from *Magali Ornellas* and *Michiko Ferraioli*, presents details and main achievements of The Bridge Book Club project; and the issue ends up with two case studies, the first one from *Anibal Picanço Bentes*, bringing his experiences regarding the international dissemination of conscientiology, and, within the context of the Cathars, *Patrícia Takaki* reports a retrocognitive field self-research experiment with activation of mnemonic triggers.

I hope you enjoy and benefit greatly from these papers to advance your self-research and to interact with the authors; and I take this opportunity to invite you to share your results by submitting your contributions to the next volumes of the IJC.

Enjoy the read and share your thoughts with us!

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## THE ROLE OF ISIC IN THE INTERNATIONALIZATION OF CONSCIENTIOLOGY

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**ABSTRACT:** In this article, the authors present an overview of the structure and role of the pre-CI *Interassistential Services for the Internationalization of Conscientiology* (ISIC) since its creation in 2014. ISIC's activities comprise the following main areas of services: translation of conscientiological materials and books, organization of its own events, and simultaneous interpretation of courses and events. The number of delivered services in all these areas has consistently grown and, with the COVID-19 pandemic outbreak in the year 2020, ISIC faced additional and diversified demands for online activities from different CIs. This required a rapid adjustment and further qualification of its volunteers regarding the multilingual exchange of conscientiological knowledge among people living in distinct parts of the planet. The paper indicates potential trends for the qualification of ISIC's currently provided services and the challenge of providing other innovative ones in the short, medium and long term.

**Keywords:** Integration, Interconnection, Polyglotism, Universalism.

### INTRODUCTION

**Internationalization.** The pre-CI *Interassistential Services for the Internationalization of Conscientiology* (ISIC) was created to act as a means to assist the internationalization of conscientiology, its scientific specialties and the organizations dedicated to the research and teaching of these sciences.

**Role.** ISIC understands this broad area of conscientiological internationalization to include acting as a communication channel (inbound and outbound) for individuals around the world who are interested in learning about the leading-edge relative truths generated by conscientiology and its approximately 4,000 specialties (ICGE, 2020). It also involves support to organizations in the *International Cosmoethical Conscientiological Community* (ICCC) that are expanding their interassistential clarification task beyond Brazil.

**Objective.** This article is intended as an overview of ISIC's role in conscientiology, by presenting the main activities ISIC has developed from its origin in 2014 until now (base year 2020).

**Structure.** The article comprises four main sections: ISIC's Origin and Objectives; Main Services; Achievements and Prospective Projects; and Conclusions.

### ISIC'S ORIGIN AND OBJECTIVES

**Telepathy.** During a course called *Program for the Acceleration of Deperticity* (PROAD) in March 2014, Jeffrey Lloyd, a volunteer from New Zealand who lived

in Foz do Iguaçu from 2012 to 2019, had a telepathic perception with helpers about ISIC. In April, the idea was presented to Dr Waldo Vieira, the proposer of the consciential paradigm and of the neoscience conscientiology, and later to the *Union of the International Conscientiocentric Institutions* (UNICIN).

**Idea.** The idea was that ISIC would act as a mediator, a link and a hub in the process of internationalizing the ideas of conscientiology to minimize duplications and wherever possible to prevent the waste of efforts, assisting organizations and researchers, facilitating communication and supporting the endeavours to disseminate conscientiology in an integrated manner (Lloyd, 2018).

**Convergence.** A number of synchronicities were observed at the time of ISIC's creation including the arrival in 2014 to CEAEC of conscins already connected to the internationalization task, with experience in teaching conscientiology in different countries and continents. These individuals got together to become volunteers of ISIC.

**Claritask.** There is a trove of information still absent in languages other than Portuguese, and therefore these activities allow intermissivists spread throughout the world to catch up with the latest research and recover cons (units of lucidity) from their intermissive courses, joining in the maxiproexis as minipieces of the inter-assistential maximechanism.

**ISIC.** ISIC is a non-profit pre-conscientiocentric institution (pre-CI) founded in 2014 in Foz do Iguaçu, State of Parana, Brazil, run by volunteers, dedicated to the support and development of the materhosene of universalism through the internationalization of conscientiology.

**Mission.** Our mission is to establish high quality, mutually beneficial, evolutionarily productive interconnections between the organizations developing the sciences associated with projectiology and conscientiology in Brazil and intermissivists, researchers, authors and groups born or living around the world.

**Objectives.** The main objective of ISIC is to assist in any activities contributing to the internationalization of conscientiology, specifically:

- 1) To help reach the greatest number of intermissivists around the world to access conscientiology, overcoming barriers of language and culture.
- 2) To create bridges between the current well-established Cognopolis Foz, and prospective new Cognopolis' in Brazil and other areas of the world, enabling a constant multidirectional flow of information and knowledge.
- 3) To provide an overview of the different specialties of conscientiology for intermissivists encountering conscientiology for the first time.
- 4) To assist in the internationalization of institutions, pre-CIs, and invisible colleges, specifically, but not exclusively, in the Foz do Iguaçu Cognopolis.
- 5) To help establish other forthcoming Cognopolis' around the world.

**Equipin.** Our intraphysical team is currently composed of 13 members from and/or living in the following different countries: Australia, Austria, Brazil, Finland, Germany, New Zealand, Portugal, Romania, Spain, and USA, including Hawaii. We also count on the help of many friends from different countries and nationalities that contribute to the activities described in the section Main Services.

**Holothosene.** Our holothosene is based on putting universalism into practice: overcoming cultural, spatial, and language barriers; and openness (pioneering, inclusion, receptivity, neophilia, multilingualism, and a collaborative mindset) (Alexandre, 2021).

**Specialties.** Our main specialty is universalismology, focused on the internationalization of conscientiology through translation, multiculturalism, parasociology, paradiplomacy, polyglotism, and integration between groups.

**Strongtraits.** We consider that the strongtraits of the team are related to pioneering, multilingualism, consciential openness, adaptability, sustainability, inter-cooperation, communicability, cosmoethical abnegation, neophilia, megafraternity, multiculturalism, inter-connectivity, and a “big picture thinking” mentality.

**Activities.** ISIC's volunteers translate books, articles, courses, and promotion materials, and provide simultaneous interpretation services for a range of different courses, activities and events. In addition, we produce a range of different activities focusing on writing, reading, researching and explaining the ideas of conscientiology through collaboration with volunteers from different CI's. ISIC also develops courses, videos, and supports and promotes international meetings and events, creating a conscientiological evolutionary worldwide network, accessible to non-Portuguese speakers. Currently, our working languages have been Portuguese, English and Spanish, but the idea is to expand to other languages, according to the potentials of new volunteers joining our team.

## MAIN SERVICES

### 1. Translation of Books

**Translation.** Conscientiographical translation is the process of interidiomatic linguistic transposition of conscientiological texts, performed by the translator conscin, in a lucid, cosmoethical, interassistential, and claritaskal manner, rendering them understandable to those who are unfamiliar with the original written language (Decker, 2018). One demonstration of ISIC's universalistic essence is the activity of *translating books*, a pillar-activity in ISIC's portfolio which aims to reach intermissivists internationally, with all its reurbanological implications.

**Process.** In fact, the release of books internationally follows this sequence of logical steps to guarantee the quality of the material delivered internationally, in English and other languages: *translation, first revision, second revision, book layout and final revision* (proofreading).

**Advances.** Concerning *translation technologies* (the branch of translation studies dedicated to the technical study and application of computer science to translation), new technologies, mainly advances in cloud computing, have made it possible to perform translations at an unprecedented speed, allowing on-demand tasks and procedures to flow at a nimble pace.

**Service.** Through online translation software workshops, ISIC has also been contributing with other

CI's to not only provide translation services, but also to qualify them so they can become more and more autonomous regarding translation processes.

**Algorithm.** Based on a 5 E's algorithm model (Beck et al., 2001), such qualification could follow this logical order: **Example** (cosmoethical motivation); **Exchange** (of translated ideas); **Enable** (training, qualifying of interested parties in the translation tools); **Empower** (effective production of translated material with more and more autonomy); **Engage** (fine-tuning of the volunteers regarding workflows and other assistential demands).

**Privilege.** Upon translating conscientiology content, beyond obvious claritaskal benefits (interaction and integration with the extraphysical team, self-clarification, self-research aspects, etc.), the translator/interpreter attains a position of *privilege*, given the facts that their work results in an *instant pay off* based on the leading-edge relative truths received and *exponential contribution* through making them available to a much wider audience. Such facts contribute to the translator's sense of responsibility when committing to the translation work.

**Partnership.** A few volunteers of ISIC are also volunteering for the *International Council of Neologistics* (ICNEO), a UNICIN Council, having co-authored *The English-Portuguese Glossary of Essential Conscientiology Terms*, published in November 2018. They are currently also organizing ICNEO's *The English Language Thesaurus of Conscientiology Terms* (ELTHECT).

**Publishing.** Our key partner in publishing translated books is the *International Association Editares* (EDITARES), the ICCC official publishing agency and a formal partner of ISIC since mid-2015. Until being published, whether in e-book or hard copy format, ISIC deals with translations, first and second revisions and proofreading.

**Miscellaneous.** It is also worth mentioning ISIC's contribution to translation activities of various materials for the ICCC – different CI's journals (abstracts), websites, newsletters, the Integrated Action courses, video subtitles, scientific papers, internal and functional translations, among others.

**Gratitude.** Considering the aforementioned, a feeling of gratitude is extended for all the intra and extraphysical support received in all areas of work, especially during the impactful year of 2020, which showed that *inclusiveness*, through online activities, is not a utopian or abstract concept. It is a demonstrable necessity to be implemented for internationalization to occur.

## 2. Activities and Events

**Activities.** ISIC hosts a series of activities, known as the Bridge Projects, which includes *The Bridge Cultures*, *The Bridge Writers*, *The Bridge Book Club*, *The Bridge Researchers*, and *The Bridge Talks*, as well as a biennial event: *International Week of Conscientiology*, held at Cognopolis in Foz do Iguaçu, in the State of Parana, Brazil until now.

**Objective.** The objective of these activities and events is to reach new intermissivists outside of Brazil, mainly those who do not speak Portuguese. Most of the activities have occurred in English, being the most universally accessible language around the planet, and a number of activities are occurring in Spanish as well, a key language for Latin America.

**Target Audience.** We observed two main groups that we can immediately assist. The first group has been engaged with the ideas of conscientiology for a number of years, but are spread throughout the world, often without a current connection via volunteering, the sciences and the latest research in its various specialties. The other group includes individuals who are encountering conscientiology for the first time.

**The Bridge Projects.** In terms of *The Bridge* projects, the purpose is to provide regular, free activities to help maintain intermissivists actively connected to the ideas of conscientiology, catering to all levels of knowledge. Here are the five current Bridge projects in alphabetical order (Base year 2020):

1. **The Bridge Book Club.** A series of debates facilitated by teachers and researchers specialized in the book being discussed. The aim of the Book Club is to connect consciousnesses worldwide in the study and discussion of conscientiology books. In its first year, the book under analysis was Dr Waldo Vieira's treatise, *700 Conscientiology Experiments*, translated by Jeffrey Lloyd (Vieira, 2016). This monthly activity was launched in December 2019.

2. **The Bridge Cultures.** A series of informative lectures about different cultures around the world, based on the consencial paradigm, and specifically related to the specialty of holokarmology. Researchers present a specific country and culture familiar to them, as a result of being born there or having lived there for an extended period of time. This activity was launched in 2019 and is held every two months.

3. **The Bridge Researchers.** A series of informative lectures created to bring together researchers of conscientiology from all over the world and to facilitate an exchange of knowledge and interassistential multi-

dimensional experiences. The initial project and concept ran from 2016 until 2018. It was reactivated in 2020 and is held on a monthly basis.

**4. The Bridge Talks.** A series of informative talks on a conscientiology specialty given by volunteers connected to the CI specialized in that area of study with the aim to provide a brief summary of the research and science. They also provide a starting point for people to deepen their research. This activity happens monthly and started in August 2020.

**5. The Bridge Writers.** A series of Master Classes featuring published authors from conscientiology, who offer their experience and important tips on writing a conscientiology book. This activity was launched in 2020 and occurs every two months.

**International Week.** The *International Week of Conscientiology* event was the first initiative to bring together most CIs in Foz do Iguaçu to offer courses and activities in English. And soon, the first Spanish International Week might be a reality. The aim of the *International Week of Conscientiology* is to provide a 10-day immersion in leading edge activities at Cognopolis, Foz do Iguaçu, Brazil, and to connect consciousnesses from all over the world. First occurring in 2017, we are now in the *III International Week*, running from 20 to 29 August 2021. It is worth mentioning the participation of most of the existing CIs in the *International Week*, bringing their expertise regarding a number of different specialties of conscientiology. ISIC also organizes field courses as part of the event in cooperation with the partner CIs involved.

**Benefits.** All these activities provide opportunities for people to interact with each other in an open and welcoming environment. In some cases, it can be the first time that intermissivists are connecting with the ideas of conscientiology and the holothosene of their intermissive course. And in many cases, they give support to intermissivists engaged in an international existential program (proexis), which has the aim of connecting, integrating, mediating, and interacting with other conscins or groups from different cultures, ethnicities, nationalities or nations anywhere on the planet, thus constituting an assistantial target audience within the group maxiproexis context (Ruiz, 2019).

**Intrapysical team.** All ISIC activities have at least two volunteers working together on the planning, organization, and delivery of events with the involved partners. This approach fosters the development of epicentrism of volunteers and the improvement of their interassistential capacity.

**Technology.** ISIC has been using virtual technology to connect people around the world since its formation. There is also the option for people to physically participate in Foz do Iguaçu. In 2020, even with the outbreak of the pandemic, all the activities remained available and went fully online. This is also the case with the *III International Week of Conscientiology* in 2021. This year's format was adapted to the existing realities, and we are holding the entire event online, enabling a greater number of people abroad to participate.

### 3. Simultaneous Interpretation

**Definition.** The European Commission defines simultaneous interpretation as “a mode of interpreting in which the speaker makes a speech, and the interpreter reformulates the speech into a language the audience understands at the same time (or simultaneously)” (Simultaneous Interpreting, 2018). According to the *Encyclopaedia of Conscientiology*, simultaneous interpretation is defined as the technical translation done orally and immediately, from the source language to the target language, during presentations, classes, lectures, conferences, and debates with the help of audio and, in some cases, video equipment (Mendonça, 2013).

**Relevance.** Simultaneous interpretation is an important service regarding the internationalization of conscientiology and connecting to international intermissivists, as it allows non-Portuguese speakers to have access to conscientiological events and activities.

**Origins.** Due to the COVID-19 pandemic, an Integrated Action Committee was created in March 2020 in Foz do Iguaçu, Brazil, originally catering to Portuguese speakers. One week after the first course started, the Committee requested ISIC to come up with a solution to help reach international intermissivists, and consequently we proposed the implementation of simultaneous interpretation services.

**Platform.** Thanks to modern video communication technologies, we are now able to connect people from all over the world via a platform capable of handling interpretation (Zoom webinar). To perform this service, the team uses different resources such as reliable computers, microphones, and high-speed internet.

**Phases.** Besides the simultaneous interpretation itself, ISIC's work comprises of two phases: the first one consists of translating and revising materials and slides into the target languages, which are then sent to participants; and the second phase, is when the interpreting team performs the actual interpretation, aided by prior study of the course materials to better connect with the ideas and holothosene of the course.



**Team.** The work includes volunteers from different CIs, countries of residence, and nationalities, with the majority being part of ISIC. During a course, we always have two interpreters per language, who swap every 30 or 40 minutes, and for some events, we have on duty interpreters as backups. The interpretation group is part of a larger team that coordinates and promotes the courses and activities, generally in Portuguese, for different CI's.

**Functions.** Each member of the translation team has specific functions as translators, revisers, interpreters, coordinators, support personnel (IT and general coordination of translators) and those engaged in video recording. The different activities performed include the translation and revision of social media material, course material, and support material such as surveys and questionnaires. In addition, there is the creation of translation schedules and the training and qualification of interpreters.

**Qualification.** ISIC provides continuous training for the qualification of both new and experienced volunteers from CIs interested in building up autonomous capabilities in the area of simultaneous interpretation.

**Preparation.** Interpretation requires a holothosene of preparation and organization, regarding different aspects of the process. For example, so the team has enough time to produce good quality material, instructors have to provide the final version of their presentation or other course materials at least four days in advance of a three-hour course. It is also recommended that the team of interpreters be ready at least one hour prior to the beginning of the course, to enter the online platform and do a sound check, a technical setup and IT configurations, as well as connect with the intra and extraphysical teams.

**Physical resources.** The interpreting teams depend on the effective functioning of different technological resources such as reliable computers, microphones, and high-speed internet.

**Optimizations.** There are also procedures to optimize the work such as punctuality, interassistential availability, connection with the instructor's extra-physical team, the *basic mobilization of energies* (BME) and/or the *vibrational state* (VS). In addition, interpreters should be in an isolated and quiet place, mute their cell phones, in order to not be interrupted, and have water and a pen and paper nearby to write down notes while performing the task.

**Prerequisite.** To be a qualified interpreter, besides having a comprehensive array of linguistic skills, for instance, mastery and fluency in different languages, ideally, interpreters should have a good understanding

of the concepts of conscientiological neologisms, and preferably be active volunteers in a CI, conscientiological instructors, and penta practitioners. These requisites are essential to help achieve a level of parasafety for the volunteer.

**Physiology.** Performing simultaneous interpretation requires not only bilingualism or polyglotism, but also a combination of sensory, motor, and cognitive skills, operating simultaneously. Some of the brain areas that make interpretation possible are the Broca area (language production and working memory), neighbouring regions (controlling language production and understanding) and the *caudate nuclei* (coordinate the intentionality of an action, its goal-directedness). The reason computers are not able to translate is because humans think about meaning and intent, but a machine is not able to identify what the message is and thus translate it (Watts, 2014).

**Paraphysiology.** Interpreters can perceive complex connections between their brain and parabrains while performing interpretation, such as an expansion of the mentalsoma, feeling one's lucidity increasing and qualifying the cognition by accessing their cerebral dictionaries.

**Paraphenomena.** One important aspect is to map the energetic and parapsychic signals during each stage of the simultaneous interpretation. As we perform conscientiological simultaneous interpretation, we can identify, for example, signals indicating the conscious bait of needy or sick consciences during the translation/interpretation.

In addition, *altered states of consciousness* (ASC) induced by the constant flow of translation thosenes can be experienced, as well as inspirations about the most precise and appropriate word in a specific situation of conscientiological simultaneous interpretation sponsored by function-specific helpers.

**Chakras.** Considering what Vieira (2002) refers to in the treatise *Projectiology*, it is possible that the main chakras involved in this process are the upper chakras. Particularly the laryngochakra, helping to express the content and potentializing the voice; the frontochakra, helping to focus and pay attention; and the coronochakra, helping in the overall translation process and by means of interconnecting with the different actors.

**Coupling.** Simultaneous translation involves a complex coupling process, because there are many connections established between the different equipins (intrapysical teams) and equipexes (extraphysical teams), creating a very specific energetic field. For example, in a common course, the instructor is usually connected with the equipin, equipex, and couples with the

participants. Thus, it can be considered that the interpreter acts as a mediator continuously connecting with the main instructor, the participants, the equipin and equipex.

#### 4. Other Services

**Website.** In 2020, ISIC updated its website (www.isicons.org), which includes much of the material from the previous website, e.g., a specific area for penta<sup>1</sup> requests, as well as new pages for the various *The Bridge* projects. A new addition worth noting is the comprehensive calendar of current and future international activities in different languages.

#### ACHIEVEMENTS

**Numbers.** Below we present an overview about our accomplishments regarding books translated, activities and events conducted in English and other languages, and activities performed with simultaneous interpretation.

**Books.** Table 1 displays the number of books already published, as well as those in progress.

**Events.** Table 2 displays information about all *The Bridge* projects performed by ISIC since their beginning.

**Table 1. Translated published and ongoing book translations by ISIC (Base year 2020).**

Language/ number of books	English	Spanish	German	Romanian	Italian	French	Japanese
Published	16	3	1	-	-	-	-
Ongoing translation	38	23	16	6	2	4	1

**Table 2. Overall information about The Bridge projects organized by ISIC (Base year 2020).**

Project / details	The Bridge Research (I)	The Bridge Cultures	The Bridge Book Club	The Bridge Writers	The Bridge Researchers (II)	The Bridge Talks
ISIC Partners	CEAEC - Reaprendentia	CEAEC	-	CEAEC - UNIESCON	CEAEC	CEAEC - different CIs
Launch-finish date	Aug 2016-Dec 2018	Feb 2019-present	Dec 2019-present	Feb 2020-present	Aug 2020-present	Aug 2020-present
Number of editions	21	15	13	5	5	9
Number of presenters	24	17	26	5	5	10
Views on YouTube*	1,585	1,068	607	552	621	962
Average views per edition	75	71	55	92	124	107

\*Base Date 31.12.2020.

**Interpretation.** During 2020, ISIC established successful new partnerships with several CIs, providing, for the first time, translation and simultaneous interpretations (English and Spanish) of important events.

Examples of these partnerships include the courses *Foundations of Evolutiology* (CEAEC), *Holokarma of Nations* (JURISCONS), *Penta Forum* (Tenepes CI), *CIPRO* (IIPC), and particularly the series of courses from

<sup>1</sup> Penta refers to the *Personal Energetic Task*, which is an individual, assistential transmission of energy programmed for a certain hour in the day of the individual, directed by one or more non-physical helpers.

the *Integrated Action* (a supra-institutional activity), as shown in table 3.

In addition, we offered translation and interpretation support for mini courses (CONSECUTIVUS).

**Table 3. Overall information about the simultaneous interpretations provided by ISIC for the Integrated Action courses (Base year 2020).**

Parameter	Information / quantity
Launch date/frequency	March 2020/weekly
Events (courses)	36
Languages	English and Spanish (36); German (1)
Participants from Brazil	5,111
Participants outside Brazil*	618
Countries represented**	21
Video recorded	English and Spanish (36)

\* Including Portuguese-speaking participants that attended the original course in Portuguese.

\*\* Argentina, Australia, Brazil, Canada, Denmark, England, Finland, France, Georgia, Germany, Italy, Mexico, Paraguay, Portugal, Romania, Slovenia, South Africa, Spain, Sweden, Switzerland, and the USA (including Puerto Rico).

## PROSPECTIVE PROJECTS / CONCLUSIONS

**Expansion.** We are currently in the process of further expanding our services in the areas of translation of books, articles, courses and other materials, and the simultaneous interpretation of courses. We are also involved in the development of new courses and the production of articles and other gescons related to our materthosene.

