



# International Journal of Conscientiology

## 2023

**IV International Week  
of Conscientiology:**

**Multidimensional  
Multicultural Interconnection**



## INTERNATIONAL JOURNAL OF CONSCIENTIOLOGY

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### **Aim and scope**

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

Through a partnership between the *Interassistential Services for the Internationalization of Conscientiology* (ISIC) and the *International Association of the Centre 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

### IV INTERNATIONAL WEEK OF CONSCIENTIOLOGY: MULTIDIMENSIONAL MULTICULTURAL INTERCONNECTION

With the aim to create a mentalsomatic interface to foster the exchange of experiences and scientific results on conscientiological research, under the perspective of the consciential paradigm, the *International Journal of Conscientiology* (IJC) is delighted to publish a new issue.

This third volume (2023) of the IJC is dedicated to publishing contributions focused on *Multidimensional Multicultural Interconnection*, the main theme of the fourth edition of the *International Week of Conscientiology*, held online and onsite in Foz do Iguaçu, Brazil, from 28 July to 6 August 2022. The event, organized every two years by ISIC with support from CEAEC, gathers intermissivists and researchers from all parts of the planet. A unique opportunity to deepen our self-knowledge and exchange experiences of leading-edge activities through online courses, entirely in English, and also onsite parapsychic activities.

In this edition, the IJC presents: 4 original contributions, 1 translated article from the journal *Scriptor*, 2 translated verbets from the *Encyclopaedia of Conscientiology*, and information on 2 important upcoming conscientiological events.

In the first paper, *Antonio Pitaguarí* shares valuable experiences throughout his long-term journey as a volunteer of conscientiology, bringing thought-provoking reflections related to a social holothosenical process comprehending interbeing and cosmopolitanism associated with a nondual perspective. At the end, he makes an invitation to create the *Invisible College of Self-conscientiology*.

The second contribution is a translation of a motivating article from *Victor Strate Bolfe* aiming to help and guide intermissivists on the step-by-step for the publication of their first conscientiological book. The article is based on his own experience publishing his first book in 2021.

In the third contribution, *Adina Oprea* describes in a case study her personal experiences during courses, dynamics, and laboratories attended during a trip to the

Cognopolis Foz do Iguaçu. She also highlights the impactful effect of meeting with evolutionary friends.

The subsequent contribution, from *Leandro Guiraldeli*, brings another interesting case study, under a paralawological approach, related to personal parapsychic experiences and reflections arising from an interassistential condition in the process of his mother's desoma.

In the fifth contribution, *Liliana Alexandre* shares her experience in retrieving lucidity regarding the development of parapsychism, discussing the roles and relevance of polyglotism, professional life, and conscientiological volunteering and teaching in the development of multiculturalism.

Next, this edition brings translations of 2 verbets from the *Encyclopaedia of Conscientiology* directly related to the theme of this issue: *Multicultural Self-Experience*, written by Maryse Afonso; and *Multicultural Openness*, written by Luísa Consciência.

The issue ends with detailed information on 2 unprecedented scientific events to take place in 2024: the *1st International Congress of Conscientiology*, to be held in Foz do Iguaçu (Brazil), from 25 to 28 July; and the *1st Australasian-Pacific Conference on Para-reurbanization and Serenology*, to be held in Adelaide (Australia), from 17 to 20 October.

We hope you enjoy and benefit from this edition's content and we invite you to share your results by submitting contributions to the next volumes of the IJC. Further details on the scope of the journal, instructions for authors and editorial guidelines can be found at <https://ijc.isicons.org>.

Enjoy the reading!

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## EXPERIENCES ON SELF-CONSCIOUSNESS: HOW CAN THE CONSCIENTIAL PARADIGM INTEGRATE NONDUAL APPROACHES OF INTERBEING AND COSMOPOLITANISM?

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**ABSTRACT:** This paper aims not to ascertain anything, but instead to share experiences and questions faced throughout the journey of being a long-term volunteer of conscientiology. Practicing the disbelief principle in trying to overcome opinions and judgements, while focused on understanding and improving self-consciousness, the author, after having encountered several myths in a university training on nutrition later in life, felt the need to discern reliable (relative truth) from pretense (authoritative dogma) knowledge. This was not just to right or wrong information, but to expand the experience of the group and universal connection. Among the findings, consciential health, besides being an individual issue, could also include a social holothosenic process to comprehend interbeing and cosmopolitanism associated with a nondual perspective derived from ancient spiritual points of view. Questioning the way ahead when seeking parabrain transcendence, in terms of integrating linear progressive right/wrong dualist directions with nonlinear direct path of nondualism, this paper closes with an invitation to create an Invisible College of Self-conscientiology. A group work to research how to help improving the union and integration of the *International Conscientiological Cosmoethical Community (ICCC)*.

**Keywords:** Self-research; Self-consciousness; Nondualism; Interbeing; Cosmopolitanism.

### INTRODUCTION

*“The greatest enemy of knowledge is not ignorance, but the illusion of knowledge”.* Stephen Hawking

One way of personally contributing to current consciousness research would be to register a summary of personal experiences and challenges, over my 33 years as a volunteer, teacher and researcher, living within the *International Conscientiological Cosmoethical Community (ICCC)*. I thought it worth taking this opportunity to share the tasks, experiences, and questions that emerged along this path, both to help others avoid the same mistakes and for my own future needs. After all, the task of conscientiological clarification should reflect and encourage self-consciousness.

An essential step in consciential autonomy, namely the principle of disbelief, includes being able to recognize one's own ignorance instead of clinging to a pretense of knowing. Knowledge can only be reliable once evaluated and assessed through an amplified point of view, not just limited to one side as official sources, previously

considered reliable, today are increasingly filled with suspicious motives and narratives.

In this matter, it's usually understood that truth can only be individually learned and cannot be told or suggested by someone else, they can only indicate a direction. Facts can be considered facts when experienced, otherwise they can be seen as interpretations. I do not intend to present any safeguards to most of what is here being proposed. On the contrary, I do not consider myself an authority and do not wish to present myself as one. Please bear in mind that I may not yet be an intrusion free consciousness. I acknowledge I have no more than reasonable psychic abilities. The point I want to make is that regarding personal evolution the experience of one's life is up to oneself, and this aligns pretty much with the main objective of conscientiology, i.e. self-consciousness.

On these grounds, this paper's objective is to start sharing a way to self-consciousness through personal research, some relevant conscientiological directions as well as nondual approaches of interbeing and cosmopolitanism as a means to discern reliable from pretense knowledge, and finally questioning how these

could be integrated by the consciential paradigm. In doing so, the structure was organized under three sections: personal journey, discerning reliable from pretense knowledge and how can a nondual point of view of interbeing and cosmopolitanism improve self-consciousness. Looking forward to a further group investigation of these themes, the paper ends with an invitation to interested readers to create an *Invisible College of Self-conscientiology*.

## I. PERSONAL JOURNEY

*“Talking much about oneself can also be a means to conceal oneself”.* Nietzsche

Talking about oneself can be a way to impose an image or to cover the reality. People who brag about themselves, often have low self-esteem, and do it to feel better. By creating this imagined persona, they hide their failures craving recognition from others. Maybe this being the case, I just want to share some of my experiences aiming to have it clear where the proposed suggestions in this paper come from.

### Prior and Arriving at Conscientiology

The journey of this truth seeker, as I used to call myself, started around 22 years of age, after a life crisis, involving family, work, university, and girlfriend, all of which, with time, resulted in involvement with various religious and spiritual philosophies.

After a decade searching, it is worth contextualizing the process of arriving at Conscientiology, which was called Projectiology at that time. I started reading, in the late 1980s, the writings of Waldo Vieira (1932–2015), the proposer of projectiology and conscientiology, when he answered questions in the Letters Section of the Brazilian magazine *Planeta*. The answers, in general, referred to his book *Projeciologia*, published in 1986. I managed to write to the *Centro de Consciência Contínua* (Center of Continuous Consciousness) requesting a copy of the book. Shortly after I got an answer suggesting that it was a special edition aimed only at researchers. To receive it, it was necessary to present some research work.

Thus, I started the translation of the chapter *What is the fourth dimension*, written by Charles Hinton and published in the book *Scientific Romances*, from 1904. I clearly remember a feeling of identification, at the time vague and subtle, however later seen as an indicator of a personal intermission and existential programming.

Later, while still working on the translations, I met Dr Vieira on March 31, 1990, at the former headquarters of the *International Institute of Projectiology* (IIP), in the neighborhood of Gloria, Rio de Janeiro, on the occasion of the course *Projectiology and Sexuality*. I clearly remember this first meeting with Waldo and being most impacted by the concept of Cosmoethics in relation to the course content itself.

### Experience and volunteering in Conscientiology

Since then, I have dedicated myself, as a volunteer to Conscientiology, through several actions.

First, I remember presenting a paper in the *I Brazilian Congress of Projectiology* held in the city of Brasília, 1991. Also, by being the volunteer starting the IIP's *Recursos Conscienciais* (Consciential or Human Resources), an itinerant teacher, co-organizer of the International Bibliography of Conscientiology and a member of the final review team of the treatise *700 Conscientiology Experiments* (Vieira, 2018), between 1994 and 1999, I was the coordinator of the opening of IIPC Offices in Lisbon, Portugal and London, England, in addition to beginning conscientiological courses given in Spain and The Netherlands. In addition, I had the privilege to be a reviewer of several other more recent works by Professor Waldo, such as *Homo sapiens reurbanisatus*, *Homo sapiens pacificus*, *Manual dos Megapenses Trivocabulares*, *Dicionário de Argumentos da Conscienciologia*, and the *Encyclopaedia of Conscientiology*.