**Maxiproexis.** ISIC is leading efforts to continue the internationalization of conscientiology and calls out to all intermissivists around the world to take part in this maxiproexological interassistential endeavour.

**Volunteering.** Our team comprises people from different countries and cultures and is growing and increasingly becoming better qualified to perform our mission. Even though ISIC is based in Foz do Iguaçu, Brazil, we welcome new volunteers from different countries and continents to join us and expand the materthosene of universalism together.

**Gesconography.** The process of international conscientiological writing, particularly when using a different language from our native language, helps greatly because, apart from being a high level interassistential clarification task (claritask), it fixes and documents the process, and therefore, will serve as a time capsule for all consciousnesses involved (authors, reviewers, editors, readers, etc.). This favours lucid multiexistential self and group relays, and at the same time deals effectively with a multidimensional mentalsomatic group recomposition. Participating in

translations and interpretations can be the beginning of international gesconographical foundations.

**Self-sufficiency.** One of ISIC's long-term goals is to strive towards greater self-sufficiency with regards to multidimensional, leading edge knowledge. Currently, this involves supporting different CIs in Cognopolis in their efforts to internationalize, becoming increasingly autonomous, and reaching new intermissivists. Through the various services provided, such as translation, interpretation, educational activities, events, and others, ISIC seeks to pave the way for an eventual levelling and equalizing of knowledge, where each consciousness, no matter where they are in the world, can easily access conscientiological information in their own language.

**Universalism.** ISIC constitutes an example of theoretical universalism. Each and every member of the team exhibits aspects of the main characteristics of a universalistic profile (Alexandre, 2021) and our relationships and positioning reflect our intention to work in a healthy, cosmoethical, interassistential, and megafraternal manner, not just as evolutionary companions open to the reality and parareality of the cosmos, but also as minipieces of the parareurbanological interassistential maximechanism.

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## WELCOME TO CEAEC!

ROBERTO LEIMIG

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**ABSTRACT:** The *campus* of the *Center for Higher Studies of Conscientiology* (CEAEC) is an optimized environment for self-research and the foundation of the neoscience of conscientiology. Located next to the Iguassu National Park, one of the largest preservation areas of Subtropical Forest, a variation of the Brazilian Atlantic Forest, and has a complete structure to meet the investigative demands of human consciousnesses and their evolution. Its structure includes a network of self-research laboratories, a debate arena (*Tertuliarium*), an extensive lexicological, encyclopaedic, hemeronymic and bibliographic collection (Holocycle and Holotheca), among other resources, including accommodation, housing, a restaurant, cafeteria and bookstore. The *campus* is always open, virtually or in person, to attend to the needs of deepening the self-research of consciousness, and the invitation for a cultural visit for research, study and learning is constant. So, it is worth checking out and trying all the deep self-research resources available at CEAEC.

**Keywords:** Conscientiological *campus*, Self-research resources, Bioenergetic Spa.

### PRESENTATION

**Campus.** The *campus* of the *Center for Higher Studies in Conscientiology* (CEAEC) is the optimized environment for research and the foundation of the neoscience of conscientiology. The environment is diverse and has a complete structure to meet the investigative demands of human consciousness and its evolution. This structure includes a network of self-research laboratories, a debate arena, an extensive lexicological, encyclopaedic, hemeronymic and bibliographic collection, among others, in addition, it has also accommodation, housing, a restaurant, cafeteria and bookstore.

**Nature.** The *campus'* Nature is typically of forest origin, adapted to constant environmental variations, due to its subtropical origin. An environment that was once transformed from a forest to a pasture field for subsistence livestock farming, has been reforested and transformed into a space suitable for the most advanced self-research methodologies. The *campus* today has, woods, boulevards, orchards and extensive lawns intermingle with the buildings and houses, configuring a convivial environment for students, researchers and visitors (Leimig, 2010).

**Worldview.** In addition to the natural richness of the *campus'* environments, gardens and idyllic spots have

been created to expand human relations with Nature and its biodiversity. The interaction with and investigation of Nature represent an ancient method applied to the evolution of consciousness, and includes organic, energetic, rational and parapsychic development. All of this seeks to be fully experienced in the multidimensional research carried out on the *campus*.

**Observation.** The first invitation we make to researchers interested in deepening knowledge of conscientiology is to visit the CEAEC *campus* in order to obtain an overview of the resources available for leading edge self-research. Thus, the objective of this article seeks to present the structure, resources and importance of the CEAEC *campus* as a result of conscientiological volunteer work which became available to all interested in deepening research of self-awareness in optimized conditions.

### FOUNDATIONS OF SELF-KNOWLEDGE

**Focus.** Conscientiology is the science dedicated to the integral analysis of the object of study of consciousness, ego, essence, soul or spirit, present in the different possible dimensions of existence. This new science has three pillars: holosomatics, the study of bodies of manifestation of consciousness; multidimensional nature, the character of multiple existential dimensions; and

multiexistential nature, the condition of multiple lives, existences in physical bodies based on extraphysical bodies.

**Neoscience.** Conscientiology as a new science, under a new research paradigm, aims to deepen the knowledge and investigation methods of the self, and requires the researcher to make a serious personal investment in experiments to self-verify the scientific principles, concepts and foundations applied to themselves, that is, methodology focused on understanding the consciousness themselves.

**Methodology.** Currently, there are several techniques, procedures and methods capable of demonstrating and proving the importance of knowledge and experimental mastery of bioenergies, thoughts and feelings that we express or receive influences in our daily lives, and which we detect through various forms of sensory or extrasensory perceptions. However, the ideal is for the interested person to organize themselves to carry out a series of experiments in an optimized location in a self-research *campus*, as is the case of CEAEC.

**Resources.** CEAEC provides several resources for individual and group experiments based on conscientiology, among which we highlight the self-research laboratories, where the researcher has several themes for deepening their way of being and manifesting. Parapsychic dynamics, which consist of group experiments where a person is able to test the various types of extrasensory perceptions that occur both in oneself and as manifested by other researchers. It also has extensive collections of books and numerous artifacts of knowledge available in the Holotheca and Holocycle and aiming to test your cognitive abilities, among many other resources.

**Self-experiments.** On a daily basis, conscientiology has techniques and methods for researchers to carry out experiments at home or in Nature, through which the researcher will be able to prove to themselves the reality of the multiple dimensions that are part of our lucid life, and in this way no longer remain limited only to the reality of the physical world and everyday ordinary brain perceptions.

**Proofs.** In fact, conscientiology is a science capable of entering a theme that throughout human history has always been restricted to approaches from religions, philosophies and mythologies. The methodology presented by conscientiology is the only way so far that ensures rationality and the possibility of self-proving a series of phenomena natural to human beings. Phenomena that have always occurred in different human cultures throughout our history but have never had

a suitable experimental treatment, so here is the invitation to learn about methods, principles and foundations of conscientiology.

## THE CAMPUS ENVIRONMENT

**Forest.** The CEAEC *campus* is located next to the Iguassu National Park, one of the largest preservation areas of Subtropical Forest, a variation of the Atlantic Forest, existing in Paraná, Brazil. Over this environment is an important interassistential extraphysical community, directly related to the CEAEC *campus* and Cognópolis, called Interludium. The main forest existing in the Iguassu National Park is of the type called Seasonal Semideciduous Forest, the same type existing in the *campus* environment and a rich source of immanent energies. This forest is defined by the occurrence of two climatic seasons, one rainy and the other dry. Seasonality influences the physiology of plants by defining two groups of species: deciduous, which lose their leaves, and evergreen, which are always green. This manifestation of the *campus* trees represents an adaptation to a lack of water and the drop in winter temperature.

**Borders.** Foz do Iguaçu is well known for the presence of the triborder that exists between Brazil, Paraguay and Argentina. However, the climatic transition and the meeting of ecological frontiers also stand out. Changing climate ranges results in extremely fluctuating environmental conditions, especially in terms of temperature, humidity, winds and species occupation. In addition to the climatic boundary, the region has distinct habitat boundaries, for example, between the Paraná and Iguaçu rivers; within the Iguaçu River itself, above and below the falls; and within the Paraná River, above and below the Itaipu Dam. It also presents the evolutionary ecological frontier marked by the transition from the Cerrado biome (past) to the formation of the Atlantic Forest (present). These varying conditions demand extreme adaptive vigour of everyone from an eco-physiological point of view.

**Bioenergy diversity.** The variability of environmental conditions provides the most evident manifestation of the different types of bioenergy, bioenergetic diversity: Phytoenergy, Hydroenergy, Geoenergy, Aeroenergy, Zooenergy and Cosmoenergy, in addition to consensual energies (Vieira, 1994). Living with this abundance of energies favours the enrichment of paraperceptions, helps the development of energosomatic flexibility and the qualification of a conscin's interconsensual relations.

**Location.** CEAEC is located at longitude 54°31'30" west, latitude 25°33'20" south, and at 190m of altitude, in the State of Paraná, BR, specifically in the Western Mesoregion of the State, where there is the Microregion

of Foz do Iguaçu, containing 11 municipalities bordering the Iguaçu National Park and/or the Lake of Itaipu: Céu Azul, Foz do Iguaçu, Itaipulândia, Matelândia, Medianeira, Missal, Ramilândia, Santa Terezinha de Itaipu, São Miguel do Iguaçu, Serranópolis do Iguaçu and Vera Cross of the West.

**Geology.** The region of Foz do Iguaçu is known in Geology as belonging to the 3rd plateau, an area where the largest volcanic spill in the history of the Earth occurred around 120 m.y.a. (million years ago). This region has deep and ancient soils (latosols), called “terra roxa”, very favourable for farming. Soil colour is related to the presence of iron and its fine constitution to the breakdown and wear of the basaltic rock, in this case, the matrix rock that forms the clay.

**Climate.** The regional climate is characterized as humid subtropical, without long periods of drought. Rains occur throughout the year, except in short periods of drought (summer), commonly associated with the occurrence of the ENSO phenomenon (*El Niño* – Southern Oscillation).

**Historic.** Due to its latitudinal position, the Tropic of Capricorn, the State of Paraná allows a clear observation of the effects of climate transition, resulting in the subtropical climate classification. In line with the history of deforestation, mainly due to agriculture, the condition of regional climate variation is even more accentuated.

**Physiography.** The predominant forms of relief in the region of the municipality of Foz do Iguaçu are smooth and flat, as in most of the State of Paraná, this favours agricultural and cattle raising practices. The past of the *campus* environment is marked by extensive breeding of cattle and horses.

**Wind.** Wind currents are frequent in the region and are mainly influenced by landforms. Extreme variations are recorded from 0 to 100 km/h, but in general it is common to have winds from 25 to 90 km/h, with the predominant direction east-southeast.

**Temperature.** The annual average oscillates around 22° C, the minimum recorded in the city of Foz is around -1.5° C, and the maximum, 40° C. On the CEAEC *campus* temperature extremes have been registered of -3° C and 48° C.

**Moisture.** The relative humidity of the air also presents extreme variations, reaching a minimum of around 15% and a maximum at 98%, with the average around 70%.

## BIOENERGETIC SPA

**Spa.** The CEAEC *campus* is also known as a Bioenergetic Spa, an intraphysical site with its own,

specific holothosene, with a high power of action of positive Geoenergies and, consequently, predisposing the healthy use of consciential energies and the open use of mentalsomatic attributes, being, in principle, cosmoethical and evolutionary as the presence of consciexes, researchers, assistants and assisted (Vieira, 2002). In addition to Geoenergies, another 6 types of immanent energy stand out, namely Aeroenergy, Hydroenergy, Phytoenergy, Cosmoenergy, Electric Energy and also Zooenergy and Consciential Energy.

**Visit.** When the researcher or visitor arrives at the CEAEC *campus*, they are received by a particular Nature. The shadow of the Ingas and Magnolias is the first instance of personalized welcoming. Flowering rows of Cosmos and Roses show visitors the way to Geniuses of Humanity Alley. The winding path of the Alley is decorated with Gold-Pings and shaded by Dutch Cypresses, leading the researcher to the conceptacle of logic and discernment, the Holotheca and the Holocycle.

**Teachings.** This simple path can lead the visitor to fruitful reflections on how much the nature of the bioenergetic spa teaches us. For example, consider the fact that an idea inspired the shape, or outline, for the construction of the Geniuses of Humanity Alley, and evolved into actions until it reached the completion of the protective work. Now, in the opposite sense, the concreteness existing in the work, manifested in the pillars of the Alley, in the plants and birds that inhabit it, inspires the construction of new ideas. The observation of the diversity of shapes, asymmetries, brightness and contrasts enriches the sensory vision, establishing a launching pad for the cosmovision to be obtained in the imminent immersion in the repository of knowledge artifacts (Holotheca) or in the mentalsomatics office (Holocycle).

**Genius.** In summary, the creativity that inspired the outline of the Alley now continues from the concreteness of the work built, as a source of new ideas and inspiration. The ability to take advantage of and reflect on the objectives of the works carried out by the various genius personalities of the Alley, spread around the *campus*, from the changes in the habits of thought and in the way of feeling anchored in the conventional trajectory, leads to awareness of the expansion of their personal approaches and worldview.

**Inversion.** For many centuries we have been used to exploring and enjoying external, extraconsciential Nature, transforming its resources into consumer goods and objects, and even, often, into ostentations of power. For many centuries, in the same way, we have relegated the resources of the internal, intraconsciential Nature, the

true source of power. In this current evolutionary moment, it is important to consider the inversion of values so that we can reach the unity of Nature, the integration of intra and extraconsciential realities, as a healthy result of our own lucidity. So, we are at this evolutive moment, and the *campus* is the right place to build awareness of this fact.

**Evolution.** In this inverse path, the bioenergetic spa represents the gradual construction of a new environment of conviviality and achievements, inspired by the extraphysical community Interludium and realized by the strength of cosmoethical volunteer work. This inverse sense, in relation to the conventional priorities of human society, is the example that we can offer for the reconstruction, re-education and conquest of an authentically fraternal society (Vieira, 2018).

### CEAEC RESEARCH RESOURCES

**Structure.** The CEAEC *campus* was created with the main objective of strengthening the entire experimental area of conscientiology. In its planning, the strengthening of the experience of the principles and foundations of this neoscience were, and are being, implemented from different experimental resources, conceived by the volunteer work of researchers throughout the *campus'* history (Barbaresco, 2018). Below, we present 12 resources and methodological tools of conscientiology, already structured and tested, available on the CEAEC *campus*, listed in alphabetical order, to carry out conscious self-experiments:

1. **Acoplamentarium.** Group laboratory for research on parapsychism with the main objective of testing clairvoyance of multiple dimensions of consciential manifestation.

2. **Alley of the Geniuses of Humanity.** Is the path that interconnects several research structures at the CEAEC *campus*, such as Laboratories, Holocycle, Holotheca, Tertuliarium, Village, Auditorium, Cognitarium, among other areas, which is decorated with a gallery of busts of great historical personalities of humanity, in order to promote reflection and confrontation between the researcher and such biographies.

3. **Conviviarium.** Space for socializing, interaction, exchange of ideas and experiences among volunteers and researchers, consisting of a Cafe area, bookstore, restaurant and other reception spaces to sit down and talk.

4. **Courses.** Regular courses, free of charge or paid, of short or long duration, for initial presentation or deepening, in the most diverse specialties of con-

scientiology, as well as in partnership with other research institutions.

5. **Holocycle.** It is a space dedicated to conscientiology research, optimized for writing and consulting the extensive collections, such as Lexicotheca, a collection of dictionaries; Hemerotheca, a collection of newspaper and magazine clippings, as well as Encyclotheca, a collection of encyclopaedias, including the *Encyclopaedia of Conscientiology*.

6. **Holotheca.** Is a cultural environment for the research and exhibition of artifacts of knowledge, such as books, textbooks, films, stamps, coins, shells, photos, records of personalities and inventions that stood out over time (Leimig, 2008). It is where the largest collection of conscientiology can be found, and soon (base year 2021) will have part destined for exhibitions at the Cultural Holotheca Megacenter, to be built near CEAEC.

7. **Individual Laboratories.** There are 17 individual laboratories designed for self-research experiments corresponding to 17 distinct conscientiology specialties that can be deepened through technically elaborated self-experiments and we plan to be carried out in the laboratory space (Leimig, 2001).

8. **Nature.** The *campus'* Nature presents itself with richness and diversity of physical life forms, whether through rivers, streams, small waterways, springs, woods and forest formations, and also extraphysical spots, like the existing geochakras. All these environments are interconnected with trails through which visitors and researchers can test bioenergies, from Geo to Cosmo-energy.

4. **Parapsychic Dynamics.** There are 21 groups of regular activities always held at the same time and place, weekly, with the objective of developing the parapsychism and bioenergetic abilities of researchers, strengthening the relationship between the intra- and extraphysical conscientiology research teams.

10. **Peace Square.** Optimized environment for the reflection on the importance of intra and extraconsciential peace, in different cultures and among different peoples of the planet. The square has a megalith, a granitic rock fragment, centred on one of the most important geochakras on the *campus*.

11. **Tertuliarium.** Is the first "debatodrome" on the planet, designed and built especially for the realization of Conscientiological Tertulias, and currently offering a total of 4 other activities promoting studies, deepening lucid, open and democratic questions regarding the leading-edge relative truths (verpons) of conscientiology (Visintin & Leimig, 2012).



12. **Wind Rose.** Located close to the Peace Square, indicating the cardinal points from the location of the CEAEC, helping a person reflect on the directions of their own consciential compass to guide their personal achievements.

**Participation.** The CEAEC *campus* is open to all those interested in deepening conscientiology, and the researcher will be able to schedule with the institution a plan to take advantage of all these available resources. It is suggested that each interested person begins to deepen their self-research now, for example, identifying the researcher's evolutionary bottlenecks as challenges to be overcome with the help of technically oriented conscientiological experiments.

**Research immersion.** The researcher interested in visiting and exploring CEAEC and its different resources, will be able to follow at least these following basic steps for an evolutionary experimental immersion through the resources of the *campus*:

1. **Contact.** The student, visitor or researcher, interested in qualifying their personal evolution, may contact CEAEC through various means available online, either through the website, social networks, e-mail, WhatsApp, phone or directly at the physical address.

2. **Registration.** Register in the institution's database, in order to have their profile known in relation to the identified evolutionary needs, so that specialists can guide them in relation to the resources and experimental instruments of conscientiology available at CEAEC.

3. **Advice.** Seek and schedule assistance with specialists, professors and veteran researchers of the Institution with the objective of defining and constituting a prescription of the best possibilities for self-research experiments, according to the specialties and main lines of action of the CEAEC *campus*.

4. **Immersion.** Start an immersion circuit in a series of experiments, individual and group, preferably hosted on the *campus*, in order to follow the guidelines received from the advisory services on the resources composing CEAEC's structure.

5. **Parapsychism.** Predispose parapsychic development, free yourself as much as possible from expectations or prejudices about the possible realities of experimentation in the multidimensional scope, in order to obtain consistent results and useful evidence for advanced self-research.

6. **Evaluation.** Seek new advice from instructors and researchers on the *campus*, in order to obtain feedback on self-experiments, and specialized guidance in order to

obtain written material, with results based on the experiments performed.

7. **Publication.** Use the appropriate spaces at CEAEC, conducive to extraphysical inspirations and association of ideas, dedicated to writing and publishing your results in graphic media (articles, books, entries) or at scientific events of conscientiology.

**Paramagisteriology.** "The *campus* of the Centre for Higher Studies in Conscientiology (CEAEC), in Foz do Iguaçu, in the State of Paraná, is a true private university, created and maintained by volunteers, at the same time, paradoxically, multidimensionally educational, with hundreds of professors and students. Here we seek to research, conscious and cosmoethical use of the set of vehicles of manifestation of the consciousness, the holosoma. We always invite intermissivists to come and experience this *neocampus*". (Vieira, 2014, p. 1,228).

## CONCLUSION

**Invitation.** CEAEC has regularly invested in its evolution, providing an increasingly qualified environment for immersion in advanced research of conscientiology. Therefore, the invitation to have a cultural visit for research, study and learning is constant. The institution is always open, virtually or in person, to attend to the needs of deepening the self-research of consciousness.

**Renovation.** It is reasonable to conclude that it is practically impossible for a person, who is open to new ideas and predisposed to an intimate renewal of their values and life goals, to undergo an immersion in self-research on the *campus* and leave the same as he/she arrived. So, it is worth checking out and trying all the deep self-research resources available at CEAEC.

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## PLANETARY INTERPARADIGMOLOGY: PARAEPISTEMOLOGICAL BASE AND POSSIBLE PARAECOLOGICAL CONSEQUENCES

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**ABSTRACT:** Interparadigmology studies the process of paradigm transition and shifting. One of the main features of scientific knowledge is secularism, the absence of religious, mystic or mythological beliefs. Secularism became intrinsically attached to materialism, along Western history, leaving human parapsychic abilities in the realm of the non-secular or religious. Conscientiology introduced, in the late 20th century, the logical and experiential possibility of a secular parapsychism. Conscientiological knowledge requires secular parapsychism in order to allow access to the multidimensional reality of consciousness. Paraecology studies the network of multidimensional interactions of the consciousness with themselves, one another and energies, that is, the paraecosystem. Through secular parapsychism is possible to obtain such knowledge by doing self-experimentation, instead of traditional practices in the context of religious paradigms. This essay proposes that secular parapsychism and its paraecological consequences might be key elements to a planetary paradigmatic transition and shift.

**Keywords:** Interparadigmology, Paraepistemology, Paraecology, Secularism; Reurbex.

### INTRODUCTION

The phrase ‘paradigm shift’ has become very popular since it was published by Thomas S. Kuhn (1922-1996) in the early sixties. Its meaning is simple to state yet not so easy to grasp: a paradigm shift is an entirely new way to conceptualize and understand a field of knowledge, which is based on a new individual standpoint or worldview. Kuhn was very innovative and ingenious to link both sociological and psychological perspectives concerning the creation of scientific knowledge (Kuhn, 1970, p. 8).

A paradigm, in turn, signifies a theoretical and methodological model which instructs a community of scientists about how their scientific field is made, what to look for and how to do that. The paradigm is the bond of a scientific community, it is a shared worldview. And that is why a paradigm shift becomes quite dramatic: it represents a shift of this shared worldview. “(...) paradigm changes do cause scientists to see the world of their research-engagement differently. (...) after a revolution, scientists are responding to a different world” (Kuhn, 1970, p. 111).

Projectiology was first introduced by Waldo Vieira in the 1980s as a disruptive approach to parapsychology. The science which studies projections of the consciousness outside the human body is based on a first-person or participative method. The experience of partially or totally leaving one's body, and then returning, could be seen in the scope of the design of a self-experiment research. It is like anthropological field research, except the field is oneself, as a consciousness (first-person), and not society (second-person). The projector designs their own projective self-experiments, monitors and registers them following their protocol's rules. But those procedures do not make the projector a materialist. Just the opposite, parapsychic knowledge becomes more grounded and stable, because it trains the projector's accuracy to distinguish imagination and perception (Lopes, 2015, p. 42 to 51), and it allows validation by peers. The advantages of scientific method can also be applied to the study of projectiological phenomena. But parapsychology would not accept this contribution, because it meant renouncing the goal of a “definitive demonstration” of the extraphysical reality, which would immediately shift the predominant materialistic paradigm. It would have required

a paradigm shift which parapsychology was not yet willing to make: a first-person or participative epistemological and methodological turn (Vieira, 2014, p. 742, 854 and 1134).

Conscientiology was first defined in 1992 and then formally developed in 1994. *Projectiology*'s first-person method had its scope broadened to the internal reality of the consciousness' attributes and traits, or intra-conscientiality. Putting oneself in the centre of the field of research could be extended beyond projective to self-evolutionary ends. Projections of the consciousness were thus reframed as a means for the consciousness to self-evolve. And this new understanding of consciousness, adequate for a new scientific discipline, gave rise to a new paradigm - the consciential paradigm. What began as a contribution to parapsychology (Vieira, 1986, p. 2), ended up as an independent field of knowledge with an entirely different paradigm.

Interparadigmology is the transdisciplinary, systematic, theoretical and practical science, applied to the study of the act, effect and process of a gradual transition towards the complete shift between cognitive models of reference, collective or personal (self-paradigms). It also acts to strengthen the dialogue between the collectives, intra- and extraphysical, which constitute such models. On one hand, there are some initiatives in conventional scientific institutions which try to include a parapsychic element with a participative approach. Conscientiology could assist those initiatives by offering some solutions already developed outside the scientific mainstream. On the other hand, conscientiology also gains by receiving feedback from researchers who can pinpoint important topics or issues from their external perspective. So, interparadigmology holds conversations between the consciential paradigm and other paradigms, akin in that they share some elements, in order to synergize the transition and shifting processes, ultimately towards the consciential paradigm.

The transition process to the consciential paradigm has a deeper meaning though, that is not restricted to the scientific realm. It has to do with a greater planetary consciential transformation, designated with the expression 'extraphysical reurbanization' or simply reurbex. "The reurbex, or extraphysical reurbanization, is the change for the better of anticosmoethical unhealthy degraded environments and extraphysical communities, sponsored by *Serenissimi*, aiming to cleanse the intraphysical holothosene of the Intrapysical Societies' areas where antievolutionary and deleterious influence on Humanity is exercised" (Vieira, 2003, p. 246; Wojslaw *et al.*, 2018, p. 132).

This essay will analyse the planetary interparadigmatic transition and shifting process in light of paraepistemology and paraecology. The main idea is that knowledge based on secular parapsychism and its paraecological consequences could constitute a main axis of the planetary paradigmatic transition. This text will explore this idea in an initial way.

The first part will highlight the central role of secularism as a metaparadigmatic trait, working as a guide to the Western civilization project, until it recently gained the new feature of parapsychism, and thus entered a new phase. Admission of the recent logical possibility of secular parapsychism opens a new sphere of knowledge, overcoming the limiting assumption *to be scientific, it must be materialistic* (Zaslavsky, 2013, 2019).

In the second part, the role of paraecology in planetary interparadigmology, as an application and consequence of secular parapsychism, will be shown. Considering paraecology as a science of interactions, which are derived from thosenity (Bassanesi, 2018; Carvalho, 2028; Namiuchi, 2021; Ribeiro, 2018; Vieira, 2018), it is relevant for the reurbex to qualify relations by deepening understanding of the nature, extent and type of bonds derived from the act of producing thosenes and the choices resulting from them.

The methodology used was an exploratory reflection, based on deductive inferences from conscientiological theories, about the role of the secular parapsychism in the paradigmatic transitions and shifts' acceleration in the context of the reurbex.

## 1. Paraepistemological Base

Western civilization is characterized by the conception of science and rationality, which was born in ancient Greece as philosophy. This form of knowledge appeared as an alternative approach to reality, as compared to mythology. Myths are narratives where divine forces explain the phenomena which human beings experience in the material world. The philosophers began trying to explain the world without those divine forces, in one word, they have been trying to explain it secularly.

Plato stated this criterion in his *Allegory of the Divided Line*: there is a line dividing the knowledge field in two parts - science (episteme) and opinion (doxa). Science's main feature is justified truth, while opinion is characterized by the absence of justification. In the course of time, justification would get attached to secular, and the secular to the material. Plato clearly assigned parapsychism to the opinion side, since he considered, in the

spirit of his time, the contents stemming from it unjustifiable. And, despite historical attempts to make it scientific, parapsychic knowledge continued to be considered opinion, until now, because of its attachment to oracular and shamanic practices, and therefore non-secular.

A secular approach means it is more than a belief because it is justified by a method and refers to something which belongs to Nature (temporal beings), and not to a divine realm (atemporal beings).

So, the development of Western knowledge exhibited, for a long time, a tension between Philosophy as a source of secular knowledge, and beliefs as alleged non-secular knowledge. Religious institutions accumulated great material powers from belief systems based on pure faith. And those institutions interfered in the pursuit of secular knowledge by imposing severe restrictions.

In the High Middle Ages development of secular logic accelerated amid these religious institutions. And that, in addition to many other historical factors, led to the modern scientific revolution in the 17th century, the industrial revolution that began in the same century, and the republican revolutions from the 18th century on. So, the advent of modern science and modern republics, all over the world, reflected secularism gradually overcoming traditional beliefs.

Secularism is akin to universalism. Only what is secular can be universalized. Because it depends on faith, that is, the will to believe, a religious belief can only be imposed. Secular knowledge is not a matter of belief, precisely because it is never absolute, but always limited. Its foundations are transparent to whoever has the educational background to understand them. One could disagree with such knowledge, though at the cost of offering an alternative.

Thanks to secular knowledge, material but also cultural development of a great part of humanity was possible. For example, the fields of Science & Technology, Pharmacology and Surgery. Of course, there were negative consequences, such as environmental problems, and also failures, such as persistent social inequality. A central example is the Industrial Revolution, which was possible because of secular knowledge, nevertheless caused air, water and soil pollution, deeply impacting the health of humans and other organisms. It also promoted exploitation of workers, a rural exodus, and urban violence. Despite all that, the gains from secular knowledge, on a larger scale and over the long run, are undeniable when compared to the restricted possibilities of traditional beliefs. We need to consider this issue in

a transitional logic, which carries often intermingled positive and negative elements.

So, we would like to suggest here that secularism worked as a major evolutionary guideline or axis for this planet and represented the principal preparation for the reurbex. While *Homo sapiens* appeared 300,000 years ago, the emergence of philosophy only took place 2,500 years ago. It seems reasonable to say that secularism was a boost to human development, generally speaking (Harari, 2016).

At this point it is necessary to distinguish two levels of secularism. The first, identified with materialism, is necessary to develop and attain sufficient intellectual and intraphysical requisites in order to move to the next level. The second secularism, encompassing both multidimensionality and parapsychism, is the key element in order for planetary interparadigmology to gain momentum.

The consciential paradigm, introduced by conscientiology, makes secular parapsychism, or multidimensional secularism, possible. Conscientiology defines consciousness as “one of the two basic cosmic components - the other being energy - in constant evolution, utilizing specific vehicles to manifest in diverse dimensions, through self-awareness and rationality with which ideas and self-thosenic actions are processed” (Vieira, 2003, p. 77; Wojslaw et al., 2018, p. 49). Locating consciousness at the centre and defining a self-experimentation based scientific method, secularism reaches beyond matter and breaks the seemingly unavoidable identification, explicitly, secularism does not have to be materialistic. If science requires secularism; and secularism can go beyond matter and include extraphysical dimensions; scientific knowledge of extraphysical realms therefore becomes possible.

Secular parapsychism allows an actual breakthrough by including in the field of science what once were thought to be divine forces. From the conscientiological perspective, those divine forces are not divine, but extraphysical, multidimensional, and can be perceived, investigated and known by rational means, without renouncing parapsychism. Just the opposite, such knowledge requires parapsychism to be used in the scope of a self-experimentation method.

Considering the disjunction between scientific-secularism and parapsychism in the Western paradigm, the logical and practical possibility of secular parapsychism is a major conscientiological breakthrough. We consider parapsychic self-experimentation, with consciential self-evolution in the background, as an

Archimedean point in the planetary paradigmatic transition. With this it becomes possible to include parapsychism in secular Western universalism, reconciling this project with transcendence, so to speak, but leaving religion aside. Conscientiology includes the transcendence of consciousness to multiple extraphysical dimensions and the subsequent increase of self-knowledge in the Western secular paradigm. While reconciling parapsychism and secularism, the consciential paradigm allows a universalistic and multidimensional approach to the consciousness and, therefore, becomes essential to the reurbex.

Secular parapsychism allows for a new kind of self-knowledge including, for example, past lives, the existential program, major personal evolutionary guidelines, holokarmic accounts, among many other accomplishments. And that generates an entirely new paradigm shift, the first since Plato established the line between science and opinion. As this dividing line boosted the development of the planet, to include parapsychism on the side of science, through the secular feature of the latter, would have planetary paradigm shifting consequences.

## 2. Paraecological consequences

Parapsychism, experienced under a secular perspective, becomes an ability to be developed just like many others, and is accessible to whoever is interested to exercise it. However, the all-encompassing character of this ability leads to the reinterpretation and re-signification of life phenomena and processes. This is because it adds dimensions and connections, not previously perceived, to the functioning of consciousness and its manifestation, and also to the social and biosphere's dynamics. Such abilities, no longer seen as a privilege of initiates or gifted, nor an illusion of the naïve and believers, simultaneously broadens both one's worldview and self-view.

A pillar to constructing scientific knowledge of reality through parapsychism is application of the principle of disbelief, whose classical formulation is: "Do not believe in anything, not even in what we present in this text. Experiment. Have your own experiences." Far from an invitation to empty scepticism, the principle of disbelief invites the practice of an epistemological-methodological posture, fundamental to parapsychic self-experimentation. That is, to realize tests and explorations of the functioning and relationships of consciousness in time (holomemory, holokarma) and space (multidimensionality, holosoma), stemming from its bioenergetic-thosenic manifestation.

By realizing the thosenic nature of consciousness it is possible to re-observe the world and the logic of the relationships between its parts, perceiving them as constituted by energetic affinization of intentions, ideas, and emotions. The analysis of thosenity reconfigures the understanding about oneself and establishes one's relationship with oneself on new foundations.

If relationships between ourselves and other beings, environments and consciousnesses, in the most diverse dimensions, occur through thosenic interactions, then we are stating that thosenity structures the world of forms and relations. The field of study covering multidimensionally, interconsciential interactions including with extraphysical environments is paraecology, a conscientiological specialty.

In synthesis, Paraecology is the science applied to the study and research of a consciousness' interactions with the paraecosystems in the cosmic universe, approached from the perspective of the Consciential Paradigm (Namiuchi, 2021; Ribeiro, 2021). Bassanesi (2018, p. 9,126) adds, about the topic of paraecosystems, "From the perspective of conscientiology, the study of ecosystems encompasses, far beyond physical-chemical and biological factors, the multidimensional interactions of the consciousness with the social, parasocial (paraecosystems), economic and ideological environments, in which it manifests itself subject to the laws of Cosmic Moral and to the influence of holothosenes generated by intra and extraphysical communities, human and prehuman, of the present and from the past".

Philosophically, it is possible to talk about mental ecology, deep ecology, ecology of being, transpersonal ecology, emotional ecology, among many other adjectives. Within the biological sciences, the territory where this science originated, Ecology has many ramifications according to the analysis of its applications. It is worth highlighting the fields of self-ecology (organism-environment), synecology (communities), ecology of communities (population dynamics) and human ecology (individuals and groups, public health and environmental quality). These approaches incorporate environment, health, economy and territory planning and resource management. Paraecology also considers every kind and scale of interactions, however, it differs from ecology as *thosenity* is the organizing element of those interactions. Therefore, the relationship between organisms, populations, communities, ecosystems is considered through energetic affinities, in terms of intentions, ideas, emotions and actions, which set holothosenes and relational streams, assigning

a certain type of environmental quality, and assessed multidimensionally.

To make it more explicit, we can compare ecological and paraecological relations. Ecological relations are defined as interactions, harmonic or disharmonious, between **living beings** in a certain environment. Under the perspective of the consciential paradigm, we can say that paraecological relations are multidimensional and multiexistential, harmonic or disharmonious, between **consciousnesses from different evolutive levels** (including non-humans) determined by thosenity and its consequences. Therefore, from the viewpoint of ecology living beings are the basis of the analysis of relations, while in paraecology consciential evolutionary levels play this role.

It is possible to propose more analogies between ecology and paraecology, as follows. In ecological terms, relations can be classified in types. The relationships between individuals of the same species can be of society, colony, cannibalism, or competition. From the paraecological perspective, it is possible to analyse the existence of these kinds of relations between consciousnesses of the *same evolutionary level*. Concerning relations between distinct species, ecologically they can be of mutualism, cooperation, inquilinism, competition, predation, parasitism, amensalism, or slavery. Approaching it paraecologically, these same cited relations can occur between consciousnesses of *different evolutionary levels*.

In order to extrapolate relations, paraecologically, one could ask: does the multidimensional ecosystem (or paraecosystem) sustained by you, express harmonic or disharmonious relations? Of which kinds? Which is the most frequent kind of relationship established by you? In which contexts? What is your performance in order to qualify disharmonious relationships? Does your thosenity still echo competitive, predatory, parasitic, or pro-slavery remnants? What are your practical actions aiming to overcome such tendencies?

According to Vieira (1994), "Conscientiology fights self-corruption, exalting inter- and multidimensional paraecology" (p. 519), considering "The essential pollution of planet Earth (ecology, paraecology) is the megaproblem" (Vieira, 2003, p. 254), and "(...) is, first of all, a thosenic pollution or generated and sustained by anticosmoethical and ill holothosenes" (2008, Projeciologia, p. 606).

Many paraenvironments emerge, intimately related to intraphysical environments, because of the thosenity of the intraphysical inhabitants (Tornieri, 1996, 2020; Vieira, 2003, p. 245-247). The opposite is also true,

intraphysical environments form according to the thosenity of extraphysical consciousnesses. To be more precise, it is not possible to talk about organisms, populations, communities and ecosystems without understanding their inevitable correlations with extraphysical realities, that is, paraorganisms, parapopulations, paracommunities and paraecosystems. Going further, those complex and multiple interactions form paraecological networks, agglutinating different extraphysical pockets which influence each other. Such interrelations happen in different intensities, proportions, frequencies and coverage.

In other words, the paraecological network is a complex and dynamic system of multidimensional *interactions*, intertwining environments and consciousnesses, through continuous holokarmic and multiexistential reverberations of thosenity, choices and personal positions. It is a paraecological perspective of the evolutive dynamic. Some logical implications follow from this:

1) Thosenity is related to a microsystem, although its effects are macrosystemic.

2) Understanding the functioning of the network broadens the possibilities of reach, extent, and assistential effectiveness.

3) To act assistentially, either through deintrusion or by empowering the network's stronger bonds, that is, leaders or hubs, contributes more assertively to the processes of the reurbex, allowing it to spread a new para-environmental quality throughout the entire network via a halo-effect.

4) It is possible to identify the level of personal influenceability, exercised and received, upon one's insertion into a paraecological network, for example, via a project or job. Such information allows one to study their own multiexistential and holokarmic reverberations and promote necessary evolutionary adjustments.

5) Mapping a variety of interrelations' qualities (homeostatic, neutral, pathological) defines the interassistential priorities with greater confidence.

The paraecological networks seem to function in an ecosystemic way, forming paraecological holothosenes which connect groupkarmic pockets. To better understand this ecosystemic functioning in practice, one can resort to apparently prosaic daily life situations, like what you consume and the projects accomplishment.

The act of buying something, for example, immediately links the buyer to the production chain of the purchased item and the respective paraecological pockets and interactions. This includes the process of raw material

extraction, transformation, distribution and, after purchase and use, the disposal. This chain involves labour relations, community relations, socio-environmental impacts, waste generation, infrastructure and logistics, water consumption, energy, minerals, and soil. How does fabrication of the product affect the ecosystems' homeostasis? And the paraecosystems' homeostasis? Which holosomatic and holokarmic repercussions does it generate for conscins and non-human beings? Does it improve life and evolutionary conditions or make them worse? Does that fabrication support the reurbex or impede it? Ignorance about those processes does not excuse omissions.

The same could be asked about the relations involved in the accomplishment of any project. How is the environment and paraenvironment affected? What about interconsciential relations? What kind of paraecological relations does the project foster? What holothosenes, pockets and paraecological networks is it affiliated with? Who is able to be assisted and what recins are necessary in order to assist them?

The identification of relations, their interconnections and quality, may initially be the result of logical reasoning when studying the history of the situations and consciousnesses involved in the purchase or project. But in-depth and more realistic understanding requires the use of parapsychism. Clairvoyance, psychometry, expansions of consciousness and other phenomena can help. The practice of penta is a very assistential tool available to get in and understand the interassistential processes of the diverse paraecological networks we are linked with. It is possible to intentionally adopt a paraecological approach to penta, expanding the assistance provided.

Penta, with a paraecological approach, can be useful to assist problematic contexts from the socio-environmental point of view, focusing on the unravelling of intrusive connections and in the qualification of the paraecological networks involved in the process of assistance.

To acknowledge the paraecological functioning of evolution ultimately leads to the cosmoethical necessity of qualifying every direct and indirect relationship, and also the choice of how to experience them. That cosmoethical qualification simultaneously feeds back into the extraphysical reurbanisation and planetary ecological regeneration. It is also a fundamental condition for the proexist's health and to create a reeducational environment for consreus (Vieira, 2003, 488 to 497). Considering the microcosm-macrocosm synergism (Bassanesi, 2018) and the perspective of conscientiological environmental health (Carvalho,

2018), paraecological quality reflects in holosomatic and parapsychic health (microparaecosystems); it generates repercussions in the energetic quality of environments and paraenvironments (macroparaecosystems), especially considering the integrity and availability of immanent energies; and reverberates karmically, affecting the Personal Evolutive Record (PER) and orienting due retributions and reparations (Ribeiro, 2018).

The freedom to learn from parapsychic self-experimentation, as occurs with penta, within a paraecological approach, provides the discovery of unheard of realities; it strengthens the connection with teams of helpers and with the commitments made in the personal intermissive course; it expands the assistential capacity; it gives relations new meaning; it causes greater autonomy, self- and intercomprehension; it directs evolutionary priorities; and builds cognitive and relational conditions in order to understand the need of interassistential self- and hetero-relay. From the intraconsciential perspective, it stimulates criticism, secularity, self-confidence, meticulousness, connectivity, mental flexibility; expands the person's cognition as a new source of knowledge; and it promotes the overcoming of multisecular conditionings of dependence and dogmatic beliefs in approaching reality.

Furthermore, beyond the direct benefits to the experimenting consciousness, the collective use of parapsychic self-experimentation also has epistemological consequences. While treated as a scientific-methodological tool, secular parapsychism drives the collective construction of knowledge, in a way unparalleled in history. Knowledge acquired from parapsychic self-experimentation is self-convincing while being simultaneously, admittedly, relative. While confronting one's perceptions with other self-experimenter's, complementarities and eventual contradictions are observed, but also hypotheses and co-validations arise. The singularity of each consciousness points to the need of relativisation, showing that, more than right or wrong, perception happens from different perspectives. Such a situation helps learners get used to doubt and uncertainty, which are generators of hypotheses and new experiments.

The experience of secular parapsychism via conscientiology's scientific approach is liberating for the expression of the consciousness, in all its vehicles. Self-persuasion, different from belief and dogma, is free of the interest in proving realities and of the need for other people's approval.



Beside the epistemological, methodological, intraconsciential and assistantial consequences, secular parapsychism also has paraecological effects. While constituting itself as a source of knowledge, structuring an entirely new paradigm - the consciential paradigm - secular parapsychism causes the formation of a new epistemic community, whose focus is to catalyse personal and collective evolution. Individual and group thosenity (of the epistemic community), renovated by secular parapsychism, affects the paraecological networks of every volunteer.

The existence of such a community promotes the synergetic potentialization of recins and assistantial acts of each participant. An example of a multidimensional effect of the conscientiological community functioning is the installation of the communex Interlude, showing the close interdependence between intra- and extraphysical actions. In this case, the holothosene of the intraphysical community subsidized the structuring of the extraphysical community, both of which assisted each other. Therefore, it's possible to say that the epistemic community rooted in Cognopolis Foz do Iguaçu contributed to the formation of a new paraecosystem and qualification of the kinds of relationships between each conscin and the consciexes related to them.

If this is true of Cognopolis, Foz do Iguaçu, one can assume the effects of the installation of new cognopolises around the planet. It is expected that evolutionarily healthier paraecosystems will gradually multiply from those intraphysical roots and the qualification of their volunteers' paraecological networks. This eventual renovation of intra- and extraphysical environments derived from the neoparadigmatic experience, exemplified in cognopolises, may catalyse reurbanization processes. After all, the multiplication of pro-evolutionary environments amplifies intermissivists' assistantial reach in relation to consreus.

At the same time, lessons learned from experience with the consciential paradigm, through scientific secular parapsychism, are registered in gescons, which reinforce the recins and the intraconsciential process of self-paradigmatic transition. Which in turn reverberate in the interconsciential and (para)environmental relations. Besides those more immediate paraecological effects, the verpons published in gescons contribute to the development of the consciential paradigm and consequently the very use of the secular paradigm around the world. One can assume that the accumulation of verpons and the stimulus to the paraecological qualification of the terrestrial population's lives tends to foster the self-paradigmatic transition of more

consciousnesses and, therefore, the paradigm shift of the planet, inaugurating the Consciential Era.

Still, the understanding of the paraecological functioning of the evolutive process expresses the crescendo thosenology-paraecology-parareurbanology, favouring the use of secular parapsychism in the cosmoethical qualification of relations in multiple scales and dimensions, contributing, ultimately, to the sanitation of the planetary holothosene and installation of interconscientially restorative and reeducational pro-evolutionary environments.