### Scientific Exploration of Consciousness

During this period in Europe, I started dedicating myself to translating the Research Report from the Institute of Noetic Sciences (IONS) called *Scientific Exploration of Consciousness: Towards a new Epistemology*, by Willis Harman, whom I met, in 1995, in the event *Beyond the Brain, New Avenues on Consciousness Research*, held in Cambridge, England. This Portuguese translation was finally released to interested researchers in 2017 (Harman & Quincey, 2017).

### A Paradigm for Consciousness

It is also worth mentioning my first two articles published in the *Journal of Conscientiology*, in its second (1998) and third (1999) editions, by The International Institute of Projectiology and Conscientiology (IIPC). The papers were entitled: *A Paradigm for Consciousness*

(Pitaguari, 1998) and *A Paradigm for Consciousness Part 2* (Pitaguari, 1999).

### CEAEC Editorial

Back to Brazil, 1999, after having continued volunteering and teaching at IIPC (Rio de Janeiro) for 3 years, in 2003, I moved to Foz do Iguaçu and started volunteering at the *Center for Higher Studies of Conscientiology* (CEAEC) as the coordinator of its Editorial Department, mainly in the *Conscientia* Journal, among other tasks such as the then called *Jornal Campus CEAEC*. With the growth of conscientiological institutions and the *International Cosmoethical Conscientiological Community* (ICCC) the journal became the *Jornal da Cognópolis* and the responsibility of publishing this was transferred from CEAEC to COMUNICONS. One notable event was the special edition when CEAEC reached 20 years since its founding (Pitaguari & Oliveira, 2015).

### Doctrine of the Mean

It is worth mentioning the opportunity to write the presentation and coordinate the team that translated and published the work *Doctrine of the Mean*, by Zsu Zsu, grandson of Confucius, in 2004, with a second edition in 2017 (Zi Si, 2017).

### Books on Conscientiological Writing and Penta

In addition to some articles, reports, columns, editorials, and a few entries from the Encyclopedia of Conscientiology, I had the privilege of being a co-author and organizer, with Marina Thomaz, of two works published by Editares: *Redação e Estilística Conscientiológica* (Conscientiological Writing and Stylistics; 2010 (Thomaz & Pitaguari, 2010) and *Tenepes: Assistência Interdimensional Lúcida* (Penta: Lucid Interdimensional Assistance; 2015 (Thomaz & Pitaguari, 2015; Pitaguari, 2015b).

### General Test of Conscientiology (GTC)

I also have the honor of being one of the coordinators of the General Test of Conscientiology (GTC) since its launch in 2006. The GTC was suggested by participants in *tertulia conscientiological meetings* held during 2005, which was largely composed by professors working in higher education institutions. Resources were sought to optimize the understanding of the then unpublished and essential content being developed and presented by the proponent of conscientiology, Dr Waldo Vieira. The idea was to qualify the capturing of conscientiological

knowledge to contribute and confirm the retention and deepening of such themes (Pitaguari, 2007; Pitaguari, 2020).

### Heterocritique of a Useful Book

The *Imersão Heterocrítica de Obra Útil* (Heterocritique of a Useful Book) was an activity created by Waldo Vieira, in 1999, that presented an unique proposal in which the participants meet for a few days to study, debate and review from specially selected, useful, relevant works recently published from the areas of science, psychology, philosophy and politics, among others. The students choose, in a secret ballot, the work that will be read and analyzed by all. The participants are technically oriented towards critical reading and analyses, interspersed with debates, aiming to individually stimulate a cosmoethical heterocritique (Pitaguari & Loche, 2008).

Waldo Vieira ministered this course 6 times and then handed it over to Laênio Loche and myself. Since then, the course has been held a total of 25 times until now (2023). The benefits of constructive criticism are invaluable, and this course is organized to contribute to the development of essential attributes of consciousness: association of ideas, mental self-concentration, self-discernment, critical self-judgment, and intellection. Some participants of this course have said that they would never again read a book their old way.

### Interview with Antonio Pitaguari: Interchange Conscientiology-Parapsychology – 1990's

Written by Alexandre Zaslavsky (2018), this interview registers some personal experiences with projectiology and conscientiology outside Brazil, one of the first exploratory experiences of the European and American scientific environment by conscientiology. The inter-paradigmatic center of the interview is the scientific community dedicated to consciousness research at the time, such as the Institute of Noetic Sciences (IONS) and the Scientific and Medical Network (SMN) (Zaslavsky, 2018).

### Sustainable Consciousness

In 2015, considering the benefits of writing, I thought it worth composing a testimony on my completion of 25 years as a conscientiology volunteer, to share with evolutionary colleagues. I took that opportunity to register some questions and positions resulting from some personal experiences. After all, conscientiological



writing should reflect self-development (Pitaguari, 2015a).

I started that article with a sentence that clarifies what has been my main focus: Consciential autonomy, before anything, is being able to recognize one's own ignorance without identifying with pretense knowledge.

## II. DISCERNING RELIABLE FROM PRETENSE KNOWLEDGE

*"Unthinking respect for authority is the greatest enemy of truth".* Albert Einstein

One of the reasons that got me into conscientiology was the need to understand the out-of-body (projective) experiences I was having at the time. After all these years, it is possible to specify the main personal learnings. Among them I would point to the importance of thinking for myself and understanding my own life and reality. I am most grateful for Waldo Vieira for one of the main principles of conscientiology, namely his constant warning to not believe anything and to have one's own experiences. The teacher has a key role in this process, but only the student can manage and integrate their own fragments of self-understanding.

Self-research opens oneself, promotes self-knowledge and allows the qualification of interconsciential assistance, an invaluable source of evolutionary opportunities. This is the real challenge of self-consciousness. However, there is a strong tendency, personally and in others, to find and follow some readymade stuff or someone else's ideas. In general, as an example, an authority's guidelines, or the most common quick fix solutions manifest in a binary way: "this is true", "that is false", which, unfortunately, ends up dispensing with the acting of personal discernment.

This closed, dualist, dogmatic position of expressing opinions as simple reaction or response, passive or dependent, of something already proposed or declared as a correct or mistaken attitude, evolutionary or not, can be considered incompatible in the scope of self-consciousness. On the other hand, an open and questioning position is still impractical at the current evolutionary level of many among us. Self-consciousness, most certainly, cannot be achieved by following someone else's orientations, it comes from the ongoing internal job of intraconsciential recycling.

## Thinking by myself

*"Truth for Authority, Not Authority for Truth".* Lucretia Mott

In the early years of the 2000s, after 10 years as an active volunteer of conscientiology, I underwent some medical checkups which gave the result of high cholesterol. After initially refusing the use of permanent meds, I later decided to give it a try, considering that some close friends were also making use of them to prevent health problems. So, in 2009, I accepted the doctor's prescription of statin, a medicine to lower cholesterol. After 6 months, the costly collateral effects of this drug, limited to the treatment of symptoms, prompted me write, in Portuguese, "Somatic self-responsibility", an entry for the Encyclopedia of Conscientiology (Pitaguari, 2015c), as what I thought as an inevitable prerequisite for solving the real causes of my health problems. By the way, I was kind of experimenting with this, even before conscientiology.

To make a long story short, I was a vegetarian for 9 years (1982-1991), ending shortly after arriving in conscientiology, when Waldo Vieira shared his experience of being vegetarian for 2 years and consequently experiencing a worrying loss of memory. He used to say that biology does not accept mutilations; for him, after being raised as a carnivore, he saw his body could not stay healthy without meat.

After studying the history of humanity's nutrition (paleo diet), I practiced a ketogenic diet (at least 80% fat) for around 3 to 4 years (2012-2015), and then went even further into this rabbit hole in completing a university course on nutrition (2016-2019).

Although I enjoyed the course a lot, teachers, colleagues, internships, networking and everything else, it all ended up at a wall of authority, something like "this is it because it is". Although the course was completed in a set of active learning activities, and having had a lot of freedom to question the contents presented from top to bottom, it was still an educational environment where we are trained to know the right answers and not to have doubts, an illusory position that does not fit our current real life.

One of the main problems we need to face is the official narrative that very few have time to check and test the evidence. Those who disagree with the official narrative end up being eliminated from the system. An interesting example would be Louis Pasteur and Antoine Bechamp, germ theory vs. terrain theory (Hume, 2011). Pasteur, even with a very questionable position, won the dispute

and that victory still prevails until today, as can be seen in the power of Big Pharma.

I also had the opportunity, based on the research of William D. Kelley (Kelley, 2013) and Nicholas Gonzalez (Gonzalez, 2017), to work on metabolic types and biochemical individuality, based on the balance of the sympathetic and parasympathetic autonomic nervous system. Kelley developed a personalized cancer cure protocol later perfected by Gonzalez, which, however, was never accepted by conventional medicine, as we are seeing more evident today, does not aim to promote cure, but to medicate, treat and maintain people as patients.