### **Final considerations**

We said at the beginning of this article that knowledge founded in secular parapsychism and its paraecological consequences could constitute, among others, the main axis of the planetary paradigmatic transition. Let us summarise this affirmation in parts.

First, **what kind of knowledge does scientific, secular self-parapsychism facilitate the production of?** Knowledge about the nature of the manifestation of consciousness (thosenic and holosomatic) and underlying derivations, such as the existence of multiple dimensions, evolutionary cycles, seriality, and holokarmality. In summary, conscientiological knowledge, whose purpose is proevolutionary and whose self-experimental structure shifts the perspective of understanding the world and oneself, qualifying relations from there.

Second, **what are the paraecological consequences of secular parapsychism?** A better understanding of the multidimensional, multiexistential, holokarmic, and bioenergetic interrelation of the functioning of consciousness; a mapping of the quality, types and implications of personal relations in its paraecosystemic functioning; a contribution to intra- and extraphysical sanitations concerning the reurbex; the identification of the self-paraecology and with it the possible proexological priorities, specially gesconographic ones; the emergence of new cognopolises and pro-evolutionary communexes; and consolidation of the consciential neoparadigm on a planetary level.

Third, **what paradigmatic transition are we talking about?** Evolutionarily, from a hospital-planet towards a school-planet, through the reurbex. Epistemologically, from materialistic science towards multidimensional science developed by the application of secular, self-experimental parapsychism.

Fourth and last, **why does secular parapsychism and its paraecological consequences constitute the primary axis of a planetary paradigmatic transition?**

A paradigm shift is an inner shift, a cognitive, thosenic act, that is, a reconfiguration of the *self*-paradigm, which happens through successive transitions. The perception of oneself, the world, the reality and, consequently, the definition of purpose and personal lifestyle are determined by the self-paradigm. This, in turn, is formed by the thosenic and behavioural investment in certain paradigms along the personal evolutionary history, forming a singular amalgama of paradigms - the self-paradigm. Therefore, it involves relations developed with the world, its inhabitants and parainhabitants, which organize themselves according to the paradigm(s) fed.

In this sense, when seeking paraecological qualification of the personal manifestation, a consciousness will also be investing in their own self-paradigmatic transition while contributing to the collective construction of conscientiological knowledge, a new paradigm, as well as to intra- and extraphysical reurbanization.

How can we affirm that? Real understanding of the paraecological condition of existence, in the current evolutionary moment, requires application of secular parapsychism. It is through pentalogical and/or projective self-experimentation or, in any case, always from a state of greater or lesser dis coincidence, that one can verify their own personal paraecological situation, the paraecological networks they are inserted into, and one's own paraecological influence in the qualification of relations and their reverberations in the reurbex. To employ scientific, secular self-parapsychism is a new cognitive act in terms of intraphysical knowledge and probably unprecedented for the evolutionary average of the planetary population and parapopulation, if considering the need for the existence of extraphysical reurbanisation.

That said, one can ask the reader: how do you act in your paraecological networks? Are you aware of them? What is the quality of your paraecological leadership? Which paraecological networks are you assisting? How can you potentialize the evolution of the paraecosystem? Which self-paradigmatic transitions are you making? In which ways have you been contributing to the construction and consolidation of the consciential paradigm?

Fraternal qualification of paraecological networks leads to polykarma, to an environment of consciential reeducation, and to the development of the consciential paradigm on the planet.

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## INTERNATIONALIZATION OF CONSCIENTIOLOGY AND INTRA-CONSCIENTIAL EVOLUTION FAVOURING A FUTURE WORLD STATE

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**ABSTRACT:** This article seeks to provide specifics around how conscientiology and conscientiologists can become more international while acting in alignment with the multidimensional interassistential maximechanism. Through personal research of various sources of information and using his experience as a conscientimetrist, the conscientiology researcher identifies various priority consciential traits and postures necessary for greater harmony. These traits are discussed in a manner to stimulate greater personal understanding while linking each to avenues to form a World State, or World Federation.

**Keywords:** Internationalization, Paradiplomacy, Reconciliation, World State, Renovation

### INTRODUCTION

Truly liberating international consciential activity is founded on an attitude of peace and lucid, discerning serenity. Apart from any legal framework supporting its creation, at its essence the ideal of global peace and a world state is based on a widely experienced and lived sense of belonging to the same group, in this case our collective humanity. This is simple logic given we are all human beings living on this planet. Although we are all different the similarities are undeniable, we all belong to the human race. We are all in this together, and once humanity matures and stops reinforcing divisions, differences, competition, and inequality, while maintaining and encouraging individuality and the healthy expression of our individual essence, real globalisation and broader consciential openness will begin.

Enduring constructive internationalization, whether of conscientiological ideas or in the more conventional sense, depends on openness, empathy, harmonious behaviour, interaction, and trust based on clear and transparent intentions and acts. For greater constructive positive changes to occur, individuals and populations must want to move to a better state, and, more challengingly, change their minds on certain antiquated or divisive attitudes and behaviours. The undeniable facts are, we all stand on the same Earth, we all know the experience of breathing air and looking out to the universe while existing on this 'pale blue dot' (Wikipedia contributors, 2021a).

This article, in seeking to understand our individual and collective evolutionary context, and by prioritising healthy interactions and outcomes, identifies a series of

personal traits an individual can develop, together with a series of postures, that if collectively adopted, would lead to greater harmony, broader peace on the planet and ideally with sufficient time, the formation of a World State.

The ultimate intention of this article is to help individuals and societies evolve and to contribute to understanding of how a World State could be attained.

### RECYCLING AND DEINTRUSION

A key to sustainable internationalization is recognition of the necessary internal and existential changes and the accompanying concept of intraconsciential and interconsciential deintrusion, the capacity to improve or clean environments of sources of toxic thoughts, emotions, and energies. These deintrusions are also founded on a posture of peace and harmony, the greater capacity one has to transmit energies that have pacific qualities, even if confronting difficult subjects, personalities or entering to clean the wounds of individual or group pathologies, the greater the level of deintrusion possible. The more cosmoethical impacts that can be made the better, but the dosage of these shocks is important and individual evolutionary rhythms have to be respected and simultaneously stimulated, without generating any evolutionary rape.

For example, on-going feuds within or between countries, tribes or different groups have to be definitively resolved in a healthy manner, for example implementation of the long overdue two state solution in the Israeli-Palestinian situation or other pacific solutions

to the numerous other issues between different ethnic groups, which can be found regardless of the continent.

### **TRAITS PRO-ALIGNMENT WITH THE MULTI-DIMENSIONAL INTERASSISTANTIAL MAXI-MECHANISM**

Moving towards these overall goals and assisting in the multidimensional interassistantial maximechanism more broadly, internationally, requires certain prerequisites, such as:

- A focus on cosmoethical, assistantial practice over theory, 1% theory and 99% practice (Wojslaw *et al.*, 2018)
- A large degree of openness, and requisite thosenic flexibility
- Creativity in working with conscientiology concepts, in seeking the best for the most
- Empathy to create interassistantial rapport between disparate groups
- An attitude of horizontality (and solidarity)
- Unprejudiced, anti-biased equality
- Cosmovision
- Disciplined dependability
- Identification of personal cosmoethics
- Sufficient, and ideally complete, incorruptibility
- Reverifiability
- Self-absolutism
- Relativeness
- Sense of purpose, clear objectives and defined projects

### **COEXISTENCE**

Contemplating the past can help to understand our current evolutionary context. In doing this, we can note that over the millennia the populace on Earth has moved from living in small groups to ever larger communities, as Yuval Noah Harari in his well-known work, *Sapiens* (Harari, 2015), observes “Over the millennia, small, simple cultures gradually coalesce into bigger and more complex civilisations”. As we collectively experience this change over numerous successive lives we need to learn to live together, to be more understanding, to think more of others, to be able to open our hand to what is merely necessary for survival or the best for me, or my family or tribe, in favour of what is the least bad, or best, for all. While a person has, or people have, a lack of respect for others, there will be no interassistance, there

will be no healthy conviviality, and no wider peace or harmony.

Our more pressing current challenge is getting past the exaggerated individualistic, tribalistic and nationalistic nonsense that appears on every continent (excluding Antarctica) and on so many fronts, and even at the level of nation states. Nations have the leaders they deserve and the tendency for authoritarianism to lead to racism, sexism, and fascism, even in the USA, the self-proclaimed leader of the free world, is obvious and clear. This latent xenophobic tendency has likely always existed on Earth but has become increasingly apparent over the recent centuries and years, essentially since humankind created ways to more easily travel and communicate over vast distances and therefore encounter more peoples and have a far larger number of diverse interactions. As noted in *The Modern Mind* by Peter Watson (Watson, 2000, p.118), Franz Boas, anthropologist, observed “The similarity of fundamental customs and beliefs the world over, without regard to race and environment, is so general that race [appears] ... irrelevant.”

These tribalistic and nationalistic immaturities are the *raison d'être* for so much inexcusable behaviour, rhetoric, and actions. It being the principal avenue immature, bellicose leaders use to incite blind fervour and support amongst the evolutionary unthinking masses.

As a global population we have not yet learnt how to live together well. We do not yet meet the challenges that coexistence brings with sufficient maturity, as exhibited by the problematic tendencies previously mentioned and the countless small and large conflicts we see within and between groups all over our planet. It is interesting to ponder this in conjunction with the idea from Harari (2015) “There are no gods in the universe, no nations, no money, no human rights, no laws, and no justice outside the common imagination of human beings.”

Putting my point succinctly, and to paraphrase Vieira (2014) “we are our own problem, but we are also our own solution”, and this works at both the individual, most importantly because this is something you control, and, at the collective level. That is, we have created our situation, as problematic or positive as it is, and we have the capacity to find our way out of it and create a better context for ourselves and others.

Although not a cure all panacea, a serious, preferably bottom-up, move towards a World State would stimulate numerous growth crises as according to Vieira (2014) “In the World State, racist walls and neophobias will be demolished.”

## **TURNING POINTS**

When are we going to have the maturity to start to understand what is the best for the most and to make that the priority? To see similarities before we see differences? To see the positive before we see the negative? To revere the expansion lived upon understanding something new about a different culture or person and use any personal vulnerability we experience along the way to generate internal growth instead of resentment or fear?

As an exercise to generate new ideas, let us take what Emery Reeves (Reeves, 1945) posits “While the state exists there is no freedom. When there is freedom there will be no state.” and counterpose that to Harari’s aforementioned observation of human history, that we coalesce into bigger and more complex civilisations. The first thoughts that come are we all want as much freedom as possible and it also seems fair to say our human civilisations, currently manifesting predominantly within or through nation states, will continue to coalesce and become more complex. These two quoted thoughts, potentially incompatible, may actually lead us to the inevitable next steps, a massive turning point, specifically, in the mind of this researcher, the creation of an inevitable World State.

Supporting a similar line, Harari (2015) goes on to state “For thousands of years previously, history was already moving slowly in the direction of global unity, but the idea of a universal order governing the entire world was still alien to most people.”

To elucidate what was meant by a “universal order”, he goes on to declare “The first universal order to appear was economic: the monetary order. The second universal order was political: the imperial order. The third universal order was religious: the order of universal religions such as Buddhism, Christianity and Islam.”

What will the next, the fourth universal order be? Multidimensionality? Conscientiality? And when will the Hundredth Monkey Effect mentioned on Wikipedia contributors (2021b) launch the new order?

## **CHOICE**

Compare the healthy growth that would lead to a World State (or World Federation if you prefer) with the fear that generates arrogance, anger, aggression, resentment, and conflict within yourself and with others when we let the worst of human nature express itself through clearly anti-universalistic biases and acts.

Both are available human experiences, but the sooner we can leave behind the exaggerated nationalistic nonsense and anger, as easily seen in numerous countries

and political discourses, and move to a healthy, constructive future, the better for us all.

## **EMPATHY & EQUALITY**

Humanity's greatest weakness may be our inability to see others as worthy as ourselves, to see others as deserving equals. What kind of a future are we creating for ourselves if we let raw, unrestrained emotion, biases, insecurities, and prejudices dominate our more noble mental faculties like discernment and lucidity or perhaps the best of them all, universalism.

If we do not have empathy for another, anyone, if we do not care, especially if we do not know or like the other, we can be sure we have a long way to go in our evolutionary maturing process. Likewise, if we want power over or try to intimidate another (others).

What is often considered strength by this pathological society can actually be weakness, often what is considered success by the same society can be a massive evolutionary failure. Our society’s level is so poor, and our values so distorted by centuries, even millennia, of sub-abdominal brainwashing and cultural conditioning that we do not yet, as a whole, understand what is our truly admirable and enriching innate human potential.

The term *gabos* can be found on the UrbanDictionary site (KRA\_, 2011) and is used in some brutal circles and means ‘Game Ain’t Based On Sympathy’. Some animals do not have sympathy or empathy, they have not yet understood the need and positive results of such an evolutionary conquest. Are we humans still nothing better than that? As humans create environments where terms like this spawn and are sustained, the answer to the prior question would seem to be ‘not much, if at all’, but the good news is, we all certainly can be. The sooner we move beyond creating negative and destructive environments or institutions whether for ourselves or our fellow humans, the better off we will all be, and the faster we improve the evolutionary level and holothosene of our planet, finally moving beyond the predominant theme of survival and its associated, more base, more pathological, traits that manifest in us as individuals.

Worth mentioning here are the UN’s 17 Sustainable Development Goals (SDGs), a well-considered list adopted by all United Nations Member States in 2015, which provides a “shared blueprint for peace and prosperity for people and the planet, now and into the future” along with an idea from Bregman’s excellent work *Utopia for Realists* (Bregman, 2018), “Investments in education won’t really help these kids (poor), the researchers say. They have to get above the poverty line

first.” We have a blueprint, we have facts and experience, now we need collective action.

### **DEDRAMATISATION & HARMONISATION**

Given the choice, which we all have, why aggravate, dramatize and inflame? Why not pacify, dedramatize and harmonise? Also, it is relevant to note here, that some claim to be doing the later, while actually doing the former, and sometimes, even unwittingly.

Emotions predispose and accelerate our movement towards one, while discernment, rationalised sentiments, and maturity allow us to manifest the later. Through our discernment we make better choices, even if we are not capable of dedramatizing every situation yet, we can choose to improve the quality of our emotions and to re-educate ourselves to consistently engage in this kind of harmonising behaviour in the future, thus linking ourselves more closely with the multidimensional interassistential maximechanism.

To achieve some of these lofty goals, taking in this wider evolutionary context and appreciating the leading-edge relative truths conscientiology and its specialities’ provision, can provide orientation for intended international interassistential endeavours and to understand some of the bases of a world state.

### **FORGIVENESS & RECONCILIATION**

A key to freeing ourselves from our individual and collective past is the concepts of self-reconciliation and hetero forgiveness. We can easily be trapped by our past and stuck within a specific way of thinking and problem creation or erroneous “problem solving”. The issue is that what once worked may no longer. Additionally, while we cannot forgive others, we remain captive to the event and people which constituted the root cause and issue.

Ceasing to think badly about other people (and ourselves) is the way we all have at hand to grant freedom to ourselves; and even others, to the degree we can contribute to that. We should criticise bad ideas and apply our own discernment, but we do not need to think badly about anyone, we have to understand them, put yourself in their shoes and seek to understand their multi-existential baggage.

From the perspective of seriexology, or the science that studies an individual consciousness’ successive past lives, it is pointless and anti-evolutionary to think bad of others, persist with grudges, resentments and ill-will. Be free, free others; forgive and move on.

### **EXISTENTIAL PROGRAMS**

To work with the more niche personal and advanced clauses of an intermissivist’s proexis (Wojslaw, 2018), or existential programme (life mission, life tasks), the consciousness (individual person) who technically prepared for their current life during their intermission, the period between physical existences, needs to combine profound multidisciplinary self-research in order to generate self-knowledge, with multidimensional inspiration and the best of personal strongtraits (Vieira, 2018) to discern steps that accelerate the evolution of themselves and that of associated groups while minimising unnecessary existential self-mimicry.

What can you do to help the most people, the most? Think big, be bold and courageous, apply your discernment in answering that and you on your way to the creative, parapsychic and mentalsomatic existence required to align yourself and work deeply with the multidimensional interassistential maximechanism.

### **CONCLUSIONS**

Wanting something positive to manifest is easy, knowing how to do that and helping it happen is extremely complicated. In a simple way this article presented some initial ponderings and possibilities to help provide interested individuals and groups ideas on where efforts could be focussed and elaborated to generate greater consequences and more immediate positive impacts.

Of course, much remains unresolved and unknown in what seems will be an extremely long journey. However, the author has a degree of confidence in the ideas presented here which include increasing the amount of personal recycling and deintrusion being done, focussing on developing empathy and reducing inequality and poverty on our planet, and improving our individual and collective ability to dedramatize, forgive and reconcile.

The UN’s SDG’s (United Nations, 2015) are truly admirable, but may be easily dismissed as someone else’s problems or issues to solve. Whereas ideas presented in this article are personal challenges, things everyone can do in their daily life, that will help drive the changes being sought at the collective level. A society is, after all, a group of individuals. A society will not change, if the individuals do not change. And, as suggested, rational, constantly reverified alignment and interaction with mature and lucid consciousnesses orienting the multidimensional maximechanism is one way to assist the emerging future become even more constructive than it may otherwise have been.

To continue your own research and practice on these themes please consider reading the works listed among the references, which are but a tiny fraction of the constructive materials available for research, and then, please, embrace the greatest challenge, putting the theory learned into practice.

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## QUALIFICATION OF AN INTERMISSIVIST WORKING IN INTERNATIONAL CONSCIENTIOLOGICAL VOLUNTEERING

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**ABSTRACT:** This article was written thinking about the evolutionary intermissivist co-passengers anywhere on the planet. It addresses the internationalization of conscientiology aiming at the qualification of intermissivists in their work in international conscientiological volunteering. In the methodology, the bibliographic review is used within the scope of the Consciential Paradigm and the author's personal experience. The development presents the concept of the neoscience; its internationalization; the qualification of the intermissivist and the author's personal casuistry. It concludes by emphasizing the importance of specific qualification for acting in the internationalization of conscientiology, in order to avoid the repetition of anti-evolutionary moves of the past.

**Keywords:** Self-reflection, Self-efforts, Cons; Engagement, Proexis.

### INTRODUCTION

**Considerations.** The intermissivists resomate in different geographic locations, according to individual and group existential programs (proexis). One of the first challenges of the intermissivist is to get in touch with the Consciential Paradigm in intraphysicality. Currently, there is a great diversity of technological conditions that allows interaction among intermissivists, regardless of their location, enabling their training and working together.

**Intercooperation.** The internationalization of conscientiology involves all Conscientiocentric Institutions and their complementary specialities.

**Objective.** This article aims to explain about the qualification of the intermissivist in the performance of international conscientiological volunteering.

**Methodology.** The content of the article is based on the author's personal experience. It is organized in the following structure: Introduction; Development: I. The Neoscience Conscientiology; II. The Internationalization of Conscientiology; III. Qualification for the Internationalization of Conscientiology; IV. The Author's Casuistry; and Conclusions.

### DEVELOPMENT

#### I. The Neoscience Conscientiology

**Neoscience.** Conscientiology is the science that studies the consciousness in an integral way, considering the various vehicles of manifestation – soma, energosoma,

psychosoma and mentalsoma - in the various intra and extraphysical dimensions and in the multiple existences, the reactions to the immanent energies (IEs) and the consciential energies (CEs), in the various states of manifestation (Vieira, 1997, p. 66).

**Differential.** Thus, conscientiology differs from conventional sciences, philosophies, religions, sects, dogmas, indoctrinations, ideologies and physicalist paradigms (Vieira, 2018a, p. 8,632).

**Prophylaxis.** The techniques and paratechniques proposed by this neoscience aim to reach the prophylaxis and deconstruction of millenary subcerebral washing.

**Disbelief.** The *principle of disbelief* leads conscientiological studies, based on lucid self-experimentation, allied to logical and pertinent refutation, in relation to the study of consciousness and manifestations beyond the physical body, in any dimension and reality aspects of the Cosmos. "There are no absolute Conscientiological principles. *Everything always evolves*" (Vieira, 2014, p. 156).

**Cast.** The conscientiology cast is the group of consciousnesses - conscins and consciexes; volunteers - making up the body (technical teams) of scientific work applied to conscientiological theorice investigation (Vieira, 2018b, p. 9,448).

**Intermissivist.** In the universe of conscientiology, the intermissivists are the former students of the Intermissive Course (IC), who are self-aware of their evolutionary commitments and duties, which were agreed upon with

the evolutive during the experiences of the intermissive period (Vieira, 2018c, p. 13,258).

**IC.** According to Vieira (2014, p. 747), from the pre-somatic *Intermissive Courses* (ICs), the intermissivists appear as key agents for the release of neorecycling, Extraphysical Reurbanization (Reurbex) and consequent Intrapysical Recycling. The *Intermissive Course* (IC) is “pluri-cultural, paracultural, multidimensional, transnational, evolutionary, cosmoethical and universalist” (Vieira, 2014, p. 73).

**Cons.** It becomes a priority to develop self-strength to recover units of lucidity (cons). According to Vieira (2014, p. 413), the persistence in proexological tasks promotes the recovery of cons and an increase in lucidity in order to contradict the inherent restriction of resoma. Vieira (2014, p. 673) differentiates between six types of cons:

1. Cons: the measurement units of consciential lucidity.
2. Paracons: the intermissive cons of consciexes.
3. Retrocons: the cons of past human lives.
4. Neocons: the cons acquired or recovered in the ordinary physical vigil.
5. Megacons: the magnum cons of greater evolutionary cognitive expression.
6. Extracons: the cons of those who lead the parapsychic extrapolation.

## II. The Internationalization of Conscientiology

**International.** The term ‘international’ was coined by Jeremy Bentham (1748-1832), English philosopher and lawyer. The author dedicated himself to writing, suggesting ways to improve the law in force, the context in which the word appeared. In his neologism presentation, the author mentions: “the word international must be recognised, it is new; although, it is hoped, sufficiently analogous and intelligible” (Suganami, 1978, p. 226).

The Oxford English Dictionary suggests that Bentham's term ‘international’ was the prototype for a number of other words, such as ‘intercontinental’, ‘intercollegiate’, among others.

**Etymology.** According to Houaiss, ‘international’ is concerned with two or more nations. ‘Internationalize’ means to spread to several nations; universalize (Houaiss, 2009, p. 1,098).

**Enlargement.** The term ‘international’ included in the title of the *Universal Declaration of Human Rights*

during the drafting phase has been replaced by ‘universal’, a term of wider scope. The proposal was made by René Cassin (1887-1976), the Declaration's main editor, to whom the Declaration's qualification ‘universal’ was attributed (Bettati, 2005, p. 140).

**Openness.** Consciential openness means exposing oneself to the most cosmoethical aspects of interassistential distribution for Humanity (Vieira, 2014, p. 62).

**Internationalization.** Internationalization of conscientiology is understood as:

“the set of actions aimed to the communication, explanation, dissemination, propagation, elucidation, clarification and expansion, worldwide, of the specialties, techniques and interassistential paratechniques, of the Science of Sciences, with the aim of bringing together the egresses of Intermissive Courses (ICs) pre-resomatics and other conscins predisposed to claritask” (Lloyd, 2018, p. 13,285).

**Purpose.** This initiative aims to disseminate the multidimensional intermissive principle of conscientiology on the planet (UNICIN, *Strasbourg Charter for the Expansion of Conscientiology on the Planet*, 2018), allowing intermissivists and pre-intermissivists interested in the neoideas of the Consciential Paradigm, and can help in the recovery of units of lucidity (cons) of these evolutionary co-passengers and, in this way, contribute to group work, according to the existential programming of each consciousness.

## III. Qualification for Conscientiological Internationalization

**Qualification.** Preparation for international assistential demands requires lucid and cosmoethical self-efforts in order to qualify for the proexological performance assumed.

**Evitatology.** Intermissivists working in the international field, unaware of personal manifestations and without up-to-date intraconsciential recycling, are more likely to enter into self-mimetic movements of the past in the acting contexts.

**Discernment.** The neoscience Conscientiology is universal and available to all consciousnesses with affinity to the body of ideas. To force this movement is evolutionary rape, as has happened with other movements throughout Human History.

**Readjustment.** In evolution, the challenge is to have the wisdom to apply, with the maximum discernment, what is known and with priority. Regarding the actions of

spreading the advanced principles of conscientiology, Vieira (2014, p. 465) mentions that these are based on achieving the expansion of the discernment of observers, listeners and intermissive readers.

**Intentionality.** The most important thing is not the personal capacity for the agglutination of consciousnesses, but the cosmoethical, megafraternal, interassistential, claritaskal and priority agglutination quality (Vieira, 2014, p. 100). It is up to the interested intermissivist to extend their self-perception in order to investigate, diagnose and recycle possible selfish intentions.

**Parasecurity.** The intermissivist is responsible for self-security - in maintaining the personal consciential energies balanced; healthy thosenity; self-organization; the creation of intelligent routines; the asepsis of environments within the assistential self-limit - thus contributing to the self-security of the group mechanism by minimising potential harmful repercussions due to an inattentive attitude.

**Hyperacuity.** Facts and parafacts orientate the priority assistance, demands to be addressed in each location, in consonance with polykarmic and universalistic helpers' teams.

**Parapsychism.** The development of interdimensional communication with evolutionary objectives is an essential requirement to identify the priority direction, aligned with the extraphysical team.

**Adaptability.** Each area of the Planet has specific characteristics and assistance needs, so it is productive for the objective outlined to develop adaptive capacity.

**Paradiplomacy.** The careful conduction in the different holothosenes, realities and pararealities, making use of discernment, fraternal intercomprehension and self-reflection contributes for the cosmoethical diplomatic posture learning.

**Polyglotism.** Speaking other languages is also a necessary requirement for interacting with different geographical realities, as well as being trained in multicultural expression. Interassistential polyglotism allows for a better understanding of the evolutionary co-passengers by enlarging the polyglottic brain dictionary.

**Multiculturalism.** The lucid self-experience of multicultural consciential openness, which promotes the widening of the cosmovision and the universalistic sense, creates favourable conditions to contribute to planetary reurbanization (Consciência, 2018).

**Para-acculturation.** The remembrance of direct experience and knowledge assimilation of the extraphysical dimensions and evolved communities

(communexes), during the Intermisive Course, or from lucid projections, further amplify the cosmovision, enabling the intermissivist to realign themselves as a self-aware minipiece in the maxiproexis group (Vieira, 2018d, p. 16,314).

**Minipiece.** The intraphysicality-extraphysicality interaction, making use of multidimensional discernment, may indicate to the lucid conscin their minipiece role in Multidimensional Interassistential Maximechanism.

**Exemplarism.** It is worth mentioning the role of exemplarism, as a booster of change, in the practical application of the maximum consciential maturity of the evolutionary moment (Consciência, 2016, p. 113). The most lucid person lives aware of the greater evolutionary self-responsibilities that they need to experience and exemplify, theoricelly, according to the *principle of personal exemplarism* (PPE) (Vieira, 2014, p. 306).

#### **IV. Author's Casuistry**

**Multiculturology.** This author resomated in Africa, Mozambique. She moved to Portugal with the nuclear family as a pre-adolescent. The interaction with people from different cultures has been part of the author's reality, in different areas of life, including professional activity.

**Innate.** Throughout her route, the author has ceaselessly sought to find the knowledge related to the present innate ideas. The choice of the psychology course arose from the interest in studying the consciousness; however, the approach by conventional science was perceived as insufficient. The search for a body of ideas, which would approach the consciousness in an integral way, allowed the author to access the Consciential Paradigm.

**Engagement.** The first contact with conscientiology in the intraphysical took place in 2014 and volunteering in the city where the author lives, in Lisbon, was initiated that same year. From that date on, the author invested in self-qualification, including annual conscientiological immersion trips to the *Cognopolis*, Foz do Iguaçu, Brazil. In her journey she joined a group in Europe that would meet weekly for conscientiological activities. In 2018 she initiated a second volunteer, at distance, where she contributed for the translation of the website. Later, during that year she participated in the Intermisivists' Meeting in Strasbourg, as a member of the organizing team.

**Result.** As a result of the personal investment and self-efforts made since the contact with conscientiology, the

author recovered cons, namely about the speciality to be developed. In 2019 she started volunteering exclusively in the conscientiotherapeuticology specialty. Currently the international is part of the activities in which she collaborates.

**Purpose.** The author, as a committed minipiece, intends to contribute for the diffusion of the multidimensional intermissive principles of conscientiology on the planet. For this, the use of growing discernment is essential.

### Conclusions

**Self-reflection.** With this article, the author reflected on the intermissivist qualification to act in the international field, in order to prepare for the diverse geographic and parageographic assistential demands and presented her casuistry.

**Qualification.** The author lists examples of skills to be developed, namely: discernment, cosmoethical intentionality, parasecurity, hyperacuity, parapsychism, adaptability, paradiplomacy, polyglotism, multicultural openness, para-acculturation and exemplarism. The competences presented do not exhaust the subject.

**Coherence.** This qualification requires at the same time constant investment in intraconsciential recycling and uninterrupted self-vigilance, in order to avoid the repetition of anti-evolutionary movements of the past.

**Compass.** The conscientiology internationalization goal works in the pointer mode of the compass, whose direction needs constant alignment with the Inter-assistential Maximechanism Group.

**Continuity.** The preparation for the individual and group proaxis started in the extraphysical, before the resoma, during the Intermissive Course. In the current existence there is the concretion possibility of the assumed evolutionary commitments, with continuity in the next intermissiology, followed by other cycles, successively.

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## THEORICES OF INTERNATIONAL ASSISTANCE IN THE CONTEXT OF REURBEX

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**ABSTRACT:** In this article, the authors bring together conscientiological theories and concepts within the context of extraphysical terrestrial reurbanizations and propose the necessary qualifications and possibilities for intermissivists to act as reurbanizing agents. Some obstacles and resources available to international intermissivists, residing outside Brazil, are presented to exercise the assistential role to which they have been trained during the *Intermissive Course* (IC).

**Keywords:** Consreu, Reurbanized consciousness, Intermissivist, Conscientiological teaching, Reurbanizing agent.

### INTRODUCTION

There are intermissivist conscins in different countries, although some of them are not aware of their condition as intermissivists. Residing outside Brazil, with limited access to a Conscientiocentric Institution (CI), they have little or no chance to get in contact with the concepts of conscientiology.

*The intermissivist conscin is a former student of a preresomatic Intermissive Course, self-aware about their own evolutionary commitments and duties, agreed through the direct assistance of an active evolutiveologist, at that extraphysical opportunity.* (Vieira, 2007, p. 1,384)

*The Intermissive Course (IC) is the set of disciplines and theoretical experiences administered to the conscin, after a certain evolutionary level, during the period of consciential intermission, within its cycle of personal existences, aiming at the consciential completeness of its proaxis, in the next intraphysical life.* (Martins, 2018, p. 349).

The CIs and the Conscientiology campi are ideal places to recover advanced ideas from an IC, due to the synergy created from the grouping of large numbers of intermissivists, volunteers and instructors of conscientiology, dedicated to interassistance through the clarification task (claritask) – the form of assistance most appropriate to optimize consciential evolution.

The basic, initial difficulty intermissivists face is to re-establish the connection with their IC, which is more

easily achieved by accessing the *corpus* of conscientiology ideas. This access becomes more difficult for those who live outside Brazil, and even more so for those who do not speak the Portuguese language.

However, there are some books already translated into English, including the treaties Projectiology and 700 Conscientiology Experiments, available for free download from ISIC's website (<https://www.isicons.org>).

There are fundamental factors that increase the possibilities for an intermissivist to fulfil the assistential commitments extraphysically established and to be performed in this current intraphysical life. A range of factors that facilitate connection with the IC can be proposed as follows, ordered in decreasing influence:

1. **Residence in Cognopolis, Foz do Iguaçu:** permanent access to practically all sources and information currently available from conscientiology, such as:
  - 1.1. **Holoteca and Holocycle.** The Holoteca and Holocycle complex make available an extensive collection of dictionaries, encyclopedias, glossaries, thesauri, and thousands of rare publications and other artefacts with content relevant to evolution.
  - 1.2. **Events.** Courses, congresses, forums and other conscientiological events from a variety of conscientiology subdisciplines.

- 1.3. **Laboratories.** Specially and individually designed environments to optimize self-research.
- 1.4. **Parapsychic dynamics.** Regular group activities that facilitate parapsychic development through expanded energetic fields.
- 1.5. **Tertulias.** Daily meetings with the presentation and debate of entries (verbets) from the *Encyclopaedia of Conscientiology*.
- 1.6. **Volunteering.** Optimization of group volunteering work, including conscientiological teaching, favoring the synergy of group coexistence and potentializing claritaskal activities.
2. **Residence in other Brazilian cities or in Portuguese speaking countries:** more limited and less frequent access to the resources mentioned in the previous point, except in the case of online events, due to the need to travel for those living abroad.
3. **Residence in non-Portuguese speaking countries:** access to conscientiology restricted to online events, provided they are conducted or translated into the language understood by the intermissivist, and available translated books.

In this context, the internationalization of conscientiology is a challenge, and events such as the 1st International Meeting of Intermissivists in Strasbourg, held in France in 2018, the biannual *International Week of Conscientiology*, held in Foz do Iguaçu, and online events in English, such as courses and meetings of researchers already encounter this challenge.

These activities relate to the internationalization of conscientiology are opportune, since the whole planet is involved in the assistential terrestrial megaproject called *Extraphysical Reurbanization* (reurbex), aiming to meet the huge demand for assistance to sick consciousnesses originated from still pathological extraphysical communities around Earth.

**Reurbex**, or *extraphysical reurbanization*, is the change for the better of unhealthy, anticosmoethically degraded environments and extraphysical communities, sponsored by serenissimi, with the purpose of sanitizing the intraphysical holothosene of the Socin's areas over which they exert antievolutionary and harmful influence on humanity. (Vieira, 2003, p. 247).

Intermissivist conscins (intraphysical consciousnesses) are fundamental assistential minipieces, involved in this megaproject, due to their preparation for this work during the IC and due to the connections with consreus as established by the personal holobiography – multi-existential past. Therefore, it becomes a priority to identify the personal role to play in the reurbex and the qualification required to perform it.

## OBJECTIVES

Based on the forementioned, this article has the main objective of raising awareness among intermissivist conscins about the possibilities of acting as a reurbanizing agent, even residing in countries where no conscientiocentric institution exists.

Another objective is to present means, possibilities and techniques offered by conscientiology to provide assistance to reurbanized consciousness (consreus) - rescued from extraphysical baratrosppheric communities, the priority focus of reurbexes - from the intermissivist's country of residence.

*Consreu is an extraphysical consciousness with pathological paragenetics, compulsorily displaced by the action of extraphysical reurbanizations from the extraphysical pathological community where they have been for centuries, to another transitional extraphysical community, in order to prepare themselves to resomate<sup>2</sup> on Earth or, even, to suffer an imposed transmigration to another planet, with an intraphysical level of evolution lower than this one.* (Vieira, 2003, p. 243).

## METHODOLOGY

The method used by the authors included the selection of excerpts from Vieira's texts, and compilation and reflections on reurbex research, based primarily on conscientiological volunteering, teaching, and field research, previously carried out in Europe, mainly in Germany, their country of residence since 2006. Bibliographic research on the theme, analysis of facts and parafacts, obtained through parapsychic perceptions, was also used to base the hypotheses proposed in this article.

## EXTRAPHYSICAL REURBANIZATION

### Parageography

Parageography is the subdiscipline of conscientiology applied to the description of the paratroposphere,

<sup>2</sup> Resomate – reactivation of the soma or physical body, popularly known as reincarnation.

including parageographic accidents, extraphysical communities, and the relation between this environment and the transient, indigenous parapopulation (Vieira, 2003, p. 170).

The fact that the intermissivist conscin resides or was born in a certain country suggests a strong personal connection with the local holobiography. The comparison between the country's past, and personal traits, tendencies, behaviors, affinities, and dislikes, among other manifestations, serves as an indicator of the target audience of assistance and of the assistantial task to be developed.

For example, in the case of the authors, the history of Germany, the wars the country was involved in, the holocaust, the history of Judaism in the country, the Lutheran reform, and certain places of pacifism, the institutions with a holothosene favoring a future world state, were themes for research. Thus, it was possible to perceive, for example, different extraphysical communities, in need of assistance, and specialized extraphysical teams predisposed to interact with the researchers.

The connection or personal involvement established in prior (retro) lives with some historical events, creates the necessary link to attract the consciexes trapped by these holothosenes.

### **Reurbanizing Agent**

A reurbanizing agent is a lucid conscin, aware of the assistantial role to play in favor of extraphysical terrestrial reurbanization, in cooperation with the extraphysical team of helpers.

If the reurbanizing agent promotes intraconsciential recycling (recins) that prove the overcoming of the past, the connected consciexes can be rescued through personal exemplarism, aiming for a future resoma.

### **Europe's case**

Taking Europe as an example, it is worth to mention that Waldo Vieira dedicated an exclusive chapter in the treatise *Homo sapiens reurbanisatus* to relate the process of extraphysical reurbanization promoted on this continent; part of it is translated below.

*[...] The mapping of the degraded terrestrial paratroposphere pointed to the European continent as being the first to go through the deepest reurbexes, whose golden period of the main paratropospheric reurbanization on the European continent constituted the first extraphysical target of assistance chosen because Europe is the oldest root of the so-called Modern Civilization, reaching its peak in the late 70s of the 20th century.*

*Thousands of conscins, men and women, most of them unconscious, together with extraphysical helpers, participated, projected through assistantial projections, in the works of the initial extraphysical reurbanization.*

*The most valuable component of conscins, as a resource of interconsciential assistance, is the humanized, animalized, more empathetic consciential energies and, therefore, appropriate to address extremely fossilized consciexes in ancient anticosmoethical and chronified parapathologies.*

*The majority of these assistantial people are groupkarmic interprisoners, or those consciousnesses that carry the effects of more direct or charismatic contacts in past lives with those currently in need of help and fraternal intervention, and also who have a reasonable percentage of evolutionary responsibility in the context, based on the attraction of affinities.*

*For about 12 years, healthy consciexes and projected assistantial conscins formed huge flocks of volitators, day after day, month after month, uninterruptedly, exchanging their own homeostatic energies with the defeatist energies of the sick consciexes, in degraded and degrading holothosenes.*

*Such reurbanizations, which began timidly in the second half of the 40s of the 20th century, were intensified year by year, until the culmination of the work in Europe was considered consolidated in the early 80s.*

*As a result of extraphysical reurbanizations, millions of consciexes left the paratroposphere connected to Europe, and were relocated to Intermediate Extraphysical First Aid Communities, dedicated to Resomatics.*

*Those more predisposed were reborn in other continents, cleaning and sanitizing the holothosene of the Old Continent.*

*Among the extraphysical consciousnesses were victims of extraphysical mega-intruders, personalities fossilized in anticosmoethics, like psychosomatic dregs who had not resomated on Earth for centuries.*

*This assistantial, collective and grandiose work reached unimaginable proportions, being assisted even by teams of extraterrestrial extraphysical consciousnesses, that is: alien technicians, coming from other planets, specialized in psychosomatic parapathologies - of multifaceted structures according to the genetic development of each planet - through the intensification of ongoing interplanetary extraphysical transmigrations. (Vieira, 2003, p. 227).*

## ASSISTED CONSCIOUSNESSES

An assistential intention is the starting point for reurbanizing agents to carry out the task, which is their responsibility; however, it is the in-depth study of the nosographic complex (Vieira, 2003, p 502-797) of those assisted that will allow a reurbanizing agent to exercise assistance in a more technical, professional, and efficient way.

Considering that each reurbanizing agent in former times was rescued from the baratrophere as a consreu, and today still expresses a percentage of the tendencies and personal traits of consciexes, former companions who are still trapped in pathological extraphysical communities. Judicious self-research will reveal the traits and tendencies that act as connection points.

By understanding the parapatologies of resomated consreus, in addition to being qualified to assist them, additional benefits can be obtained, such as these 7 (Vieira, 2003 p. 797-798):

1. **Self-knowledge.** Better understanding of ourselves – helps to identify the assistential target-audience.
2. **Unblocking.** Promotion of unblocking and elimination of chronic holochakral decompensation.
3. **Pathology.** Greater understanding of human pathology.
4. **Parapathology.** Demonstration, in a comprehensive way, of the possible realities of parapatologies of our own and other's parabodies.
5. **Recycling.** Ability to perceive and recycle affective and mental postures.
6. **Pedagogy.** Creation of pedagogical means, in the intraphysical dimension, to prevent pathologies.
7. **Mentalsoma.** Development of mentalsomatic attributes – activation of the mentalsoma.

Coexistence with resomated consreus makes it easier to identify not only the target audience for assistance, but also the personal traits to be recycled by the reurbanizing agent.

The following list of 15 typical behaviors and tendencies of consreus helps in this identification (Vieira, 2003, p. 79 and 492):

1. Difficulties of adaptation and with relationships.
2. Predisposition to various accidents.
3. Irrational antagonisms.
4. Belligerence regarding the environment.
5. Multiple incompatibilities.
6. Extreme emotional instabilities.

7. Suicidal tendencies – Riskomania.
8. Pattern of being an absorber.
9. Intrusive presence.
10. Consciential basement behavior.
11. A monopolizing "*big ego*".
12. Causing discomfort to others.
13. Possible cortical area disorders.
14. Difficulty in interrelationships.
15. Periodic outbreaks *and crises*.

## THE REURBANIZING AGENT'S ROLE

The authors suggest that when assuming the role of a reurbanizing agent, an intermissivist must consider the following assistential functions:

- 1) **Consreu attractor.** A natural role due to the affinity of traits, or proximity, to the consreus. When the intermissivist does not promote intraconsciential recycling, the attraction occurs in a pathological way, generating unconscious baiting and intrusion. Therefore, the ideal way suggested to fulfill this function is through research and assistance, considering:
  - a) **Self-research:** when followed by recins, self-research can attract consciexes connected with the same immature traits - the same problem - and serves as an example (stimulus) for the consreus to promote recins also. Simultaneously, the research attracts technical helpers who support the deepening of self-research.
  - b) **Investigation:** a researcher's research subject attracts consreus connected to that subject. To prevent intrusion and to guarantee extraphysical safety, researchers ideally should develop an impartial posture, without judging the consciences committing anticosmoethical acts. Likewise, one can count on an extra-physical support team specialized in the theme.
  - c) **Assistance:** claritask, particularly, attracts antagonistic consciexes who are against the evolution and liberation of subjugated conscins. These consciexes form specific energetic pockets. Clarification has a liberating effect.
- 2) **Direct assistance.** The reurbanizing agent will support meeting the evolutionary needs of consreus through the clarification and consolation tasks in the intraphysical dimension.



- a) **Reception.** Is based on consolation task and aims to promote the affective security necessary for consreus to overcome their resistance (fear of changes) and to accept the assistance.
- b) **Orientation.** Is based on the claritask and aims to guide consreus to promote the intraconsiential recycling necessary to enter the evolutionary flow.
- 3) **Extraphysical rescues.** Through direct assistance in the extraphysical dimension, and being able to use the consolation task, lucidly projected assistants can perform the claritask and exteriorize energies (to increase lucidity) during extraphysical approaches. It requires the support and coordination of technical helpers, who will guide the rescued consreus to their next evolutionary steps.
- 4) **Energetic assistance.** Assistance from the intraphysical dimension aiming for, as examples, extraphysical rescues, predisposition to intraconsiential recycling, or recomposition of the holosoma (psychosoma or mentalsoma) of the assisted consciousness. Techniques used may include:
  - a) **Penta** (personal energetic task). According to Vieira (1996, p. 11), penta is an individual, assistantial transmission of consciential energy (CE) directly to ill consciexes or projected conscins, whether close-by or at a distance. This task is programmed for a certain hour in the day of a human consciousness while in the ordinary physical waking state and assisted by one or more Helpers.
  - b) **Offiex.** According to Vieira (2007b, p. 1,602), offiex, or extraphysical clinic, is the physical-extraphysical installation active in the daily, advanced hetero-assistance, of the veteran penta-practitioner in the condition of intraphysical epicon (consciential epicenter). Still according to Vieira (1997, p. 143), the offiex, as an embassy of more evolved extraphysical dimensions, is a meeting, transition, intermediation, or reference point for deintrusion, rescues, resomas and desomas, involving consciexes, conscins and pre-humans. The work is supervised by an extraphysical team.
  - c) **Parasurgery.** An assistantial therapeutic technique exercised by a conscin, using the ectoplasm of the energosoma to promote deep energetic unblocking in the assisted

consciousness (Leite, 2019, p. 103). Recomposition of a psychosoma deformed by paropathologies, supported by a specialized extraphysical team (including parasurgeons) is an applicable example.