### Nutrition: What to eat?

*"All our nourishment becomes ourselves; we eat ourselves into being, for everything that is food for us is itself what we are". Paracelsus*

A very important topic to be addressed is the recent pandemic and the measures adopted that have caused much more harm than good. It would be interesting to illustrate the diminishing number of people still accepting the narrative from mass media.

As can be seen from the last section, these were intense experiences, having been at sensitive points, refusing prescription medicines and conventional treatments in general and prioritizing a carnivore diet. I used to be very reactive to the other side, I am right, I know, and you should eat this and not that. Anyway, current medicine when it refers to acute problems runs just fine, but in terms of chronic diseases the same unfortunately cannot be said.

Regarding the education in nutrition, it is relevant to mention some of the various nutritional myths encountered, among them:

**1. Fat.** The ketogenic diet, still not accepted by conventional nutrition (Kossoff et al, 2011), helped me improve my health and lose 20 kgs of body weight.

**2. Calorie.** People with the same body mass index, with the same levels of rest and activity can vary by up to twice their caloric needs (Webb et al, 1980). In fact, even more than that, as there are breatharians or in other words people who do not need to eat.

**3. Diet.** People not making use of any diet are healthier than those who follow some specific diet (Spector, 2015). In other words, dieters are in worse health than non-dieters.

**4. Fasting.** Eating every 3 hours. Today we know the importance of fasting and autophagy (Cameron *et al.*, 2010; Fung, 2016; Palmer *et al.*, 2009), an effective solution for overweight, obesity and other difficult to treat chronic diseases.

After all, some important lessons obtained from nutrition:

**1. Veganism.** There are healthy vegans (Campbell & Campbell, 2016). They are less in number perhaps due to their philosophical motivation in abstaining from animal-based food (more nutritionally dense, bioavailable and secure nutrition).

**2. Carnivore diet.** There are healthy carnivores (Saladino, 2020). More people, comparing to veganism and following a straight connection to the body's needs.

**3. Breatharianism.** There are healthy breatharians (Hanka, 2019). Less people than the previous two, but in significant numbers, who can consciously live from energy or prana and without the need for food.

**4. Nutrition.** Nutrition is not just food. Nutrition refers not just to what you eat, but what you see, hear or read, including the holothosene of people and the places you live in. All of nature can be defined with the act of eating (actively and passively).

Beyond food, nutrition involves energies, emotions, thoughts. Eating, absorbing and then manifesting the conditioning from culture. A person who eats junk food thinking they are eating well may be healthier than someone who eats broccoli, one of the most well-known healthiest foods, worrying if they are missing something else. At the end of the nutrition course, in the completion of course work, I studied the health of health professionals, which paradoxically was, on average, worse than that of the general population.

### Questions ahead

*"The belief that there is only one truth, and that oneself is in possession of it, seems to me the deepest root of all evil in the world". Max Born*

*"Each member of society can have only a small fraction of the knowledge possessed by all, and... each is therefore ignorant of most of the facts on which the working of society rests... civilization rests on the fact that we all benefit from knowledge which we do not possess. And one of the ways in which civilization helps us overcome that limitation on the extent of individual*

*knowledge is by conquering intelligence, not by the acquisition of more knowledge, but by the utilization of knowledge which is and which remains widely dispersed among individuals*". Friedrich Hayek

So, the main lessons learned through experience up until here, suggest that it seems there are no reliable external truths available, anywhere. It looks like that it all depends on one's own discernment when considering every individual case.

How to integrate and summate the wider possible view?

### **Conscientiology directions**

*"The most critical question for a social being will always be: Where, how, and for how long, have I been an original lucid being or a mere unconscious photocopy?"*. Waldo Vieira (2016)

In attempting to attend to these issues, it would be interesting to address some of the most important conscientiology directions from my personal point of view, such as:

#### **A. Principle of disbelief**

In the context of the consciential paradigm, the principle of disbelief is of paramount importance because one's certitude can be another's faith. Worse, one can hardly split science, philosophy or faith within their paradigm of understanding based upon personal experiences.

Clearing this up, some concepts can be quite useful such as: "Overton Window", the window of discourse out of which some ideas and concepts are not acceptable (Joseph Overton); "Ladder of inference" or the thinking stages we go through, usually without realizing, leading from a considered fact to a decision or action (Chris Argyris); "Socialized mind" with identity and roles determined by the culture relying on authority; "self-authoring mind" or "self-transforming mind", respectively, independent or interdependent identity of one's environment (Kegan, 1994). Unfolding a consistent science of consciousness requires no certainty, but doubt and questioning as suggested by the principle of disbelief.

#### **B. Objective of Conscientiology: self-consciousness**

Conscientiology prioritizes, as a major goal, the attainment of self-consciousness, be it multi or polydimensional self-awareness. Among the technical

fundaments of self-conscientization, the condition of theoretical or subjective intraconscientiality, and practical or objective attitudes constitutes the most effective instrument to achieve the dynamization of our consciential evolution. In other words, extraphysical awareness derives, or results, from intraphysical awareness (Vieira, 2016a).

#### **C. Heteropsychic vs self-psychic stimuli**

In the study of altered states of consciousness, it is important that the intraphysical consciousness projector seek out a personal criterion for distinguishing heteropsychic stimuli, or those coming from external worlds (the physical and extraphysical, in general), from self-psychic stimuli, or those from an internal origin. The conscious projector also needs to avoid possible confusion between that which the consciousness actually perceives and that which is no more than its own creations, such as: hallucinations, daydreams, morphothosenes (thought-forms), nightmares or dreams. The paradox here is to question whether heteropsychic stimuli could be related to real facts or a projection of personal insufficiencies. It is commonly thought that the observation scale creates the phenomena. On the other hand, considering self-psychic stimuli, when could these be related to imaginary creations or to coherent inner views? (Vieira, 2016b).

#### **D. Realizing and overcoming self-conflictivity**

Not understanding what you really think and do generates self-conflict. For instance, the experience of the principle of disbelief overlaps with Conscientiocentric Institutions (CIs), the Council of Epicons and all other spiritual organizations emphasizing the importance of personal responsibility (Vieira, 2014). It refers to one's personal responsibility to learn and live intimate balance and harmony while avoiding insecurity, fear, and, primarily, inappropriate self-demands (I should have done this or that).

By overcoming irritability, or manifesting imperturbability, self-conflict can be reduced (Vieira, 2014). A good start is the trinomial self-motivation-work-leisure. As always and with everything: it's a matter of decision and self-effort. By the way, selfishness is the origin of all self-conflicts (Vieira, 2014).

#### **E. Transcending Ego**

The process of the gradual reduction of, or transcending, the ego can be described as consciential growth in which the consciousness advances a transition

from being run by the physical brain to being run by the nonphysical parabrains. Thosenization governed predominantly by the brain, an organism for biological survival, with characteristics of competition, scarcity and separation, passes slowly in accordance with one's maturity and coherence to the parabrains, freed from body-mind conditioning, and characterized by a careful sharing with plenty of resources, integration of separate parts and union of those involved. This happens at a certain level of maturity, or consensual evolution, when self-manifestation is aware and leads towards consensual interassistentiality.

Promoting self-awareness through the slow and gradual development of self-discernment, is an essential factor for overcoming the ego. The development of self-consciousness is inversely related to submission to the ego. It looks like manifestation of the real consensual identity arises with the transcendence of the ego. Inevitable in personal development, mediating the organism-world manifestation, the ego, finally, needs to be deactivated, perhaps even dissolved to release one's true consensual identity (Pitaguari, 2023).

#### **F. Admiration-disagreement binomial**

The admiration-disagreement binomial is a posture of a mature consciousness, "who has experience in how to live in peaceful coexistence with other people whom they love and admire, but with whose points of view, opinions and courses of action, they do not always 100% agree with" (Vieira, 2011). In the context of cosmoethics, the useful analysis of each case and respective polarities requires nexothosenity.

It is essential for a lucid consciousness to overcome the tendencies of submission to concepts and authorities in considering the identification of new ideas. Heterothosenes are small ready-made units of information in which censorship must be applied by oneself. Self-thosenes are constituted by the union of nexothosenes produced in self-reflection.

#### **G. Cosmoethics and Universalism**

These concepts are the apex of individuation and consensual maturity. This means achieving and maintaining an overview of what's best for all.

On one hand, let's consider the individual consciousness. Max Born suggests that the root of all evil in the world is based in the belief of there being, in any circumstance, only one truth, and that oneself is in possession of it. As a result, polarization and division are at the core of our current crisis. This demands

reconciliation, unity, and the healing of all divisions. The meta-narrative concurrently shared by both sides is that the problem can be found in those horrible people on the other side. This is itself the real problem. Change can start inside one's healing and by integrating inner polarizations and conflicts.

After taking care of oneself, and on the other hand, we have group consciousness. The kind of leader we need to be, also the part of a team we need to be, is not one who settles into one camp to wage war on another, but one who can see the potential for unity behind the divisions. It's time for seeing together. With the coherence of maturity in the process of individuation, we can rise to meet any challenge. Without it, even marginal changes are impossible to accomplish.

What is a reliable and broader cosmoethical and universalistic picture of reality and how is it able to help transcend the limitations of one's ego?

### **III. HOW CAN NONDUAL INTERBEING AND COSMOPOLITANISM IMPROVE SELF-CONSCIOUSNESS?**

*"I am not sure whether I really do exist. I am all the writers I read, all the people I met, all the women I loved, all the cities I visited". Jorge Luis Borges*

We are still elaborating on how to discern reliable from pretense knowledge. Living in a world immersed in maya and illusions, can there be anything more important than waking up from this world of dreams?