## QUALIFICATION OF THE REURBANIZING AGENT

By exercising assistance, reurbanizing agents can develop several personal attributes that qualify them to assume more complex tasks or perform assistance with greater efficiency, like being prepared for the work of rescuing related consciexes in the next intermissive period, in addition to being able to rely on greater support from the extraphysical team of assistants, thus accelerating their personal evolution.

Based on experience as parapedagogues, the authors suggest the following procedures for assistantial self-qualification:

**1. Consciential reeducation.** The first step suggested for assistantial self-qualification is the promotion of consciential self-reeducation, aiming at the cleansing of anachronistic emotional paropathologies in the current evolutionary moment of the intermissivist.

It is a priority to develop intraconsiential resources capable of diagnosing, predicting, and remedying the psychosomatic wounds etched in the emotional body, in us and in others, due to anticosmoethical actions of the past, that always stubborn return today with full strength. (Vieira, 2003, p. 493).

This stage can be subdivided into:

a) **Self-research:** the starting point is observation of any situation causing discomfort and malaise, which may be triggered by certain subjects, behaviors or strange traits, criticisms or feedback received, feelings of self-blame and regrets, a sense of incompetence or inability to accomplish something, among others.

b) **Intraconsiential recyclings:** based on identification of the problem and the immature personal trait to be recycled, we move on to intraconsiential recycling which can be uninterrupted and motivating - wellbeing arises from the certainty of being able to change oneself for the better.

c) **Affectivity:** cultivation of healthy interpersonal relationships; the sense of competence arising from overcoming nosographic traits; the wellbeing developed when we fulfill our evolutionary duties and recover our intermissive self-identity: these are good conditions for

the reurbanizing agent to gain the self-esteem necessary to continuously invest in self-evolution.

**2. Volunteering.** Voluntary work in a conscientiocentric institution predisposes:

a) **Acceleration of intraconsciential recycling:** acting in favor of consciential evolution generates friction in accommodated consciousnesses, which in turn exerts pressure on the assistant, triggering the appearance of immature personal traits. This situation imposes recycling on the intermissivist and demands taking a position in the face of such evolutionary challenges. Internal conflicts, which are not addressed by the intermissivist, predispose dissidences.

b) **A function helper:** assistantial work as a volunteer receives support from function helpers. This connection accelerates the recovery of lucidity manifested in the intermissive course, expands rationality and the association of ideas, in addition to contributing to the reduction of intrusion pressure of those who feel threatened by those who want to evolve.

c) **Synergy:** the grouping of intermissivists committed to evolutionary goals, probably a consensus in the intermissive course, promotes interassistance between peers and the synergy of group work, accelerating group evolution.

**3. Teaching.** In addition to the benefits provided by volunteering, conscientiological teaching promotes the acceleration of self-development in several aspects, such as:

a) **Mentalsoma:** the study and preparation of classes prioritizes the use of the mentalsoma, exercising concentration, reflection, attention, rationality, argumentation, association of ideas, scientificity and determination to better understand what is intended in the teaching (the consciential paradigm).

b) **Assistantiality:** assistance is expanded and improved through sharing knowledge and coexistence with the assisted target audience; the instructor develops assistantial motivation and the sense of belonging and fraternity, in addition to providing opportunities for rescuing consciexes. The energetic field of a conscientiology class can promote mini-reurbanizations.

c) **Evolution:** contact with interdisciplinary extraphysical teams, before and during classes, expands erudition, parapsychism, and understanding of the multi-dimensional assistantial mechanism, accelerating self-evolution.

**4. Research.** Conscientiological research is fundamental for the reurbanizing agent. In addition to the benefits of teaching, it can promote:

a) **Extraphysical rescues:** the inevitable evocations of consciexes, resulting from the study of themes related to their problems – e.g., traumatic occurrences from the past –, now being reinterpreted and dedramatized through impartial, rational research, based on logic, provides a valuable opportunity for the promotion of extraphysical rescues.

b) **Expansion of the Parabrain:** research predisposes access to the holomemory regarding the intermissive course, and when there is an effort by researchers to understand and deepen the theme, the connection of their parabrain and the parabrain of helpers deepens, expanding the mentalsoma and opening access to leading-edge relative truths (verpons).

**5. Writing.** Writing findings of conscientiological research complements the previous qualifications and provides, in addition, other advantages:

a) **Gesconography:** the graphic recording of findings has an indelible character, consolidates the work for an indefinite period and confirms the neo-positioning of the reurbanizing agent regarding the subjects of the conscientiological books (consciential gestation – gesconography), in relation to conscins and consciexes – restorative writing.

b) **Self-relay:** writing extends to other generations, and the book can be accessed even by the author in a future human life, consolidating their self-relay.

c) **Polykarmality:** the scope of the libertarian work can extend beyond the group of the author, benefiting unknown conscins and consciexes, even from other countries, in other languages.

**6. Polyglotism.** As a desirable complement to the qualification of the reurbanizing agent, polyglotism allows reaching a broader target audience in various contexts, such as:

a) **Teaching.** An international teaching itinerancy allows direct connection, in loco, with holothosenes and consciousnesses to whom teachers are linked to by their past, promoting reconciliations and rescues, through claritask.

b) **Research:** being at the location of the itinerant teaching, one can take advantage of the valuable opportunity to conduct field research in Parareurbanology and interact with local conscins within the scope of personal research; a connection can be established between the researcher and extraphysical teams of the location.

c) **Extraphysical rescues:** in certain contexts, whether in intraphysical or extraphysical environments, there are consciexes who need to receive the assistant's

clarification in their own language in order to be rescued, due to a limitation or inability to read thoughts or understand another language.

## INTERNATIONAL ASSISTANTIAL POSSIBILITIES

Considering the case of intermissivists living outside of Brazil, far from a Cognopolis, CIs and conscientiological Campi, there are several possibilities to act as a reurbanizing agent.

**1. Volunteering.** Volunteer work abroad can be carried out in different ways:

- a) **International CI:** applies to the case of CIs and pre-CIs that already operate abroad, having a voluntary structure or physical base, maintaining conscientiology activities. Examples are ISIC (worldwide), ASSIPI and Teaticon (Portugal), Reaprendentia (Europe and USA), Consecutivus (Europe), amongst others.
- b) **CI implantation:** in places with 2 or more intermissivists, it is possible to start to consider a process to implant a CI dedicated to any of the conscientiological subdisciplines.
- c) **Remote volunteering:** Intermissivists can volunteer in CIs that are prepared, or pre-disposed, to act in the dissemination of their subdiscipline at an international level, correspondent to the intermissivist's interest. The pre-CI ISIC (*Interassistential Services for the Internationalization of Conscientiology*) is dedicated to supporting CIs to go international, among other tasks.

**2. Teaching.** Starting with volunteer work, after some time international intermissivists can qualify to teach conscientiology. Due to the small number of teachers volunteering outside Brazil, there is probably a (largely hidden) demand for conscientiological information. Teaching has the fundamental role of serving as an access point (bridge) for new intermissivists.

The shortage of teachers outside of Brazil makes it difficult to directly connect intermissivists with the larger evolutionary group - a condition that facilitates access to parts of the holomemory pertaining to the IC - and interferes with the flow of extraphysical reurbanization, because the connected consciousnesses (conscins and consciexes) from the country in question, in need of clarification, cannot be adequately encountered.

In order to compensate for the shortage of teachers, an international volunteer can choose between at least two possibilities to qualify for teaching:

- a) **In a specific CI:** when the CI, in which the intermissivist is a volunteer, offers the possibility of teacher training. There may be operational difficulties to overcome, such as language and the likely need for teachers or teacher candidates to travel.
- b) **In another CI:** possibility of participating in the teacher training of another CI. Reaprendentia, for example, is a CI specialized in training teachers, it operates internationally and offers training in the English language.

As for teaching, there is the increasingly used resource of internet classes (online or distance learning) and, to increase the frequency of teaching activities, there is the possibility for a teacher-researcher to teach courses in other conscientiological institutions.

Among the obstacles to qualify instructors, for those who do not speak Portuguese, there is a greater difficulty to deepen studies of conscientiology due to the low availability of works (books) in languages other than Portuguese, but the fundamental ones, used in teacher training - the Treaties on Projectiology and 700 Experiments - are already available in English.

**3. Research.** In the research area there are options that work independent of the distance between intermissivists. Field research in Parareurbanology, for example, can be conducted in the country itself, there is a wide field to research and several bibliographic sources are accessible via the internet.

Invisible Colleges of Conscientiology are designed to deepen research of a specific subdiscipline and the meetings are online. The restriction could be the language; however, there are already Invisible Colleges who research and meet in different languages.

For those who understand Portuguese, one recommendation is to enter the "Friends of the Encyclopaedia" program, intended to finance the Encyclopaedia of Conscientiology. Among the benefits is the possibility of searching the portal for terms, concepts and themes published in any conscientiological work.

ISIC offers different activities, free of charge, in English; most of them allow exchanges of experiences between international researchers and the presentation of conscientiology topics. As an example, the 2020 schedule included: The Bridge Researchers; The Bridge Cultures; The Bridge Talks; The Bridge Writers.

**4. Writing.** Writing conscientiological books is another target of intermissivists worldwide; ISICs project, The Bridge Writers, helps to qualify future international authors. Also, authors of conscientiological books are sharing their experiences and UNIESCON offers a specific course to help in the writing of books.

## FINAL CONSIDERATIONS

Intraconsciential recycling is fundamental for intermissivists playing the role of a reurbanizing agent. It facilitates the bringing of advanced ideas from the IC regarding the skills acquired and the qualifications necessary to efficiently carry out the tasks assumed in the megaproject of extraphysical terrestrial reurbanization.

The investment in conscientiological volunteering, teaching, research and writing are the qualifications that go towards the successful achievement of the commitment assumed with the other intermissivist colleagues and the extraphysical support team (equipex), aiming at assisting consreus.

Qualification of the reurbanizing agent is part of the preparation (pre-intermissiology) to continue acting as an assistant, after the desoma, in the next intermissive period, in favour of related consciexes, who remain stuck in barathrospheric environments, awaiting qualified and fraternal assistance.

*Pre-Intermissiology is the science applied to specific, systematic, theoretical studies or research and experiences of the intermissivist conscin with the initiative to start, now, in the intraphysical life, to prepare*

*intraconscientially to assist the most similar consciexes in the Baratroposphere, we previously left behind, when reaching the second desoma, in the near future. We are here to lay the groundwork for how to live as attractors of consciexes in our consciential family and then think about who we left behind.* (Vieira, 2014, p. 1,262).

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

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

**Keywords:** Affinity, Conviviology, Helpability, Universalism.

### **INTRODUCTION**

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

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

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

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

**Objective.** Based on published articles and books, debates and reflections raised during conscientiological tertulias, courses and other activities, particularly involving international evolutionary friends, this article has the main objective of instigating reflections and

hypotheses about the theorice (theory and practice) of long-lasting healthy conviviality and paraconviviality, within multidimensional interassistential interconnections and interdependency among consciousnesses along time (chronemics) and space (proxemics).

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

### **I. Consciential Paradigm**

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

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

**Multivehicularity.** Consequently, we can realize, apart from the tangible physical body, the existence of three

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

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

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

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

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

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

## II. Conviviality

**Affinity.** The *principle of affinity* refers to a condition of harmony, coexistence and reciprocal influences between evolutionary principles composed of inorganic,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### III. Typology

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

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

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

#### IV. Helpability

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

## V. Concluding Remarks

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## THE BRIDGE BOOK CLUB – READING MARATHON OF 700 CONSCIENTIOLOGY EXPERIMENTS

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**ABSTRACT:** Research has found that study and reading groups can facilitate the learning process with the discussion and debate of ideas through diverse perspectives and the sharing of experiences. An international book club adds a cultural and linguistic layer to the process, while focusing on a conscientiological book can further expand the learning experience to a multidimensional one. This is important to researchers, students of conscientiology and anyone interested in dedicating themselves to self-learning, self-research, parapsychism and evolutionary tasks. The aim of this article is to present a Book Club project that was conducted by volunteers of the Pre-Conscientiocentric Institution (Pre-CI) *Interassistential Services for the Internationalization of Conscientiology (ISIC)*, including the history and planning of the Book Club, the structure and format of the readings and group meetings, the benefits and challenges encountered and the perceptions and paraperceptions experienced by the participants during the reading process, and a questionnaire to collect feedback about the project that was sent to participants in order to assess it. The article concludes with the authors' analyses of the evolutionary advantages of participating in a conscientiological book club, the participants' feedback, and recommendations for the next phases of the project or for other similar projects.

**Keywords:** International Book Club, Conscientiological book, Self-didacticism; Self-research; Discussion; Parapsychism.

“When the person becomes evolutionarily mature, they must dedicate themselves to directed, specific, research-oriented reading. Rationally, it is best for you to identify and classify your condition as a reader.”

Vieira, W. *Léxico de Ortopensatas*, 2014, p. 1,156

### INTRODUCTION

**Reading.** According to a study conducted at the University of Liverpool, reading books benefits the person socially, emotionally, mentally and psychologically (Gallagher, 2017). When well chosen, a book brings a great deal of satisfaction. Healthwise, it is a great exercise for the brain, as reading makes the complex network of circuits in the brain stronger and more refined (Stanborough, 2019). This leads to a greater association of ideas, enhances the reader's vocabulary, and prevents age-related cognitive decline (Stanborough, 2019). An article written for the World Literacy Foundation (Akinchina, 2019) indicates that a good read is related to decreased blood pressure and a lower heart rate, therefore it is also used as a technique to release tension and increase one's mood.

**Deintrusion.** It can also be a good tool against intrusion, particularly mentalsomatic intrusion. The connection that we create with the ideas in a conscientiology book can instantly give insights that can change the course of our thosenity, leading to better reflections, elaboration and straightness of thoughts.

**Rationality.** Some genres of books can increase mental activity and decrease emotionalism, as the person concentrates on ideas and reflects more.

**Inspirations.** Many conscientiological books can also be sources of inspiration and connection with more evolved intraphysical consciousnesses (conscins) and extraphysical consciousnesses (consciexes). *A really good insight can come from just one line.*

**Parapsychism.** Written communication permits a more introspective and profound reflection, allowing states of mind that are more mentalsomatic and conducive to parapsychism.

**Self-research.** A good book can also be a source of self-research, where the reader can identify with specific content and use it to recycle some thoughts and behaviours.

**Motivation.** Some content can influence good changes in oneself or motivate one to have better attitudes. The author can serve as an example to follow.

**Consonance.** During reading you can discover that what is written resonates with you, many times identifying yourself with the position and points that the author makes.

**Pleasure.** Reading things that you identify with and feel pleasure towards can lead to a positive reading experience and increase your positive attitude to reading.

**Cycles.** The more one reads, the better one becomes, and the easier it gets, the more one wants to read. *To enter the virtuous circle of reading you just need to start.*

**Book Club.** Reading and discussing the book in a group is a means of sharing the experience of a book with others. Different points of view on the same chapter, section or book can appear in the discussion, providing a new outlook.

**Organization.** Reading in groups requires discipline and organization and can help those with difficulties in planning and self-organization.

**Resources.** This Book Club offers materials, a schedule, a place to ask questions and discuss and exchange ideas, and it offers a wellspring of information that can facilitate the process of reading.

## HISTORY AND STRUCTURE

**Idea.** The idea of reading, studying, and discussing a book for one year arose in 2019, during the II International Week of Conscientiology. The decision was made to leverage the existing concept of 'The Bridge Researchers', which aimed at permitting researchers around the world to present their research topics. The Bridge was created as an umbrella project for several subprojects, one of them being The Bridge Book Club.

The main objective of the Bridge Book Club is to connect consciousnesses worldwide through the study and discussion of conscientiology books. The Book Club meets on the third Saturday of each month and is facilitated by teachers and researchers of conscientiology

specialized in each of the sections being discussed. There is also an ongoing, online discussion forum.

**Team.** The intraphysical team is divided into two areas. The organizers, based in Australia, and the facilitators, from all over the world.

**Planning.** The treatise was divided into two to four sections per month, averaging approximately 50 pages to be read each month. There was one encounter per month to discuss the chapters, totalling 13 online meetings facilitated by two facilitators each meeting.

**Structure.** A website provided the structure for materials and registration to be made available for the reading club. An online forum was created to allow participants to engage with the facilitators and other participants throughout the project and to continue a parallel discussion with those that participated and those who were not able to attend the meetings. The meetings were also recorded and uploaded to the website and ISIC's YouTube channel.

**Materials.** On the website, participants can find all the materials pertinent to the discussion. The 700 Conscientiology Experiments treatise (Vieira, 2016) was made available to download in PDF format, along with a researcher's progress tracker file, and a quick reference guide on how to navigate the website and other information.

**Innovation.** This marks the first time that there was a Conscientiology Book Club in English. It is also the first time the treatise 700 Conscientiology Experiments was read and debated in a group in English.

**Opportunity.** This provided an opportunity for people from all over the world to engage in reading, studying, researching, and discussing the evolutionary ideas of conscientiology. The open format, which was free and accessible to anyone keen to access the information, provided an opportunity for reaching a greater number of intermissivists and those interested in deeper self-research.

**Exposure.** There was also a moment for veteran researchers of 700 Conscientiology Experiments to share their knowledge and debate topics to a different audience, sometimes in a language different from their native one.

**Multicultural.** People from several countries who are living abroad or in their home countries participated in the project. This brought diversity of thought and perspectives and contributed to a maxifraternall holothosene.

**Time zone.** Differences in the time zone often makes it unviable for intermissivist encounters. In order to unite participants from both sides of our planet including North

America, Brazil, Australia and Europe, we were required to choose a time early in the morning and late in the evening to make it possible for most people to attend.

**Attendance.** There was an average of 17 participants at the online meetings, ranging from those new to conscientiology to veteran researchers.

**Themes.** Research themes discussed at the online meetings followed the structure of the book. There are 40 research themes or sections in the treatise based on the 40 qualities of the human personality under investigation. They are listed below in order of appearance:

1. Conscientiality
2. Scientificity
3. Theoricity
4. Scholaryity
5. Interconscientiality
6. Intellectuality
7. Criticality
8. Holosomaticity
9. Projectability
10. Technicality
11. Multidimensionality
12. Somaticity
13. Sexuality
14. Intraphysicality
15. Sociability
16. Energosomaticity
17. Psychosomaticity
18. Mentalsomaticity
19. Thosenity
20. Assistantiality
21. Health
22. Invulgarity
23. Immaturity
24. Intrudability
25. Holomaturity
26. Hyperacuity
27. Continuity
28. Self-conscientiality
29. Evolutivity
30. Seriality
31. Intermissibility
32. Self-mimicry
33. Holokarmality
34. Cosmoethicality
35. Personality
36. Recyclability
37. Invisibility
38. Groupality
39. Permanintfreeness
40. Serenity

**Facilitators.** The facilitators were selected based on criteria such as; having affinity with and research-based

knowledge on the topic, an ability to understand and speak English and willingness and availability to participate in the online meetings and forum discussions.

**Invitation.** Formal invitations followed by personal contact were made with the facilitators to assess their availability and interest in participating in the project.

**Forum.** There were 62 registered users on the website, including two coordinators, two team members, and 23 facilitators. There was a total of 253 posts at the time of writing this article, with questions and comments from facilitators and participants. It was noticed that there was minimal engagement on the forum although feedback from a survey distributed after the project ended indicated that 57% of the respondents read or participated in the online forum discussion and 71% of respondents liked the Project because of the online format.

**Time.** For those who opted to participate, a commitment to the project included 1 hour and 30 minutes of debate, 6-10 hours of reading and 1 hour of forum discussion per month.

## FINDINGS

**Paraperceptions.** During the process of the activities, 26 experiences were collected from the questionnaire, forum and online meetings that participants reported while reading the book:

1. Out-of-body Projection
2. Change of mood (good mood)
3. Clarity of thoughts
4. Clairvoyance
5. Connection with advanced ideas
6. Connection with extraphysical helpers
7. Connection with the theme
8. Deintrusion
9. Energetic shower
10. Expansion of consciousness
11. Expansion of energy
12. Fulfillment
13. Happiness
14. Inspiration
15. Mental rectilinearity
16. More intelligence
17. Motivation
18. Peace of mind
19. Profound reflections
20. Projections in other languages
21. Refreshed mind
22. Security
23. Sense of universalism
24. Synchronicity

25. Telepathy

26. Vibrational State (VS)

**Synchronicities.** Participants reported synchronicities that occurred between the sections they were reading and events or situations that arose for them during the same period.

Below are some of the accounts provided in the survey by participants related to their personal experiences with synchronicity:

*"I had some projections and meetings with extraphysical consciousnesses creating guidance to develop an activity similar to The Bridge Book Club to promote greater philosophical and scientific deepening through global seminars."*

*"Expansion of the mentalsoma, sometimes euphoria, a sense of universalism, synchronicities during the month related to the themes which will be discussed in the next meeting, projections in other languages, conscins or consciexes from other cultures to be assisted in penta."*

**Coronavirus.** The unexpected pandemic event of COVID-19 placed everyone in lockdown. There were synchronicities experienced with the pandemic and in relation to the chapters being covered.

**Connection.** When the pandemic started to spread globally, some reported in the meetings that they felt the pressure of being isolated and alone. The Book Club meetings connected participants multidimensionally despite them being intraphysically apart. One participant reported:

*"These meetings helped me to live in another country (than Brazil) with more strength and peace. I had many synchronicities with butterflies and birds in nature and [on] the internet. It showed me my internal path of self-knowledge and self-research."*

**Chapters.** Next, there is a list of 7 chapters that were observed to be relevant to the pandemic for participants based on the discussions held:

1. Chapter 153. Test of Your Extraphysical Relations: a reminder that no one lives in complete consciential isolation.
2. Chapter 178. Parapsychic Perceptions Against Solitude: a reminder that no one lives in complete consciential isolation.
3. Chapter 77. Test of 10 Days of Isolation: Thoughts about more productive routines and practicing lucid projection.
4. Chapter 114. Conscientiological Principles of Self-Sufficiency: a focus on assistantial work such as writing and penta.

5. Chapter 240. Weaktraits of the Socin: a perspective that numerous viruses exist in intraphysical society (socin).

6. Chapter 573. Principles of Practical Universalism: a reminder that we are relatives of the virus.

7. Chapter 117: Public Utilities of Conscious Projections: Useful quote: *"Universalism coexists with sanitary isolation."*

**Parallels.** One of the participants became motivated, while studying 700 Conscientiology Experiments, to participate in conscientiotherapy sessions, which were for the first time being offered online due to the Coronavirus restrictions. The participant observed parallels between her sessions and the chapters she was studying at that time.