Let's start calling for the responsibility of continuous qualification of one's self-consciousness, without losing oneself in other's opinions and thoughts, so to gradually manifest greater effectivity and efficiency. The concept of continuous and sustainable awareness suggests acting without breaching the boundaries between dependence, independence, and interdependence, all inevitable according to specific circumstances on the evolutionary path. The same applies to the effort not to leave behind thosenic traces or residues, but a conscious footprint gradually able to promote healthy and evolutionary holothosenity.

Participating in the consensual, interassistential maximechanism is to be considered the highest priority. I trust that any interested consciousness can join and make a difference by experiencing this cycle of self-knowledge, self-research, self-awareness, with a focus on

the development of interassistanstial neothosenes, a kind of mutual awareness. It seems that this whole universe still holds a plenitude of relative truths and, perhaps, absolute truths to be discovered, experienced and shared beyond what we think we know (pretense knowledge).

Do we live in infinite private separate worlds or one single real world? And if so, how do we get there?

### Crossing the shadow

*“Where love rules, there is no will to power; and where power predominates, there love is lacking. The one is the shadow of the other”.* Carl Jung

*“The shadow is the greatest teacher for how to come to the light”.* Ram Dass

It is never too late to recall Carl Jung and the crossing of the shadow. It is a very good analogy to address the voyage from the physical brain to the nonphysical parabrains, when there is a need to face one's hidden conditionings.

A very interesting way through this is learning how to integrate personal flows and cycles, dualities and polarities. We all express an essential and inherent polarity in the whole process of biological self-regulation. Here are 4 examples:

**1. Breathing.** Permanent inspiration / exhalation.

**2. Nervous system.** The alternating autonomic nervous system with both its arms, the sympathetic arm (fight / flight) and the parasympathetic (relaxation / digestion).

**3. Blood.** The nervous system brings back and sends forth venous blood to the heart and distributes it to the body through the aortic artery.

**4. Dualities.** The body's need to deal with day / night; light / dark; hot / cold; humidity / dryness; sleep / wakefulness; good / evil; love / hate; yin / yang; and so on.

This continuous back and forth flow make us live a continuous duality in which there can be no static balance. For instance, variability of the heartbeat, when equal at each cycle, is a sign of a health problem. When in homeostasis, the intervals of systole and diastole are always different, each of them requiring a distinct time for each cycle.

Consciously navigating through these life cycles points to the importance of the philosophy of the mean (Zi Si, 2017), to be sought at every moment. Once done, maintenance should just start all over again. One can infer the importance of seeing our personal shadow as the hidden dual component of our unified integral being. Accepting and acknowledging the darker aspects present in our shadow, we can then become complete. We stop faking and hiding the truth from ourselves. Embracing our shadow rather than denying or repressing them feels much more liberating than avoiding them. Accepting our hidden impulses is the start of unifying polarities and paradoxes. Self-research cannot be developed with certainty, but from doubts and questioning.

### Interbeing

*“If you are a poet, you will see clearly that there is a cloud floating on this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either. So, we can say that the cloud and the paper inter-are”.* Thich Nhat Hanh

“Interbeing” is a word coined by Thich Nhat Hanh, from the Vietnamese *Tiep* (“being in touch with” and “continuing”) and *Hien* (“realising” and “making it here and now”), to mean the interconnectedness of all things in the universe. Interbeing suggests that every existence depends on everything else, meaning that every fundamental entity depends on something else for its existence.

Hanh (2001) explains that because reality is cut into compartments, we are unable to understand the interdependence of phenomena. Seeing reality as a lot of discrete objects, makes it hard to consider how they interconnect. Interbeing shows that not only is everything interconnected but all is one and one is in all. In the end of the day, consciousness is not exactly something individual, but somehow it is shared. Being conscious derives from interconsciousness, in other words consciousness with other people, a kind of group awareness.

The etymology of Consciousness, *con scire* = to know with, means to know together. Consciousness is to be understood via relationships. For instance, to be complete, perception should transcend one's views to include other's perspectives, filling the gaps between those involved. It also means that a higher certitude is a communal enterprise.



Here is an example of interbeing: if I were you I would do exactly what you are doing. We are one. The more we act focusing on oneself, the wider the gap of separation. Egoic actions divide. The more we act interdependently the closer we get to reality. Consciousness unites. Our loved and disaffected ones are in us and cannot be taken out. We've been and will continue to be together. All can be transformed internally from oneself.

Two other ideas are worth mentioning. First, Ubuntu is a word from African spirituality meaning "I am because we are". As just stated, we are all connected and cannot be ourselves without a community, health and suffering are lived among others. Second, human action is the process of the intertwining of the body and environment in cooperation with other people, the results of which are an inseparable part of this process. A human being belongs together with other human beings and may only in this context have their own existence. Individuality is possible only within a social system (Järvillehto, 1998).

### Cosmopolitanism

*"Cosmopolitanism is the refusal to regard existing political structures as the source of ultimate value".* Chris Brown

Cosmopolitanism is a concept with historical, philosophical, cultural and political dimensions with practical implications for individuals, communities, and nations. It advocates for a world where individuals and communities are interconnected, interdependent, and view themselves as citizens of the world (Appiah, 2007).

The background of cosmopolitanism can be traced back to ancient Greece, where the philosopher Diogenes of Sinope is said to have proclaimed himself a *citizen of the world*. The term *cosmopolitanism* was popularized by Kant in the essay *Perpetual Peace* (1795), where he argued for a *cosmopolitan right* that would allow individuals to travel freely across borders and to be protected from harm wherever they may be. From then on, cosmopolitanism has been the subject of ongoing debates and discussions in philosophy, sociology, and political science, with scholars exploring its meaning, implications, and possibilities for a more peaceful and harmonious world.

In modern times, cosmopolitanism gained prominence as a response to the increasing globalization and interdependence of nations in the 20th century. Cosmopolitanism remains a relevant and contested concept, whether as a utopian ideal or a necessary step

towards a more equitable and inclusive global community. In this context see the proposition of a World Proto-state (Vieira, 2010).

Despite most research in these fields, there are still significant gaps in our understanding of cosmopolitanism and consciousness. For example, there is a need to further explore the psychological and cultural factors that fundament and influence the development of cosmopolitan attitudes and identities.

### Dualism vs. nondualism

Dualism and nondualism are philosophical perspectives on the nature of reality and the relationship between the self and the world. Dualism is the belief that reality consists of two separate and distinct substances: consciousness and energy or more commonly mind and matter. According to dualism, the mind is a non-physical substance that interacts with the physical world but is separate from it (Loy, 1988).

Nondualism, on the other hand, considers the belief that there is no fundamental separation between the self and the world. Nondualism views reality as a unified whole, where the distinction between the self and the world is seen as an illusion. This emphasizes the interconnectedness of all things and the absence of a distinct boundary between self and world (Scarborough, 2009; Wolf, 2009).

In the context of consciousness, dualism views consciousness as a separate substance from the physical world, while nondualism views consciousness as an inherent aspect of a unified reality. Overall, dualism and nondualism offer different perspectives on the relationship between the self, the world, and consciousness, and the debate between these perspectives has been a major area of inquiry in philosophy and spirituality for centuries.

For instance, dualism proposes an external and progressive path of evolution while oneself seeks to conquer what it does not have. Nondualism suggests a direct path in which oneself is, from the beginning, what it already is, and the only need is to dissolve the internal clouds of conditioning and illusion. It seems that dualism is necessary to such a point of holomaturity when one would be ready for a direct approach.

In other words, conscientiology proposes that 2 elements exist in the universe: consciousness and energy. The consciential paradigm is dualist, and a progressive, outbound path to personal evolution. It proposes a long journey to be undertaken.

On the other hand, for instance, Taoism, Buddhism, Hinduism and Sufism propose there is only consciousness in a nondualist and direct way, inbound to who you already are. The only need is just to dissipate the clouds to get to the sun.

It is my understanding that we need both perspectives. Dualism to guide us through this physical life and nondualism to essential consciousness.

One should start slowly, things will come in time, it is not a rational decision, but one aims to gradually reduce the ego and wake the parabrains. A good analogy is living in the flux of the cosmos, being independent from earthly attachments, and being ready for one's own physical death.

In this regard, how would you consider unoconscientiology as a conscientiological specialty to study a single universal consciousness?

Doesn't it make sense that integrating interbeing, cosmopolitanism and consciousness, dualism and nondualism, would structure a wider paradigm of transcendence?

#### CONCLUSIVE ARGUMENTS: INVITATION TO INTERESTED CONSCIOUSNESS

*"The path that can be spoken of is not the eternal path. The name that can be named is not the eternal name. The nameless is the beginning of heaven and earth. The named is the mother of ten thousand things. Ever desireless, one can see the mystery. Ever desiring, one can see the manifestations. These two springs from the same source but differ in name; this appears as darkness. Darkness within darkness. The gate to all mystery". Lao Tzu*

This text started as a case report, describing the author's journey as a searcher trying to understand himself and how to improve being in this world. After a long term as a volunteer of conscientiology, and aiming to better understand whether or not make use of cholesterol lowering drugs, it became necessary to question authority.

The principle of disbelief imposed itself. Personal experiences were in discord with medical authorities.

In this way, the late university training in nutrition brought up, although not included in the course syllabus, the diet myth. At the same time vegan or carnivore diets, and most incredibly even breatharians living from light, all approaches being healthy and possible, obviously each in specific contexts.

The point there was that answers were not to be sought outside. Discerning reliable from pretense knowledge, certitude from faith, should be done intraconsciously and through one's own will. That was a huge turning point. As was the consideration that nutrition is not only food, but includes energies, sentiments, ideas, people and places. We are not just what we eat, but what we can grasp from experience and living, which could be called the nutriments of self-consciousness.

The root of all evil could be understood, namely the belief that only one is right and possesses the unique truth that exists. Knowledge is dispersed among the whole, and the base of science is not certainty but doubt. Instead of rational and intellectual understanding, consciousness resides before mental reasoning in what we could call silence. Let's think of consciential openness to integrate what is not yet known instead of the illusion of certainty and at the same time dual and nondual perspectives.

I imagine that this can qualify as a significant impact on the consciential paradigm. We live in particularly challenging times. All the social conflicts and the arrival of artificial intelligence demand from us all to express the best, not Newtonian thinking linear views but the nonlinear consciential traces we are.

In the ICCC we all know that the theorice of universalism and cosmoethics can make a difference in this time of reurbanization, it can help heal the divisions and agglutinate unity and integration.

When experiencing something like interbeing, the improvement of and proximity to self-consciousness can certainly allow a new level of group consciousness, mainly regarding balance and harmony, such as a local cosmopolitanism, toward the completion of the mega-existential program we are all striving for.

To further investigate these questions, I thought of proposing an *Invisible College of Self-conscientiology*. The idea is to create a joint work methodology for this college with interested researchers.

Please let me know if you are interested in participating in a group to elaborate on themes such as what is self-consciousness, what have you achieved in this regard, and what could be done to develop it, individually and in group, also whether and how the consciential paradigm could comprehend dual and nondual perspectives as well as helping to improve the union and integration of the ICCC.

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## STEP-BY-STEP ON AUTHORIZING YOUR FIRST CONSCIENTIOLOGICAL BOOK

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**ABSTRACT:** This paper aims to assist, clarify, and guide intermissivists on the step-by-step process to publish their first conscientiological book, and facilitate getting past this evolutionary bottleneck essential to the fulfilment of their proexis. The article is based on the author's experience with his first book: *Vibrational State: Experience and Self-qualification*, published in 2020.

**Keywords:** First authorship, First work, First book, First conscientiological work, Step-by-step.

### INTRODUCTION

**Certainty.** In general, an intermissivist integrated into the International Cosmoethical Conscientiological Community (ICCC) does not have great difficulty in understanding the need to publish gescons for the complete fulfilment of their proexis.

**Doubt.** However, it is common, especially for newcomers to the ICCC, to have plenty of doubts regarding the process of authoring a conscientiological work, especially the first one.

**Bottleneck.** Overcoming the difficulties of writing the first conscientiological book can be seen by the conscin as a seriexological challenge, assuming the low probability of them having previously published, in a retrolife, a book with an identical proposal – clarification.

**Production.** The publication of the first book represents the major factor triggering the start of the proexist conscin's book production series, aiming to pave the way to their megagescon further ahead.

**Steps.** From the author's perspective, the ten main steps for intermissivists to publish their first book are listed below in a didactic order:

#### 1. **Research.** Conscientiological in practice.

A. **Paradigm.** Deepening the theory and practice of the conscinial paradigm.

B. **Overcoming.** Experiences of evolutionary overcoming.

C. **Cognition.** Acquisition of cognition inherent to such overcomings.

#### 2. **Writing.** Graphothosenity.

A. **Systematization.** Organization of cognition.

B. **Writing.** Transcription of cognition.

#### 3. **Reviews.** Feedback, reviews, and critique.

#### 4. **Checks.** Checks of what has been written.

#### 5. **Maturation.** Maturation of the book.

#### 6. **Completion.** Completion of the project.

#### 7. **Editing.** Editorial process.

#### 8. **Publication.** Launch of the work.

#### 9. **Dissemination.** Marketing of the book.

#### 10. **Follow-up.** Developments from the first edition.

**Notice.** The steps listed above are merely didactic and intended to serve as guidelines for intermissivists interested in authoring their first book. This is just one way to approach the writing process.

**Support.** It is important to emphasize that there are several support tools to assist one to write books. Currently, the *International Union of Conscientiological Writers* (UNIESCON) has made the following six tools available to intermissivists – listed below in alphabetical order:

1. Author formation course.
2. Graphothosenic advisory service.
3. Immersion in writing.
4. Mentalsomatic self-deintrusion course.
5. The *Scriptor* journal.
6. Writing workshops.



**Autodidacticism.** Of course, the exercise of autodidacticism forms the main basis for the author's learning, and for their success in writing the first book.

#### STEPS

**Steps.** The proposed step-by-step process for authoring the first conscientiological book will be exemplified and expanded below in these twelve steps, presented in didactic order:

#### 1. RESEARCH

**Research.** It takes place through conscientiological practice, that is, the study of the consciousness by the consciousness, using the various techniques, tools, and ideas proposed by conscientiology.

**Overcoming.** Deepening and intensifying conscientiological practice when done in a successful way results in certain evolutionary overcomings.

**Cognition.** In this process, after achieving some level of overcoming, the conscin will hold on to the cognition resulting from that specific evolutionary moment. This will be the intellectual *juice* to be shared in their book.

### ***THE ESSENCE OF A CONSCIENTIOLOGICAL BOOK IS TO ENABLE THE AUTHOR TO SHARE THE CLARITASKAL INTELLECTUAL JUICE RESULTING FROM PERSONAL EVOLUTIONARY OVERCOMINGS.***

**Two.** There are two different challenges: to retain specific evolutionary cognition and being able to share it through writing.

**Range.** Conscientiology is very broad and there are several areas that can be studied in greater depth, depending on the resourcefulness, affinity, and proexological challenges of each conscin.

**Equilibrium.** Going deeper into a conscientiological aspect does not mean lagging behind or neglecting others. On the contrary, movement, when healthy, ends up catalysing the development of other areas.

**Types.** Didactically, the relationship between research and writing can be divided, for example, into two types, as listed below in alphabetical order:

1. **Ineffectual.** The author decides to organize the content in book format after they have experienced the facts they are writing about. This tends to happen more often in a first book.

2. **Purposeful.** The author establishes the research topic, already with the objective of publishing a book, even before having the necessary experiences. The research topic can be established based on the area with the greatest potential for self-overcomings, so that the author can acquire more evolutionary cognition.

**Paradox.** Currently, there are many intermissivist colleagues with extensive experience in overcoming challenges, and therefore capable of producing several books, but who have not yet written them. At the same time, there are others who have a great desire to write their first book, but still lack sufficient experience.

**Possibility.** In this author's view, it is possible to organize the information simultaneously with the occurrences of the overcoming, especially the knowledge with the most relevant effects on the evolution of the author conscin.

### ***IT IS PRODUCTIVE TO ORGANIZE INFORMATION CONCOMITANTLY TO THE OCCURRENCES OF THE OVERCOMING, PARTICULARLY WHEN IT REGARDS EXPERIENCES WITH MORE SIGNIFICANT EFFECTS ON THE EVOLUTION OF THE WRITER CONSCIN.***

**Pre-writing.** While the acquisition of the specific evolutionary cognition to be shared consolidates, the conscin can test it in different ways, aiming to mature the ideas, and the five options listed below in didactic order are suggested:

1. **Debate.** Submit your ideas to conscientiological debates.
2. **Course.** Present your ideas in conscientiological courses.
3. **Article.** Write articles and publish them in conscientiological journals.
4. **Verbet.** Propose an entry for the *Encyclopaedia of Conscientiology*.
5. **Specific.** Propose a specific course on the topic of your future book.

**Relevance.** The pre-writing process of the book forms part of the research and is the foundation to make it feasible, being very important for the validation of ideas with other ICCC peers. After all, they are generally the first target-audience of the book you publish.

## 2. WRITING

**Writing.** Writing is the transcription of a conscin's evolutionary cognition.

**Guidelines.** To guide the writing of the book, it is interesting to consider the following 16 items, listed below in a didactic order:

1. **Topic.** Define the specific topic to be addressed and clarified in the book. It is important to be very explicit in the title and subtitle.

2. **Target-audience.** Define your target-audience, that is, the type of reader the book is intended for. In this author's view, the main audience of conscientiological books is, naturally, intermissivists. Even so, you will still need to decide whether you are also targeting first timers, or not. Defining your target-audience will help guide you through several aspects of your book writing: presentation, writing style, language, approach, examples, analogies, graphics, and images, for instance.

3. **Objective.** Become aware of the reasons why you are writing a conscientiological book. In this author's view, the main reason is to share evolutionary cognition, in an organized, didactic, logical, technical, and objective way, with a well-defined purpose, aiming to assist the reader's conscinental evolutionary process. It is important to clearly identify the altruistic intent of the conscientiological book to avoid the counterflows of spurious motivations such as competitiveness and vanity, among others.

4. **Purpose.** Define the specific clarifying role of your book. First time authors may show a tendency to write all the ideas relevant to the topic, and even some that are not related, if this point is not well defined. The clearer the purpose of the work, the better the writing will flow.