**Theorice.** The conscientiotherapists, who were not involved in the book club project, cited a few phrases during the sessions that were from the same chapters of 700 Conscientiology Experiments, which were being studied by the participant at the time, allowing a synthesis of ideas and openness for real-time practice and theory (theorice) and self-recycling.

**Assistance.** Some perceived specific assistantial demands arose during the meetings. After one particular meeting, a facilitator and organiser reported the same perception that there was an assistantial need from religious or mystical consciousnesses. Another participant reported in the survey:

*"Depending on the meeting, I felt a strong energy from my coronochakra. Moreover, I usually felt extraphysical helpers using our energy to support other consciexes."*

**Contemporary.** Overall, the contemporaneity of the book facilitated discussions and debates relating to current events and participants' experiences in the *here and now*, demonstrating the practicality and relevance in the way 700 Conscientiology Experiments was authored.

**Feedback.** A survey was sent out to the 62 registered users of the website the week following the conclusion of the project. The purpose of that questionnaire was to collect feedback relating to the project in order to inform future work.

The survey generated a 23% response rate, or 14 responses received. Considering the average rate of 17 participants attending each meeting, this presents an adequate response rate of active participants. Amongst the respondents, 50% were facilitators who were also participants of the reading exercise. The answers to five questions are presented in the table 1.



**Table 1. Survey about The Bridge Book Club – 700 Conscientiology Experiments Marathon 2020.**

Questions / Options	Number of answers
<b>1. How did you participate in the 700 Experiments Marathon? (select all that apply)</b>	<b>14</b>
Reader - I read some or all of the chapters during the period	11
Meetings - I attended one or some of the meetings	11
Forum - I read and/or posted in the forum	8
Facilitator - I facilitated a discussion	7
Observer - I watched the recordings	6
N/A - I did not participate	1
<b>2. If you did not participate, what was the reason? (select all that apply)</b>	<b>4</b>
I did not have enough time	2
I wanted to participate live but could not, due to the time difference	2
I was not interested	0
The website was difficult to use	0
I did not like the format (please specify what you did not like)	0
<b>3. What did you like about this project?</b>	<b>14</b>
I could engage with others from around the world	12
It was accessible to everyone	11
It was free	11
I could access conscientiology ideas in English	11
It was online	10
I could debate current topics	9
I could practice English	6
I finished reading the book in 1 year	1
<b>4. What could we have improved?</b>	<b>9</b>
Spread out over a longer period	4
Different book	3
Format of the meetings	3
More frequent meetings	2
Change the forum or website	1
Less frequent meetings	0
<b>5. What book would you like to discuss next? (select all that apply)</b>	<b>13</b>
A treatise of conscientiology	11
A shorter book of conscientiology	7
A book not published by conscientiology	0

The first question was aimed at determining how the person participated in the Book Club. Over 78% of people read the chapters during the period and/or attended the recorded meetings. A total of 57% of the respondents read and/or participated in the forum

discussions. Six respondents watched the recordings as an observer. Reading and attending the meetings were the preferred ways of participating. Reading and discussion of the ideas were the aims of the project, and we can see that this was also consistent with the form of participation

that people chose in the questionnaire. Forum participation was 21% lower than for reading and discussion, however, we think this is still an important form of participation, particularly to include those who were not able to attend the meetings, because it organizes the discussion in a structured way and allows for continued, prolonged discussion over time.

The objective of the second question was to determine the reason why people did not participate in the book club's activities. Among the reasons for little or no participation, a lack of time and time differences were cited as the main reasons. Management of time can impact individual participation in a book club, and the time differences in an international book club also influence the level of engagement and participation.

The third question was asked in order to evaluate what motivated people to engage more in this project and what was important to people, as indicators of the strong points of the project. Participants expressed various factors regarding what they liked about the project. The top five responses were: the ability to engage with others from different countries, free access, opportunity to learn about conscientiology ideas in English, and the online format.

When the concept of the book club was developed, there were three criteria that were proposed as a hypothesis of what the authors regarded as being important to the public: international interaction, a free activity, accessibility for anyone interested in studying the treatise. The three main respondent selections supported the originally proposed criteria. The limitation of this question was that although participants could select "other" as an optional response and provide their own comments, the available answer choices may reflect a bias on the part of the authors.

When asked how the project could be improved, the highest response of 44% was to spread the project out over a longer period. Three respondents suggested studying a different book and 3 responded to change the format of the meetings. One suggestion provided was to divide the time allocated in the online meetings proportionally depending on the amount of content in the sections. In the free text responses, one respondent expressed interest in increased participation through wider communication of the project. The objective of this question was to collect feedback on the weaker points of the activity and to provide information for future reading projects.

The next question asked which book participants would like to read and discuss in future projects. Over 84% responded that they would like to study a treatise of conscientiology and 54% responded they would like to

study a shorter book of conscientiology. The intention of this question was to utilize the opinions of the participants to facilitate decisions regarding the next project.

## CONCLUSIONS

**Hypothesis.** Reading 700 Conscientiology Experiments may help people to have extraphysical experiences, profound reflections, out-of-body experiences, increased motivation, the expansion of ideas, synchronicities, paraperceptions and parapsychism of all kinds as listed in the findings.

**Activities.** Almost all means of participation were used, including reading, attending the meetings and the online forum discussion, all of which were the main objectives of the Book Club. The least used participation mode involved watching the recordings, but we can deduce that the recordings were a tool for participants who were unable to attend online meetings.

**Time.** The main reasons for people to not participate in the book club were a lack of time and difficulties due to differences in time zones. This was also mentioned as a challenge by participants in the online meetings. This demonstrates the importance of self-organisation and prioritisation when reading a book such as 700 Conscientiology Experiments.

**Communication.** The difficulty in finding a meeting time that suits everyone is a challenge that is often encountered when doing international work and should be taken into consideration. The Bridge Book Club is creating a flow of synchronic communication between extreme points of the world with significant time differences, where one country is in the early morning hours and another one is late at night.

**Appreciation.** As we could see from the results, the international Book Club facilitated a connection between participants from all over the world through researching and discussing a book as a group; it served as an online meeting spot for research and a free, accessible space for the debate and exchange of conscientiological ideas.

**Distinction.** The differentiating factor of this book club over other activities currently offered in conscientiology was that it was the first time that a book club was offered in English with open and free access to the public.

**Feedback.** Some suggestions provided by participants and facilitators during the online meetings and in the questionnaire regarding how to improve the Book Club included: spreading the book club over a longer period, discussing another treatise of conscientiology and changing the format and frequency of the meetings.

**Suggestions.** All of the above suggestions will be taken into consideration in The Bridge Book Club's future reading projects, including increasing the marketing of the Book Club to people outside of conscientiology in order to reach new intermissivists around the world, spreading the Book Club over a longer period of time to allow for deeper research, and selecting a conscientiology treatise for the next reading exercise.

Given that the purpose of the questionnaire was to gather feedback to improve future work of The Bridge Book Club, the authors acknowledge that further research and investigation are required to understand the evolutionary benefits of group reading.

**Questions.** Some questions that arose from the Book Club experience can be considered for further research. How can the ideas of a book actually affect you in your daily life? Is reading also a way of assisting? How can synchronicity help us? How is theoreice pertinent? How can reading and discussing with multiple cultures help us?

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## CASE STUDY: EXPERIENCES IN THE INTERNATIONAL DISSEMINATION OF CONSCIENTIOLOGY

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**ABSTRACT:** This article reports on institutional initiatives, as a volunteer teacher at the *International Institute of Projectiology and Conscientiology* (IIPC), and also personal actions, as an independent researcher, for the dissemination of conscientiology in the period from 2014 to 2020. During this period, I gave lectures at international events, donated books to public libraries and published entries and articles in international books and repositories, defending the usefulness of parapsychic resources, proposing their technical use in police activities and in space exploration activities. The main goal of these actions was to establish a dialogue with institutions and researchers of natural and social sciences in order to present the consciential paradigm of scientific investigation. The article is subdivided into 6 topics: introduction; reporting of book donations; lectures; consciential gestations and the results of assistential actions, followed by concluding arguments. The theories of conscientiology and projectiology are ready to be tried and their specific practical utility realized.

**Keywords:** Donation of books, Entrepreneurship, Extraterrestriology, Paralawology, Projectiology, Public Safety.

### INTRODUCTION

In 2021, on the 40th anniversary of the launch of *Projections of Consciousness*, a pioneer publication in the dissemination of *Projectiology* authored by the parapsychic researcher Dr Waldo Vieira and aided by the expansion of knowledge through the scientific production of researchers from the *International Cosmoethical Conscientiological Community* (ICCC), expansion of space for discussion and interaction with other branches of science occurred. Those interested in parapsychic phenomena as Parapsychology; Psychology; Sociology; Astronomy; Law and Criminology were communicated with, thus demonstrating the breadth of areas open to the dissemination of conscientiological knowledge worldwide.

In this article I intend to share voluntary initiatives, where I have represented conscientiocentric institutions, or personal actions that I have carried out as an independent researcher, when I was able to promote the dissemination of the consciential paradigm in international events that took place in Brazil (Florianopolis - Santa Catarina and Salvador - Bahia) and in the United States (Los Angeles and New York).

This article is written based on personal records and facts were grouped into 3 categories: book donations; lectures and publication of entries and articles, exposed in the chronological order of events.

### DONATION OF BOOKS

In the city of Salvador, Brazil, as a book donation enthusiast since 2014, and as a volunteer at the *International Institute of Projectiology and Conscientiology* (IIPC), I participated in book delivery events to local public libraries, starting with the Public Library of the State of Bahia.

**Publisher Editares.** In partnership with EDITARES, 49 books of varying titles, by different authors of Conscientiology were donated. Since then, I have maintained my enthusiasm to donate Conscientiology publications to national and international libraries.

**Dissemination.** The donation of conscientiological titles directly to ordinary people and researchers, in Brazil and abroad, is also a good dissemination strategy.

**New York.** In 2017, I donated a copy of the journal *Estado Mundial* and a copy of the book *Parapsychism in Childhood* (by Lilian Zolet), both in Portuguese, to the NY Public Library (Mid-Manhattan Library, located on 5th Ave).

**Repercussion.** Returning to the hotel, upon arriving at Greenley Park, early in the evening, I felt an urge to install the vibrational state (VS) and I started to externalize energies to the place and the people. I stayed

like that for a few minutes. It was a very pleasant feeling, with an intense shower of energies.

**Gratitude.** The pattern of my energies was of gratitude for being there, for the place, and was reinforced by the desire to reciprocate the energies that I received with a greater exteriorization of energies. I was euphoric with this experience.

**California.** In October 2019, I arrived in Los Angeles with five copies of the book *Our Evolution*, this time in English. A copy was delivered to the Los Angeles Public Library and the rest, I did not know who to deliver it to, I counted on my intuition and on synchronicities possibly provided by extraphysical helpers. I arrived confident that everything would work out!

**Intuition.** I traveled to California to attend the 22nd *Annual International Mars Society Convention*. Without knowing anyone, I had a strong intuition that I should participate in this event. Although I had not been selected to present my article, I prepared inserts with paragraphs of it to be delivered with a copy of the book *Our Evolution*.

**Distribution of Books.** The first copy was delivered to Robert Zubrin (president of the Mars Society), the second person to receive a book was the Russian astronaut Anastasiya Stepanova, Engineer at the Russian Academy of Science's Institute of Biomedical Problems and veteran crew member of two major space simulation programs - *Scientific International Research in Unique Terrestrial Station* (SIRIUS) (Stoltz, 2020).

**Synchronicity.** I purposely left a copy of *Our Evolution* on the seat of the Los Angeles subway, so that someone unknown would find it.

## LECTURES

**IIPC.** Invited by the IIPC's Technical Scientific area, I gave a public lecture at the 10<sup>th</sup> *World Peace Forum*, held in September 2016 in the city of Florianópolis, Santa Catarina, Brazil. In this event I relied on the presence of teachers Anísia Royer and Alessandra Serafim, both volunteers from IIPC Florianópolis.

**Peace.** At the event, 3 lectures were held: *Peace: From the Perspective of the Consciential Paradigm* (on the 22<sup>nd</sup> in the morning - by Anísia Royer); *Forgiveness: A Favorable Condition for Inner Peace* (also in the morning - by Alessandra Serafim); and *Pacification Through the Control of Bioenergy* (in the afternoon on the 23<sup>rd</sup> - by Anibal Bentes). By the end we had assisted more than 70 conscins, many of whom expressed interest

in participating in IIPC Florianópolis courses and lectures.

**Forum.** The event, with representatives from 60 countries, was promoted by the *Schengen Peace Foundation*, founded in 2005 in Luxembourg with the aim of promoting the “message of peace”, in Europe and the world. At the time, the institution was chaired by Mr. Dominicus H. Rohde. The forum was created with the aim of promoting the message of peace around the world. “The mission is to interact, mix cultures and learn to respect each and every human being, regardless of their differences” (G1, 2016).

**Bioenergies.** In the lecture *Pacification through the Control of Bioenergy* the control of bioenergies was presented as necessary to achieve intimate pacification (there was a consensus among all speakers and panelists present at the Forum, that world peace begins with inner peace, in each human being), the premise of the theory of *Homo sapiens pacificus*.

**Parapedagogy.** The idea of bioenergy was presented through the concepts of *holosoma* and *thosene*. At the end of the lecture, a *basic energy mobilization* (BEM) technique was conducted. The absorption of energy phase was not carried out as a precaution due to evidence of mediumship from one of the participants.

## CONSCIENTIAL GESTATIONS

**Verbetography.** On July 1, 2013, I presented my first entry in the *Encyclopedia of Conscientiology*, it was entitled *Segurança pública* (Public Security). In 2016, the same theme appeared in one of my first publications on the Academia<sup>3</sup> portal, a world-renowned repository for scientific dissemination.

### Articles

#### Public Security

**Authorship.** As an author of conscientiological articles I participated, representing the IIPC and the JURISCONS - *International Association of Paralewology*, at the II *International Congress on Security and Defense* (II CISD) organized by the Federal University of Bahia (UFBA), in partnership with the universities of the states of Pará, Amazonas, Roraima and the University of Vila Velha, all located in Brazil, and also in partnership with the University of Cabo Verde (UNICV) and the Autonomous University of Lisbon. (UAL).

**Publication.** The article *Technical-Professional Use of Parapsychism in Police Action* was presented at the

<sup>3</sup> ACADEMIA; <https://www.academia.edu>, 2021.

II CISC and published in Volume 4 of the collection *Security and Defense: cities, criminalities, technologies, and diversities*.

**Proposal.** In the article I propose the creation of a special police unit, composed of police officers trained to use parapsychism in routine patrolling activities; crime prevention operations (psychic cop) and investigative activities (psychic investigator - to search for missing persons and to obtain material evidence of crimes).

**Presentation.** The presentation was made on a panel called *Democratization, Valorization and Training of Public Security Professionals* coordinated by Professor Dr. Ivone Freire Costa and Professor Dr. João Martins Tude, both from (UFBA - Federal University of Bahia, Brazil). The group addressed the challenges and perspectives for the improvement and innovation of professional training for the public security area.

**Repercussion.** After my presentation, I heard an interesting testimony, from a Brazilian National Guard police officer, of collective clairvoyance and probable telekinesis inside an armored car that was sealed due to a breakdown in the vehicle's control system.

**Disclosure.** The article was deposited in the scientific repository *Academia*, and by March 2021 had 258 views. The entry *Public Safety* in the *Encyclopedia of Conscientiology*, until the same date, received 69 views in the same repository.

### Space Exploration

**Motivation.** Motivated by the prospective of interplanetary travel, more precisely the occupation of Mars, I saw the opportunity to talk about the possibility of astronauts spontaneously experiencing parapsychic phenomena in free space. I discussed the risks and benefits for the space mission, that may arise with the good or bad use of these resources, which are paraphysiological and are available to every human being.

**Entrepreneurship.** I submitted the article *How to Deal with Parapsychic Phenomena in an Extraterrestrial Environment?* to be presented at the *22nd Annual International Mars Society Convention*, held in Los Angeles - California in 2019. Although the article was not selected for presentation during the event, it was inserted in the Mars Society's official repository, called *Mars Papers*.

**Exoparapsychism.** In the article presented to the Mars Society I intend to alert astronauts and medical teams responsible for the physical and mental health of space explorers, to the possible parapsychic experiences arising from altered states of consciousness, caused by the

holosoma's exposure to the immanent energies of free space and from a gravitational field different from the terrestrial, and as such never before experienced by anyone.

**Synchronicity.** During the event I met the Brazilian Professor Doctor Júlio Resende from the Federal University of Natal (UFRN), located in the city of Natal - Rio Grande do Norte (RN), Brazil. Professor Resende presented the results of his research at Habitat Mars, in the semi-arid region of Northeastern Brazil, on soil analogous to that of Mars. The *Habitat Mars Space Analog Station* develops technology for food production, in conditions similar to those of Mars.

**Webinar.** After publication of the article *How to Deal with Parapsychic Phenomena in an Extraterrestrial Environment?* the theme was discussed in two other international, virtual events, promoted by the Habitat Mars Project in 2020, the first was during *Mission 45* - held on July 21, 2020. Researchers from Brazil, Angola, United States and Portugal participated in this event.

**Continuity.** On December 5, 2020, another international webinar took place, promoted by Habitat Mars, the *Space Habitat Event* (SHE). On this occasion I again had the opportunity to present to the theory of the possible occurrence of parapsychic phenomena in free space.

**Volunteering.** I am a volunteer and co-founder of Mars Society Brazil (2020), which is recognized by Robert Zubrin for the work developed at Habitat Mars. In this association of aerospace researchers there is an openness and acceptance to disseminate the ideals of conscientiology.

**Intercampi.** On December 15, 2020, institutional negotiation was initiated between Intercampi and the Mars Society Brazil, for joint activities. The objective is to carry out scientific experiments and courses to develop parapsychism, according to the consciential paradigm, applicable and useful to the survival of human beings on Mars.

**Parapedagogy.** The objective of this partnership is to create technical and parapedagogical expertise that will be applicable in the preparation of astronauts. This knowledge will be useful for both explorers and support teams on Earth. They will know how to deal with possible spontaneous projective experiences, in extraterrestrial environments and how to potentiate and take better advantage of parapsychic phenomena.

**Telepathy.** During the *VI International Congress of Projectiology* (13-15 November 2020), I asked guest professor Charles Tart if he was aware of any current

research related to the application of parapsychic resources in space activity. His answer was negative, but he stressed the importance of using telepathy for communication between astronauts and mission controllers on Earth.

## RESULTS OF ASSISTANTIAL ACTIONS

**Publication views.** According to the records of the *Academia* repository, the conscientiological publications of my authorship reached 361 views in 12 different countries in addition to Brazil, from November 2016 to March 2021 (as shown in table 1).

**Table 1. Publication views in the Academia repository (2016-2021), by title\*.**

Publication/viewer country	Views
<i>Technical-Professional Use of Parapsychism in Police Action</i>	<b>258</b>
Brazil	213
Portugal	23
Spain	6
United States	6
Mozambique	3
Angola	2
Canada	1
Cabo Verde	1
Japan	1
Russia	1
<i>How to Deal with Parapsychic Phenomena in an Extraterrestrial Environment?</i>	<b>34</b>
Brazil	30
Georgia	1
Sri Lanka	1
Spain	2
<i>Public Security</i>	<b>69</b>
Brazil	61
Portugal	5
United States	3
<b>Total</b>	<b>361</b>

Source: Statistical analysis of the ACADEMIA repository

\*Table organized by the author.

## CONCLUDING ARGUMENTS

**Contact.** In preparation for the trip to Los Angeles, I made contact via e-mail with some universities offering our books. I was not successful in this action. I think it is relevant for the dissemination of knowledge produced by conscientiology to have a supra-institutional activity to establish permanent contact with libraries around the world, especially those with digital collections.

**Think big.** Another way to give visibility to the scientific knowledge produced by conscientiology researchers is the Lunar Library project, implemented by

the Arch Mission Foundation, which aims to preserve humanity's knowledge and our planet's biology through the establishment of off-world archives.

**UNICIN.** I think that the *Union of International Conscientiocentric Institutions* (UNICIN) could offer all the material published in the past and future, to this extraterrestrial repository. More information about this project is available in the document *The Lunar Library: genesis mission. "Feet on Earth and Mentsoma in the Cosmos"*.

**Partnerships.** With more institutional partnerships, such as the one initiated between Intercampi and Habitat

Mars, I believe in the possibility of inserting conscientiology and projectiology in the list of transdisciplinary sciences and human activities: such as those focused on space issues, law; criminology, along with a role I can foresee in activities such as the provision of public security, justice and other services.

**Projectiology.** With a closer relationship between socin's research institutions and society's institutions, we would expand and consolidate the list of public utilities for conscious projection, presented in chapter 446 of the treatise Projectiology, in the following categories: therapeutic utilities; parapsychic utilities and specific practical utilities. This last group includes 6 areas of expertise related to the themes of the articles mentioned above:

1. Extraphysical tracking of missing people, kidnapped or abductees; aviation disasters or accidents with vessels.
2. Extraphysical tracking of people who have committed antisocial acts (criminology or police investigations).
3. Extraphysical tracking of minerals, water and microorganisms on Mars.
4. Extraphysical exploration of natural soil cavities (lava tubes): tunnels for housing and shelter on Mars.
5. Spatial survey through consciential probes (astronautics).
6. Boost to space research as it would be the most practical method of space travel.

**Goals.** I think I have achieved positive results with the publication of the referenced articles, but there are many opportunities to expand the practice of the consciential paradigm. For example, through JURISCONS, a parapsychic training course for police officers is being developed, as recently disclosed in the web conference *A proposal for the Technical-Professional use of Parapsychism in Police Action*, held on December 19, 2020. The possibilities for action are wide and must be developed with effort, boldness and creativity to insert projectiology in every area of human beings' activity and coexistence.

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## CASE STUDY: MNEMONIC STIMULI IN THE CATHAR CONTEXT

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**ABSTRACT:** This paper discusses the application of the retrocognitive field self-research technique in order to stimulate the activation of mnemonic triggers that can generate retrocognitions. The experiment was carried out in November 2018 by three researchers who visited the French Pyrenees region together, with a focus on the holothosenic traces of the Cathar heretics. For a better understanding of the reader, the article provides some definitions of key concepts, in addition to a brief historical overview of the researched group. Then, it describes the itinerary of the trip, ending with the finding of synchronicities between the retrocognitive experiment and the Cathar context, a series of seriexological correlations, questions, and final considerations.