5. **Approach.** Use a scientific approach.

6. **Organization.** Use logic in the choice of title, subtitle, flow of chapters, subchapters and paragraphs, and accuracy in the choice of words.

7. **Convergence.** Write so that information converges with the main clarification purpose of the book.

8. **Focusing.** Maintain focus on the established topic when writing, avoiding dispersion.

9. **Objectivity.** Write objectively. How much you write should only be guided by good performance targeting the desired clarification task of the book. Too much may jeopardise its quality and unnecessarily waste the reader's time.

10. **Didactics.** Use didactic resources, for example, analogies, examples, testimonials, figures, and graphs.

11. **Formatting.** Establish stylistics and the basic formatting model. When this is done right from the start, it tends to optimize the time spent writing.

12. **References.** From the beginning, write down all reference sources used.

13. **Exhaustiveness.** Examine the main works already published on the same subject, both internal and external to conscientiology, preferably accessing original sources, aiming to be exhaustive in your research.

14. **Originality.** Show some level of originality in the work, in the form of verpons, ideas, research, approaches, or new techniques.

15. **Theorice.** Sticking to more theoretical matters will yield greater multidimensional clarification and positive effect of the book.

16. **Focus.** During the writing of the first book, it is interesting to focus all energy on this work and avoid writing other books in parallel. However, it is possible to gather and organize information you will use to produce other pieces you wish to publish further ahead.

## 3 - REVIEWS

**Reviews.** Assistance from other conscins to read, gauge, criticize, and comment on the book, generating feedback to be used by the author in the writing and maturation of the work.

**Types.** Reviews can be separated in three classifications, as exemplified below in a didactic order:

**1. Institutional.** It can be carried out through technical and formal preceptorship performed by a conscientiocentric institution (CI). So far, the one available to this effect is the UNIESCON. This author recommend having one or more reviews carried out by UNIESCON members during the writing of your first book.

**2. Technical.** Performed by veteran conscientiology researchers. These reviews mainly help with regards to the technicality of your book's content, particularly if the reviewer has research related to the topic of your work.

**3. Simple.** Reading feedback provided by different people at the request of the author, for example, family, friends, and acquaintances. Reviews of this nature can help realize the clarifying capacity of your book.

**Challenge.** It is 100% up to the author, and epicentre of the book, to look for reviews and the challenge of gathering and filtering all the notes received, using them constructively to produce the book.

**Qualification.** Reviews, when well used by the author, contribute greatly to the qualification of the work.

**Anticipation.** You should not wait until the book is finished to start having it reviewed. Even at the beginning, when the author already reached 51% of the work or even less, with only the main guidelines, it is already possible to carry out an institutional review.

#### **4. CHECKS**

**Checks.** There are some proposed checks to be carried out by the author during the production of the book, such as the following 16 questions, listed below in didactic order:

**1. Thematic.** Is the theme permeating the whole book? Do the title and subtitle clearly express the clarifying purpose of the work?

**2. Target-audience.** Is the information serving the target-audience of the book?

**3. Objective.** Is the purpose of a conscientiological book being met? Is the author's altruistic motivation clear to you? Is it evident in their writing?

**4. Purpose.** Is the book fulfilling its main purpose of clarification?

**5. Approach.** Is the approach scientific, with no remnants of mysticism or religiosity?

**6. Organization.** Is there logic in the choice of title and subtitle? Are the chapters, sub-chapters, and paragraphs linked? Do the words used accurately spell out the author's ideas?

**7. Convergence.** Is the information converging with the main clarification purpose of the book?

**8. Focusing.** Does the information adhere to the proposed topic?

**9. Objectivity.** Is the information presented in an objective way? Are there unnecessary ideas or words, which do not add to the clarification proposed in the book?

**10. Didactics.** Were enough didactic elements used?

**11. Formatting.** Were the stylistics and basic formatting model established by the author?

**12. References.** Have all the references used in the work been collated and quoted in an organized manner?

**13. Exhaustiveness.** Have the main reference sources of the subject-matter been consulted?

**14. Originality.** Are any original elements being presented?

**15. Theorice.** Did the author seek to provide clarification based on their theorice?

**16. Focus.** Did the author focus all attention and energy on completing the first book?

#### **5. MATURATION**

**Process.** There is an important maturation process to be observed during the development of each work.

**Variable.** The time elapsed in the process may vary according to the dedication of the author to the research, writing, reading, rereading, and revisions, both those done by themselves and provided by third parties.

**Actions.** There are several actions that can occur during the process of maturation of a book as per the following three examples, listed below in alphabetical order:

**1. Add.** Elements necessary for better clarification.

**2. Rephrase.** Writing for greater clarity and better organization of information.

**3. Remove.** Writings not pertinent to the clarification intended by the book.

**Mature.** Realizing when the book is mature is part of the challenge and learning curve for the author. Institutional reviews can contribute to this.

#### **6. COMPLETION**

**Closing.** The book is ready to be published when the author decides it is mature enough to be sent to the conscientiological publisher.

**Doubt.** At this point, it is important that all doubts about the contents and organization of the book are quenched because the publishing house is not the place to mature a book, only to edit it. If the contents or

organization are inconsistent, it may be more helpful to continue with institutional reviews.

**Detailism.** Perfection should not be sought for there is no work that cannot be improved or enlarged. The ideal is to look for detail in the sense of going as deeply as possible in the elaboration and presentation of the contents, aiming to meet with quality the intent of clarification proposed in the book.

## 7. EDITION

**Advice.** After the book is finished, the author will submit the material to the conscientiological publisher (EDITARES), to be assessed.

**Feedback.** The advice returned can be positive or negative. If the book was rejected, the reasons will be explained to the author, as well as possible adjustments needed. If approved, the editing process can begin.

**Time.** The editing process will go through different steps and may take an average of twelve months or more, depending on the finishing conditions in which the material is delivered and the number of pages of the book.

**Steps.** In the process, several reviews will be made and returned to the author to accommodate them in the book. During this period, it is up to you to wait for the steps and respond with quality and speed to each feedback received.

**Layout.** At the end of the editorial process, the layout takes place and there will be a deadline for defining the cover, back cover, spine, and texts for the book flaps.

## 8. PUBLICATION

**Publication.** After editing and layout are finished, the information necessary for printing the book is defined, among them, type of paper, print run figure, contracted printing company, in order to finally carry out the publication.

**Sales.** After printing and receiving copies from the publisher, the book is finally available for sale at partner bookshops.

## 9. DISSEMINATION

**Dissemination.** The dissemination of the book is carried out by the publisher and the bookshops, generally with participation of the author who is the principal party interested in having the book reaching its audience.

**Release.** The traditional event for launching a work is relevant to the dissemination and, later, there are several ways to continue the dissemination process, as per these

three following hypotheses, listed below in didactic order:

1. **Events.** Book launches in other cities.
2. **Lectures.** Local, travelling, or online.
3. **Courses.** Local, travelling, or online.

## 10. FOLLOW-UP

**Continuity.** The *post-factum* process following the publishing of the work is rather interesting, and can be triggered and accompanied by the author, namely through the following three steps, listed below in didactic order:

1. **Reedition.** Corrections, adjustments, improvement, and uninterrupted enrichment of the book throughout life as necessary, resulting in the publication of new editions.
2. **Types.** Making the book available in different options such as print-on-demand (PoD) and ebook.
3. **Languages.** Translations of the book into different languages. It usually makes more sense to start with English, and then Spanish, etc.

## TRANSECTIONAL ITEMS

**Items.** There are two transectional items running through all ten steps, which are highly relevant to successful authorship, and they are listed below in alphabetical order:

### 1. ENERGY DEMAND

**Demand.** All claritask assistance implies a personal energy demand proportional to the evolutionary effects resulting from its completion.

**First.** The first conscientiological book, generally, brings elevated repercussions to the author's evolutionary process, hence generating a considerable energetic demand.

**Steps.** Thus, energy work needs to be taken seriously, and even intensified by the conscin throughout the whole process of the book, and all the steps discussed above.

**Intensification.** Energy mobilizations and monitoring of personal energetic signals should be intensified, especially during activities directly related to the book.

**Bottlenecks.** Eventually, the author may even notice bottlenecks of greater energy demand during some critical stages of the book's maturation, which are vital to make the publication viable.

**Brake.** If the energy demand required in authoring is not met, it may act as a brake, reducing the quality of the work by postponing, or even frustrating its completion.

**Resilience.** If the conscin meets the requirement, the whole process can result in the qualification of their personal energetic capacity.

## 2. STORAGE

**Storage.** From Research (item 1) to Follow-up (item 10), it is important to keep all files in an organized way and store them safely, preferably in the Cloud, and periodically back them up.

## Motivation

**Share.** In this author's view, the main motivation of intermissivists to write should not be focused on need, or even on the proexological obligation to publish gescons, but on the altruistic and rewarding objective of sharing, in a didactic and organized way, information highly relevant to consciential evolution, acquired through personal experiences and overcoming.

# ***THE MOTIVATION FOR WRITING SHOULD NOT JUST BE FOCUSED ON THE PROEXOLOGICAL NEED TO PUBLISH GESCONS, BUT ALSO ON THE ALTRUISTIC AND REWARDING OBJECTIVE OF SHARING INFORMATION RELEVANT TO THE EVOLUTION OF EVOLUTIONARY COMPANIONS.***

**Similarity.** The concern with publishing a book on a topic already addressed in other conscientiological works should not affect or discourage the conscin. As long as there is evolutionary cognition to be shared, it is worth writing and publishing.

**Opportunity.** The intermissivist conscin should seek to make the most of the current great ease of researching, writing, and publishing books. There are numerous tools provided by conscientiology in all areas, configuring a unique seriexological opportunity.

**Effect.** A book allows its author to share personal evolutionary cognition with other evolutionary companions in an organized, didactic, wholesale, uninterrupted, simultaneous, and self-sufficient manner, exponentially expanding the interassistential process.

## Conclusion

**Challenge.** Undoubtedly, authorship of the first conscientiological book represents an important

challenge for intermissivist conscins and involves overcoming numerous issues.

**Proexis.** However, one's proexis is precisely achieved through the gradual overcoming of self-proposed challenges. The conscin's effort, dedication, altruistic motivation, and determination all steered in the right direction are decisive factors in this process.

## Recommended reading

**UNIESCON;** *Preceptoría Autoral Conscientiológica* (Conscientiological Authorial Preceptorship); journal *Scriptor*; Foz do Iguaçu, Parana, Brazil; n. 8, year 6, 2017, p. 4 – 12 (only available in Portuguese as at July 2023).

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## CASE STUDY: A TRIP TO THE COGNOPOLIS FOZ DO IGUAÇU

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**ABSTRACT:** This report constitutes a case study through which the author sought to integrate her trip to the Cognopolis Foz do Iguaçu into the general context of her life. Travelling and interacting with people have always represented for her good tools for recins, mainly for overcoming the weaktrait of shyness. The paper also presents the personal experiences of the author during the courses, dynamics, and laboratories had, as well as the impactful effect of meeting with evolutionary friends.

**Keywords:** Trip, Traveller, Foz do Iguaçu, Recycling, Interconnections, Evolutionary friends.

### INTRODUCTION

**Objective.** The objective of this report is to present the analysis of elements that have had the strongest evolutionary impact on the recycling process of the author: interaction with people, travel, and knowing new civilizations and cultures. Among these, the trip to Foz do Iguaçu, as well as the experiences connected to the trip, is approached as an experiential peak, bringing not only important repercussions to the author's current life, but also to her understanding of the complexity of the evolutionary process. Therefore, the report starts with general considerations about life, proaxis, and travel, continues with a very general portrait of the writer, highlighting a few strong and weaktraits, and ends with the trip to Foz do Iguaçu and the experiences had there.

**Subjectivity.** Even if the author tries to present the context and the events positioning herself in the place of an external viewer, and to use a critical eye, subjectivity still permeates the case study as is only natural, particularly considering that at the author's current level of understanding, it is still impossible to rid herself totally of emotions. Her parapsychism, in turn, is also naturally still influenced by her mesological, social, cultural, and educational background. For all these reasons and many others, the readers are invited to apply the *Principle of Disbelief*.

**Journey.** Every journey has the importance the traveller gives to it. For human beings, journeys have always had a special significance. Without claiming to make a philosophical analysis of the meanings journeying has received throughout history, it can be said that there has always been a semantic and a symbolic relationship

between a journey and human life. Life has often been presented as a journey between birth and death, as a joy, a privilege, a burden, an obligation, a right, or any other comparison or metaphor that philosophers of different currents of thought or writers could have ever found.

**Trajectory.** "In their human journey, the intraphysical consciousness plans a network, weaves a map, and establishes the coordinates of their own destiny, a trajectory for themselves. (Vieira, 2014, p. 1693)." For most people, their own way through life is almost unconscious, full of questions without answers, and sometimes of frustrations or even depression. Passing from an unconscious mind to a conscious one is not easy as it requires internal and external research, recins, and recexis.

**Methods.** A journey is very different from person to person and so is the recycling required. Many people prefer to stay in their comfort zone, even if they perceive that comfort does not bring them satisfaction. This is so much easier than going through the clarifying, often painful process of intraconsciential recycling. Some people resort to very unusual methods to find their destiny or, as they wrongly believe, to ease the road they must go through, preferring to ask for the advice and aid of witches, fortune-tellers, priests, astrologers, gurus, depending on culture, further sinking into depression and intraphysical melancholy (melin).

**Consciousness.** The neoscience conscientiology brings a fresh and healthy perspective on life and its goals, offering an intraphysical consciousness (conscin) possibilities that no other science has offered before. Conscientiology posits that each consciousness is

simultaneously the researcher, the lab, and the object of research, allowing each one of us to investigate our own evolutionary path. This science offers the researcher many unique tools, and hence opportunities to understand one's objective and roles in life, finding the evolutionary compass and its north, and acting, rather than reacting, moving forward in life towards the fulfilment of one's existential program (proaxis).

**Proaxis.** The journey through life requires firstly to find where we stand currently, or in which stage of our evolution, and that current life is the result, or reflects all our decisions and experiences until the current evolutionary moment. Our existential program is more than just a journey, but the specific programming of each conscin for their new resoma in the intraphysical human dimension, planned before the somatic rebirth of the consciousness, while they were still extraphysical consciousnesses (Vieira, 1997, p. 9).

#### **Critical approach**

**Introspection.** The author tries to look at her own evolutionary path from a self-critical, conscientiological perspective, and to identify the pro-evolutionary aspects of her intraphysical journey so far, but also the brakes that prevented her from surpassing the manifestations of some foreigner syndrome aspects, and elements of her consciential basement present almost until half of her life.

**Childhood.** As a child, the author suffered from intense shyness, which severely limited her communication with people outside the family, reduced group of friends, and normal social interactions. The feeling of inadaptability and non-belongingness to the geographical, paradigmatic, and holothosenic space of her new country of resoma accentuated the feeling of alienation. The weaktrait of shyness has required time and effort to be overcome and it was eliminated very late, reminiscences still manifesting now and then.

**Parapsychism.** As a child, the author manifested parapsychic and projective abilities from a very early age, but unfortunately, due to the parents' lack of specific education, these native capacities diminished over time or, rather, the teenager and the adult gradually lost some lucidity about most experiences.

**Self-didacticism.** Social distancing led this author to take refuge in books and learning. Formal education were continued by self-didactic study, carried out in her entire life, a strongtrait gained or reinforced.

**Relevance.** The relevance of parapsychism and communicability, the remainder two components of consciential tri-endowment (intellectuality, parapsychism, communication) for the execution of one's personal existential program was perceived much later

and only when the author met conscientiology. "It is smart to develop parapsychic acuity by focusing on capturing original, useful ideas, with the predominance of mental faculties, avoiding dispersive emotions. Thus, interdimensional logic is promoted in favour of cosmic anti-emotionality (Seno, 2020, p. 112)."

#### **Travel and Opportunities**

**Opportunity.** As it happens, this author consciously, or rather unconsciously, grew, developed, and evolved through the experience of travelling. She met professionally hundreds of thousands of people, literally spent more than 10,000 hours in the air, and many days and nights in airports. Probably, she has travelled more in this lifetime than in any previous one, and certainly more than most people do in this century of speed. Travel was a useful tool that helped her overcome her shyness and develop her communicability.

**Interaction.** Her nearly 30-year career in the aviation industry has helped her pass from quasi-social "autism" to interaction, from "an intimate prison where there was little interaction with the outside world," to "interacting with different realities and consciousnesses and expanding self-awareness, which is an invaluable asset of the conscin." (Arakaki, 2005, p. 27)

**Restructuring.** The information and knowledge gained from books were amplified by the "field" knowledge acquired through direct contact with people of all nationalities, from all social, economic, and professional backgrounds, and especially by observing the relationship between mesology and human behaviour. Thus, it has become obvious that what people have in common is much more significant and important than what sets them apart. These interactions and aware mental understanding quickly restructured any patriotic or nationalist paradigm that the author could have inherited from schooling (much of the formal education was carried out during the communist regime), society, or family (her grandfather participated in the WW II).

**Cons.** This was the chance for this author to recover early units of lucidity (cons) regarding multiculturalism and universalism, two of the most important topics of the intermissive course. She understood very easily that beyond ephemeral citizenship, all people are citizens of the Earth, and consequently, the consciousness is universal, and its cosmic character has always seemed natural to her.

#### **The Journey**

**August 1, 2022.** The journey that was to begin seemed, at first glance, like any other, but the interior emotions and the thousands of thoughts were showing that it would be different than any other and prove to be *the* journey,

an end and a beginning, a turning point, and a fundamental trigger for new consciential renovations.

**Contact.** The first contact with the Brazilian holothosene was under the sign of familiarity. For the author, as a person who has studied linguistics, the first connection with another culture is made through language. Language is not only a means of communication, but also one of the element that best defines a nation, and a very important means of establishing and maintaining relationships with other people. For the European traveller, the Brazilian-Portuguese language acquired a special softness and reflected the Brazilians' national trait of friendliness. It had a peculiar, hard-to-define flavour, containing a recomforting sense of "welcome home". Portuguese is primarily the language of more than 200 million people, but also the language that proved to have been the most malleable for the formation of conscientiological neologisms.

**Brazil.** For most people, Brazil is a synonym of Carnival in Rio de Janeiro, Copacabana, samba, and football. It is a complex country, with an interesting history, rich culture, and beautiful people. For a researcher of consciousness, it is mainly the country chosen to host the proposer of the sciences conscientiology and projectiology translating them from the extraphysical into the intraphysical dimension.