**Keywords:** Seriexological self-research, Cathars, Catharism, Mnemonic triggers, Holomemory, Retrocognitive travel.

### INTRODUCTION

**Retrocognitions.** Retrocognitions are parapsychic phenomena strongly linked to holomemory.

**Access.** From the point of view of personal effort, these reminiscences of past lives can occur spontaneously, without the conscious action of their protagonist, or in a provoked way, through techniques to encourage access to past memories.

**Rarity.** Being triggered by variables present in the context of each conscin, the spontaneous experience of literal retrocognitions can be a very rare event.

**Proactivity.** For this reason, the researcher of Seriexology is very interested in the self-provoked emergence of memories of past lives.

**Triggers.** The vast majority of procedures that stimulate the recovery of remembrance fragments are supported by the activation of mnemonic triggers.

**Definition.** According to the seriexologist Pedro Fernandes “retrocognitive trigger is any and all intra or extraphysical elements capable of triggering the revival of cerebral retrosynapses (retroparaengrams; remembrances) generating proexological and holosomatic repercussions on the lucid conscin, man or woman” (Fernandes, 2021, p. 177).

**Parasynapse.** Apparently, reviving in this existence some context that is emotionally striking and that resembles a previous experience of the same nature could

open a “synaptic path for the due download of retro-experience” (Fernandes, 2021 p. 143).

**Overlap.** The retrocognitive trigger would come into action just when the current mind perceives the overlap of elements of the process in progress (event in this life) that allude to a previous life memory, opening the flow of information from another time and space.

**Identification.** The most efficient way to stimulate the mnemonic triggers seems to require, in the first place, the identification of possible roles and historical contexts in which the researcher has played a leading role.

**Consecutivus.** Aiming to create a retrocognition environment, the practice of volunteering at the conscientiocentric institution *International Association of Seriexological and Holobiographic Research* (CONSECUTIVUS), in addition to administrative and teaching activities, encourages its collaborators to seriexological self-research.

**Cathars.** From the deepening of the study and investigation of historical scenarios that seemed familiar, the Consecutivus author and volunteer soon identified herself with the study of the “Cathars”, a denomination given by the Catholic Church to a community of heretics who proposed a return to the principles of primitive Christianity.

**Course.** The first result of this research was the proposition in August 2017 of a brief introductory course on catharism through a seriexological approach.

**Visit.** In addition to the historical knowledge acquired by documentary sources, the best way to progress with research on the Cathars seemed to be the technical visit to the place where they lived, in order to activate energetic memories and to activate the retrocognitive triggers.

**Intermissivists.** Participation in the 1st International Meeting of Intermissivists in Europe, from 9 to 11 November 2018, was the crucial opportunity to extend the trip to the south of France and to visit geographical points where catharism flourished, in order to search energies, favouring access to holothosenic retroforms and accessing synchronicity corridors related to this group.

**Retroform.** It is worth mentioning here the definition of holothosenic retroform, proposed by Fernandes, as being “the multidimensional conceptacle created from the energies externalized by the self-potentiality of consciousness (self-manifestation) fixed in the same place in several lives, capable of generating repercussions on one's consciousness when visiting such environment at different times along the Serixaxis” (Fernandes, 2021, p. 193).

**Objective.** Thus, this article aims to make public the retrocognitive travel experiment in the south of France carried out by the author in the company of two other researchers, which took place in November 2018, in order to encourage the activation of possible retrocognitive triggers that could indicate previous experiences at that location.

**Methodology.** The methodology for writing this article consisted of discussing the central theme and some key concepts in its introduction. Soon after, a brief historical overview of the trajectory and philosophy adopted by the Cathars in the French Pyrenees region was shown. Subsequently, some details of the trip itself were addressed, followed by seriexological correlations evidenced by synchronicities, presenting final considerations through associations of ideas and possible hypotheses for future deepening.

**Structure.** The structuring of the article followed the same sequence described in the methodology.

## I. Brief Historical Panorama of the Cathars in the European Pyrenees

**Context.** Before detailing the events perceived during the trip to the south of France, it is necessary to briefly expose the target context of this seriexological experiment.

**Definition.** The Cathars were communities that set out to rescue and adopt the principles and apostolic lifestyle proposed in early Christianity.

**Cathar.** Although many authors believe that the term Cathar originated from the Greek *kataró* (meaning “pure”), according to Anne Brenon, the name would have appeared pejoratively within the Roman clergy to name heretics (Brenon, 1997, p. 15)

**Etymology.** Coming from the word “cat”, the real meaning of the term would allude to “cat worshipers”, an animal considered diabolical. According to Brenon, the so-called Cathars called themselves simply “Christians” or “apostles”, being known to the local population only as “true Christians”, “good Christians”, “good men” and “good women”.

**Emergence.** It is estimated that this group started to manifest itself between the 10th and 11th centuries, when singular and isolated events, associated with the execution of heretics, were so remarkable that they were worth noting in history.

**Roots.** Due to their strong dualistic vision of the creation of the world, many authors raised the hypothesis that they were, the good Christians, a religious current stemming from Manichaeism or Bulgarian bogomilism. However, experts like René Nelli (Nelli, 1980, p. 49) and, more recently, Anne Brenon present strong arguments to support the thesis that this new proposal for a return to the apostolic way of life arose within Christianity itself (Brenon, 1997, p. 29).

**Dualism.** The dualistic belief that human souls and the entire extraphysical dimension would have been created by a good god, as opposed to soma and every intraphysical dimension, which would have been created by an evil god, made this community defend an ascetic lifestyle.

**Ascetism.** In order to deny the matter in order to free themselves from compulsory resomas, the initiates assumed routines of prayer and fasting, abstained from sexual practices, adopted the fruitarian diet and did not consume meat or products from animals with warm blood. Fish, however, could be eaten.

**Pyrenees.** Seeking a salvationist ideal, it was in the European Pyrenees scenario (understanding what we know today in the territories of Occitania and Catalonia) that this group found an opening for the flourishing of its proposals.

**Trade.** Strategically located on the shores of the Mediterranean Sea, the region of southern France and north-eastern Catalonia has opened up to trade routes that

have enriched local society with diverse ethnicities and tolerance of different religious beliefs.

**Villages.** Villages soon flourished at the intersections of land roads, which were gaining economic importance and administrative autonomy.

**Bourgeois.** New socio-economic actors emerged, among them the bourgeois class stood out offering numerous trades.

**Money.** In spite of the condemnation of the clergy, the money passed to the merchandise in circulation, making capital available for new enterprises.

**Spiritualization.** The moment of relative peace, with the settlement of the barbarian peoples and the perfecting of agricultural and livestock production techniques, allowed the population of this region to reduce their efforts to survive and start to worry about the salvation of their souls.

**Negligence.** While Catholic clerics demonstrated drastic inconsistencies in the face of the teachings they preached, in addition to saying incomprehensible Masses in Latin and isolating themselves within monasteries, the community of good men and good women found rapid entry and acceptance among the faithful.

**Volunteering.** Good Christians were volunteers in the dissemination of their faith and supported themselves with their work through autonomous activities, such as weaving and papermaking, so they were called weavers in some locations.

**Women.** They preached gender equality, with women being accepted into the priesthood and representing important pivots for the sect's success. In this sense, they welcomed the widows and young women of the gentry who did not have the necessary skills to enter marriages that would keep them in the circle of the most prominent families.

**Reception.** They also offered shelter to artisans and workers who would have no alternative but to engage in almost slave labour relations.

**Salvation.** Offering hope of salvation, they promised the remission of the sins of believers (even if it was only on their deathbed) in the form of baptism by the laying on of hands, also known as *Consolamentum*.

**Sympathy.** Many other reasons led the local nobility to sympathize with the principles of these good men and good women, covering them up despite the dissatisfaction of the Roman Catholic clergy. Among them were the non-recognition of papal authority and the weakening of parish influence in feuds and villages, the release of tithing payments and the permission to use

money like any other commodity, enabling the return of it with interest.

**Greed.** Decades of relative harmony and prosperity in Occitania and Catalonia strengthened the local lords but aroused the attention and greed of the northern nobility and the Roman clergy.

**Crusade.** Frustrated in an attempt to dissuade the said Cathars from their principles and convince them to convert to the Roman Catholic Apostolic Church, the Roman clergy allied with the French monarch to summon the Albigenian Crusade in 1209.

**Pretext.** There are authors who claim that the Albigenian Crusade was a pretext by the French king to dismantle the Occitan political configuration, thus taking the power and the lands built by the local nobility.

**Duration.** After thirty-five years of conflicts marked by atrocities involving the Catholic clergy, Catholic nobles, opportunistic mercenaries, noble defenders of heretics and good Christians themselves, this crusade of Christians against Christians had its final mark during the siege and the surrender of the fortress of Montségur.

**Montségur.** On March 16, 1244, more than two hundred suspected of spreading Catharism were burned alive at the foot of the Montségur hill.

**Disguise.** Faced with the threat of persecution and extermination, which persisted for centuries, the adherents of the heretic sect who managed to survive began to disguise themselves within the population of the village, communicating discreetly among themselves through encrypted messages.

**Inquisition.** Seeking to unmask and exterminate heretics, the Catholic Church instituted the creation of the Holy Inquisition Court in 1233, with powers to question, torture and punish anyone who engaged in heretical practices or witchcraft.

**Repression.** This repressive institution of new forms of thought and manifestation lasted for innumerable centuries, to contain any religious or parapsychic movement that threatened the hegemony of the Roman Apostolic Catholic Church.

## II. Retrocognitive Travel

**Definition.** According to the conscientiologist Eliana Manfroï, "retrocognitive field self-research is the technique, the method, the scientific, self-investigative, exploratory, holobiographic and evolutionarily useful procedure, carried out through the collection of data directly in the historical sites and sites where conscin,

man or woman, may have experienced previous resomas" (Manfroi, 2018).

**Travel.** In addition to greater exposure to data relevant to research, visiting a place where there is a chance of retrolife and repeating activities related to personal retrocode on this site can "promote the enhancement of retroengram recovery (retrocognitions), retrocognitive synchronicities and cognitive updating of the current brain" (Fernandes, 2021, p. 193).

**Planning.** In order to apply the technique of retrocognitive field self-research, it is recommended that the researcher of past lives overcome the steps described in the course of this paragraph. First, dedicate yourself to preliminary studies of the target historical context. Then it is necessary to organize the time available for the trip, setting a schedule and itinerary. Finally, define and implement a budget for the experiment, including a sum to purchase books, maps and even objects in antique shops.

**Opportunity.** As commented in the introduction, the author took advantage of the trip to participate in the conscientiological events that took place in Strasbourg (FR), from 9 to 11 November 2018, to extend her stay in Europe and undertake a field retrocognitive self-research in the south of France, Toulouse region and surroundings.

**Researchers.** This proposal for a retrocognitive trip won the support of three research conscientiologists, the author of this article and her duo partner, as well as a student of Consecutivus courses who attended the mentioned introductory course promoted by the author on the Cathars and created a strong bond of friendship with the other two travellers.

**Anticipation.** The three members met before going to Europe, planning an itinerary, means of transport, travel tickets, accommodation, among other preparations, in order to guarantee vacancies, make reservations and anticipate the needs they might have on the tour.

**Finalization.** The Intermissivists Meeting closed on the afternoon of Sunday, November 11, 2018.

**Toulouse.** At approximately 6:00 a.m. From Monday, November 12, 2018, the researchers flew from Strasbourg to Toulouse, where they rented a car and established the physical base in a city hotel.

**Itinerary.** First on the itinerary was a visit to some historic buildings in Toulouse, nicknamed the pink city due to its reddish brick buildings.

**Selection.** Due to the brief period of stay in the city, it was decided to select the buildings that existed during the 11th to 13th centuries, the period of Cathar manifestation.

**Basilica.** The most significant building visited by the researchers in the city was the Basilica of Saint-Sernin de Toulouse.

**History.** One of the most monumental buildings of Romanesque architecture in Europe, this basilica is consecrated by the largest collection of relics in France, which is why it has become a pilgrimage point on the path of the Camino de Santiago de Compostela and a UNESCO cultural heritage. It was built from the 11th to the 12th century to house the tomb of the martyred Saint Saturnin.

**Inquisition.** Supposedly, according to some bibliographies, this basilica would have witnessed interrogations in the investigation of the Holy Inquisition Court against the heretics from Languedoc.

**Montauban.** In the afternoon, the three researchers met two other Consecutivus volunteer conscientiologists who live in Toulouse for a visit to the neighbouring city of Montauban, the place where Olympe de Gouges, a feminist during the French Revolution, was born and raised. This city was involved not only in Cathar history, but also in the Protestant movement.

**Olympe.** Olympe de Gouges was the subject of study by the author, who noticed numerous synchronicities with this personality. In her hometown, you can see the Tarn River, famous for its floods, with its strong current and its strange turbid waters coloured between green and brown. Some old churches were also visited, hoping to visit places where Olympe and her family may have attended two and a half centuries ago.

**Road.** The following day, with a specific focus on the Cathar circuit, the trio of researchers drove from Toulouse to the fortress of Montségur passing through villages where Cathar groups lived, such as Pamiers and Foix. The Occitan landscapes were the first stimuli for the activation of paracerebral retrosynapses.

**Foix.** The charming river at the entrance to Foix invited the group to enter the citadel, attracted by a castle in the highest part of that locality. However, it was not open to visitors due to architectural restoration.

**Montségur.** Montségur was impressive from afar. The ruins of the fortress can be viewed from a distance due to its high and strategic position.

**Village.** Expecting a long climb to the top of the fortress, the group first went to the quiet village at the foot of the hill in search of some food, so they were surprised to find almost a "ghost town". Due to the proximity of winter, there were no more tourists and all establishments remained closed. There was nothing to buy or eat in the surroundings.

**Climbing.** After 45 minutes of climbing without breaks, the trio of researchers reached the fortress. In this trajectory, they passed by the place where the fire was lit that burned more than 200 Cathars alive.

**Silence.** Due to the lack of tourists, the fortress proved to be an empty and silent place.

**Carcassonne.** After visiting Montségur, the next destination was the old city of Carcassonne, passing by car through Lavelanet, Mirepoix and Fanjeaux.

**Cassoulet.** After walking through the narrow and darkened streets of Carcassonne, dinner was the typical dish known as cassoulet, with the aim of activating other mnemonic triggers from smell and taste.

**Return.** It was late when the group arrived in Toulouse. The following day the trio returned to Paris, after four days of immersion in the territory of Catharism.

### **III. Unique Occurrences of Travel and Seriexological Interpretations**

**Connection.** Despite the brief lapse of permanence in the Cathar territory, according to Fernandes, the connection of conscin with the gravitating energies left by her in some place in her previous life usually occurs between the first hours and the first days after arrival on site (Fernandes, 2021, p. 194).

**Dawn.** On the eve of the trip from Strasbourg to Toulouse, the author and her duo partner slept for only 4 hours, as they would have to wake up at 3:00 a.m. to go to the airport, a time that theoretically coincides with the pineal gland peak activation, that would facilitate the recovery of extraphysical memories.

**Remembrances.** Upon awakening, extraphysical reminiscences of dark environments, with stone ceilings and small, long openings in the walls, with stained glass, were fresh in the author's mind. There were a great number of beams that descended from the centre of a kind of vault covering the building. It would probably be a church building.

**Reception.** Upon landing in the destination city, the first synchronicity was the reception in Toulouse with a huge banner showing a panoramic photo of Montségur fortress on one of the airport's arrival walls, where there was a welcome message.

**Licence plate.** The second synchronicity was soon evident by the license plate of the car that was rented: EV 700 KQ. For conscientiologists, EV is the abbreviation for Vibrational State, an important technique used in assistance, deassimilation and asepsis, all of an energetic

nature. The number 7 represents a positive confirmatory number for the duo partners, 34 being a variation.

**Kilin.** Upon arriving at the hotel, the travellers realized that the oriental restaurant next to it was called Kilin, evoking a serenissimus with Chinese roots nicknamed by Dr Waldo Vieira with this name.

**Saint-Sernin.** The Basilica of Saint-Sernin de Toulouse, the first place visited, brought different impressions to the three visitors. The author was impressed by the architectural beauty and imposing holothosene of the building, where it had repercussions on the corono and cardiochakra.

**Tribune.** The author's duo partner, who knew nothing about the history of the basilica, soon established an involuntary association of ideas with the Inquisition gallery.

**Recognition.** The third researcher, on the other hand, was surprised to recognize in the church the scene of past extraphysical memories, which could raise the hypothesis of having experienced an episode of conscious projection to the place or even having accessed a retroengram.

**Montauban.** During the visit to the oldest church in Montauban, the author noticed the occurrence of parapsychic signs, without, however, identifying the reason for the stimulus.

**Synchronicities.** It was the visit to Montségur that revealed the most interesting synchronicities.

**Reports.** Before the visit to the fortress, the author had already read a bibliography about the experience of other consciousnesses, conscins and consciexes, related to the place. Some conscins reported feeling unwell during the journey and stay there, others felt a sense of well-being. She also read about reports of interdimensional communications revealing the existence of consciexes victims of the barbarities of the Albigensian crusade and thirsty for justice and revenge.

**Expectations.** In this way, this seemed to be the critical point of the trip, arousing strong expectations as to what would be experienced in that place.

**Cat.** During the visit to the village at the foot of the hill, searching in vain for some food, the trio of travellers walked through deserted streets passing in front of a hostel's garden. There they were surprised by the warm and friendly welcome of a cat, who asked for attention and affection. The interaction with the feline was inevitable, which brought out several smiles from the three, showing similarity with the Cathars in their passion for cats.

**Fasting.** Despite the lack of lucidity at the moment, the climb up the hill without eating food consistent with the time of lunch (with only one cereal bar available for each), partially reproduced the fasting condition, so common to good Christians in their attempt to subdue the body and deny matter.

**Itinerancy.** Good men and good women were in the habit of traveling on foot, going up and down the hills of the European Pyrenees. In this way, they developed a close relationship with natural landscapes.

**Climbing.** Access to the fortress of Montségur is done only on foot, through a slope of natural stones, where constant balance and attention is needed so that there is no slipping and sliding as the 170m climb is overcome.

**Senses.** Along this path, flora and fauna are appreciated, odours and noises are assimilated, the sun, wind and air temperature are perceived. This activity fully stimulates the physical senses, and the repetition of this trajectory could cause information to overlap, activating parasynapses and triggering mnemonic triggers.

**Steps.** A predisposing event for mnemonic flashes appears to be the rise and fall of stairs. Due to the great occurrence of reports developing this type of path, a possible hypothesis is that the focus on repetitive movement, upward or downward, may predispose the brain to access parasynapses.

**Doubles.** Another characteristic of good Christians was they always journeyed in pairs. During the climb to the hill, the author climbed at a more rapid pace, leaving her two fellow travellers a few steps behind, who started to help each other avoiding imbalance and accidents.

**Sheep.** The most unexpected auditory stimulus was the sound of the bells on the sheep's necks, grazing on the hills of properties adjacent to the hill in the Montségur fortress. During the Cathar period, Languedoc was a strong commercial centre producing sheep's wool fabrics. As weaving is one of the main trades of the Cathars, it is likely that they had a close relationship with this type of cattle.

**Weaver.** In addition to this point, a particular synchronicity, perceived months after the trip, was the meaning of the author's duo partner's name. Of German origin, the translation of its meaning into English refers to the profession of weaver.

**Mother.** Many families of the Occitan gentry had widows and daughters taken to the Cathar houses, joining the sect from the *Consolamentum* ceremony. During the trip, the author unveiled a family bond with her traveling

companion, which led to a suspicion of a daughter and mother relationship in remote lives.

**Extraphysical support.** Despite having travelled a steep trail, with stone floors of different sizes and heights, the travellers climbed the hill with the feeling of constant protection, not facing even the slightest accident on the way.

**Surprise.** Both in the place where the fire that allegedly victimized the Cathars occurred, as well as in the entire trail and in the fortress, the researchers realized that the gravitating energies seemed to be calm. No pockets of pain or anguish were accessed. On the contrary, patterns of gratitude have been identified.

**Impression.** Upon leaving Montségur, the author had the intimate impression of closing the cycle, turning the page, and the mission accomplished.

**Carcassonne.** The author visited the medieval city of Carcassonne for the second time, which eliminated the impact of a first impression. However, the perception of parapsychic signalling against the bust of Jean Pierre Cros de Mayrevieille, a historian and archaeologist who dedicated himself to the study and preservation of the city of Carcassonne, was remarkable.

#### IV. Final Considerations

**Dividends.** The identification of the nature of the holothosenic retroform can reveal "the quality of the trail left by the consciousness, which in the current life may be receiving gratifying holokarmic dividends or bills to be paid in the form of parapsychic tolls (recompositions)" (Fernandes, 2021, p. 194).

**Balance.** Possibly the retroforms of the trio of researchers at that location had a positive balance, considering that there were no parapsychic accidents on the way, nor extraphysical attacks by intruders during the visit. On the contrary, unmistakable feelings of gratitude and assistance were perceived, added to the pleasant feeling of disconnection, of relative freedom from the past.

**Self-reflections.** The experiment raised a series of questions to be further investigated:

1. What would be the thosenic trace of the past that would have united the three researchers to undertake this seriexological experiment in group?
2. In the book *Cristo Espera por Ti*, psychographed by Waldo Vieira and whose authorship is attributed to Honoré de Balzac (Vieira & Balzac, 1985), part of the narrative takes place in an

extraphysical community called *Jardim da Luz Perpétua*, near Carcassonne.

3. Is access to the holothosene of this comunex (or to the thosenity of their consciexes) responsible for the feeling of well-being felt by the three researchers during their visit to the Cathar sites?
4. Would the researchers have accessed positive holothosenic forms signifying a paraproveance in the aforementioned comunex?
5. Could the experimenters have lived in the context of Catharism and already be enjoying a relationship of recomposition regarding this group?

**Bonds.** This field retrocognitive self-research experiment, carried out in a group, suggested that its members may have built a joint retroform, whose access provoked the revitalization and strengthening of relationship bonds between them.

**Resumption.** In the months following the excursion to the scene of French Catharism, the resumption by the author of the study and evocations of the Cathar context (through the seriexological bias) proved to be lighter from the point of view of extraphysical pressure.

**Deintrusion.** Possibly, some extraphysical consciousnesses that accompanied the author during the first stage of historical research have been assisted and directed to follow their evolutionary journey.

**Harvest.** After visiting the scenario of the Albigensian Crusade and the hypothesis of a positive balance regarding the consciexes involved, the author perceived herself qualified to deepen the historical research on good Christians, especially before the nodes of more serious interprison, seeking to establish a parapsychic field predisposing to assistance thosenity for forgiveness and reconciliation.

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