**Foz do Iguaçu.** "A person travels in four ways: on foot, using transportation, in the imagination, and by lucid projection." (Vieira, 2014, p. 1,693). When a place ceases to be just a point on the map, it becomes a valuable evolutionary opportunity, and the place will reveal itself beyond the regular attractions offered to a curious tourist, in an amazing and symbolic complexity. Foz do Iguaçu is a border city in the state of Parana, in Brazil. Beyond the difficulties inherent to such geographical position, the city has a symbolic significance for all those who open a book of conscientiology. For the most tourists, Foz is a synonym of waterfalls, but for intermissivists, Foz means Cognopolis Foz do Iguaçu, the extraphysical *Interludium*, and evolutionary friends.

**Evolutionary companions.** Beyond the country or language and their relationships with conscientiology, meeting people had the most important emotional and mental effect on the author. The connections that people feel that they have with places are obvious, but those they have with other people are incredibly valuable clues that help in the personal and group serixological study. The theory that the relationships built during one's evolutionary path, in previous lives, and during the intermissive course, are stronger than any relationships built in one's current lifetime could be practically proven

by the meetings perceived by the author rather transtemporal and trans-spatial, than intraphysical and tri-dimensional.

**Friendship.** What the author felt when meeting people practically unknown to her in this lifetime, but who she felt she was very close to, have made her understood what the concept of rare friendship means, and why rare friends are among the most valuable things in human life. *Rare friends* are the links that connect us to our holobiography, and simultaneously help us re-find ourselves – rare friends from retrolives and those from the current one.

**Identity.** The term *identity* is generically used by all social sciences to describe the conception and expression of a person's individuality, including the person's affiliations to different groups – cultural, national, and social identity. None of the traditional sciences approaches people's identity from the perspective of paragenetics and the interrelationships that consciousness has built and experienced in previous lives and during intermissive periods. The meeting with evolutionary friends helped this author to understand that she is also the result of her interactions with these people, that her evolutionary group is much larger than people close to her in her current lifetime and who were born in the same geographical space: family, colleagues, and friends.

**Reencounter.** Another understanding was that the intermissive course has sent each of us to different parts of the world, but provided us the necessary retrocognitive passwords to reencounter us, as for instance our common ability to meet conscientiology wherever we were born in this life, to disseminate it, and first and foremost, the strong desire to assist. Therefore, our intermissive friends put the concept of personal identity into a new perspective and considerably enlarge its meaning.

**Cognopolis.** Although she had read about Cognopolis Foz do Iguaçu and had tried from a distance to perceive its energy, for the traveller who had flown thousands of kilometres, the "City of Knowledge" instantly triggered the strong sensation of "I have been here before", probably projected, or because the place had an energy similar to some communex, or to the intermissive course.

**Familiarity.** Everything at the Cognopolis seemed familiar and more welcoming than own home. The time spent there as well as the experiences would confirm that the place was not like any other, that everything "was *millimetrically* thought to contribute to the development of cognitive attributes, focus, association of ideas, creativity, detailism, critical meaning, oral and written communication, and argumentation." (Paro, 2021, p. 181)

### Experiencing and experimenting

**Disbelief.** As this last part, the report focuses on the experiences the author had during field courses, dynamics, and laboratories, she would remind the reader to apply the *Principle of Disbelief* and have a critical view at everything reported here.

### Conscientiological laboratories.

**Self-research.** Although, at first glance, they do not seem to be more than ordinary physical spaces, the laboratories at the *Centre for the Higher Studies in Conscientiology* (CEAEC) in the Cognopolis are probably the most effective methods of “self-research, from the perspective of the consciential paradigm, aimed at the individual self-experience of phenomena and reflections arising from their own animic-parapsychic development”, being “an environment of anti-dispersiveness, multidimensional connection, energetic recomposition, and continuous evolutionary research.” (Seberino, 2015)

**Self-parageneticology.** In the Laboratory of Self-parageneticology, the author received the message to research the life of a very specific Portuguese navigator from the time of the *Discoveries*. The fact that her previous knowledge about this character was almost non-existent, and the energetic shower that followed the reception of the message have turned this indication into a decision to carry out a proper research project in the future.

**Course.** Later, in the same year, the author would participate in the *Identification of the Personal Retrocode*, a course by the Conscientiocentric Institution (CI) *CONSECUTIVUS*, that brought back to the forefront the need to study a possible holobiographical connection with this character, with the great geographical discoveries, and the corresponding historical period. The possible working hypothesis occurred after the analysis of some predominant holothosenes, certain important facts in the author’s current life, and significant characteristics, strongtraits, and weaktraits. At this point of the research this is still a very hypothetical premise, the author not having any consistent argument in favour of a presumptive consecutive personality.

**Self-proexology.** In the Laboratory of Self-proexology, with the support of helpers, this researcher managed to sketch the contents and main ideas for a future book she needs to write about not only the forms of human communication from ancient times to the present, but also about the forms of interdimensional and extraphysical communication, about linguistics, sociolinguistics, paralinguistics, and parasociolinguistics.

### Intermissive Retrocognition – Accessing the Parapsychotheca

**Field Course.** The course “*Intermissive Retrocognition – Accessing the Parapsychotheca*” by the CI *CONSECUTIVUS* has contributed through the energy fields created, and thanks to the deintrusive techniques used, with the opportunity to recover not only intermissive and retrobiographical memories, but also to expand self-knowledge regarding certain seriexological and proexological aspects.

**Parapsychotheca.** If “the past is history,” then it “leaves traces” (Vieira, 2009, p. 271-272), with repercussions up to the current life, and the parapsychotheca is the “remembrance room,” in which consciousnesses can punctually study their holobiography, helping them to clarify their own evolutionary trajectories, and subsequently revise the steps they must go through to maintain themselves on path in their existential program.

**Experiences.** The author had retrocognitive flashes that brought a different perspective on current life events, which helped her recycle some weaktraits that were still creating distorted images of consciential realities, and that helped her understand the sense and meaning of being a minipiece in the existential interassistential maximechanism.

**Shyness.** Perhaps the most important understanding she had on that occasion was about the shyness that has been a constant in her entire life that far. For the first time, this shyness was seen as an excuse used not to do certain things, not to engage, and not to take tasks and responsibilities, in other words, not to manifest the leadership assumed during the Intermissive Course (IC).

**Pride.** Another very important understanding was about the weaktrait of pride. As a result of some supposed retrolives spent in education, intellectual and cultural areas, even in this lifetime, the author used to manifest intellectual pride. The importance of overcoming this pride, of accepting the idea that information must reach all those interested and not only the privileged few, as well as the direct participation in knowledge expansion (in the context of current life, in particular, conscientiological knowledge) are not only important clarifications, but also triggered and facilitated liberation from probable ancient groupkarmic interprisons, and mainly from outdated stagnant paradigms.

**Message.** Other messages received during this field course referred to the development of personal parapsychism, lucid projectability, and more intense work with energies, as well as aspects related to the existential program, and elements such as: family,

emotional and mental connection with country of birth, as well as with the evolutionary group, and the role assumed in the dissemination of conscientiology in her current native area.

#### ***Acoplamentarium.***

**Question.** The question the author asked herself repeatedly, from the moment she met conscientiology and began to study its concepts, was about the connection between her existential program and the geographical space where she was born. The question, almost obsessive, was asked countless times, in different contexts, different courses, and moments of self-assessment, but none of the received answers succeeded in being entirely satisfactory.

**Theorice.** Although the answers from some experienced instructors and researchers of proexology were always extremely pertinent, the author failed to assimilate them. She could not understand their essence and depth until her own practical experience occurred, and evidence came to clarify all that was once just theoretical. The initial misunderstanding was precisely determined by the fact that only the theoretical answer was not able to produce an effect (1% - theory) and that practical confirmation (99% - practice) was needed, "the theoretical renovation being the first step towards recin" (Vieira, 2014, p. 1426).

**Confirmation.** The confirmation came during the first *Acoplamentarium*, a CEAEC course which consists of a multidimensional, group laboratory, technically prepared to amplify the parapsychic development and consciential attributes of all participants. As a synchronicity, the theme of that *Acoplamentarium* was Group Maxiproexis, and the energy field created from the very first day was the foundation the author needed to distinguish between imagination, facts, and parafacts, and to differentiate healthy emotional and mental aspects from pathological ones, particularly understanding her existential program and the best ways to fulfil it.

**Energizing.** The objective of the voltaic arc made by the epicon was to perceive how the energies changed after the energization. The author's sometimes exaggerated scepticism helped her to have absolutely no expectations; therefore, the impact was even greater. During the voltaic arc, she felt intense energetic activity in the area of the nuchal chakra and subsequently perceived a sensation of ballonnement of the head, more pronounced in the cheeks and lips.

**Message.** Then, she perceived a column of intense energy flowing from the coronochakra to connect with an unknown point in the universe and simultaneously received a message in Portuguese: "*Aproveita todas as*

*oportunidades...!*" (Take advantage of all opportunities...!). The received sentence was longer, but unfortunately the author could not understand more, although she thinks that the remainder was about the proexological opportunities, that she must pay attention to all the occasions that might be related to her existential program, because only in this way she can reach her complexis.

**Fog.** The essence of the second day of the *Acoplamentarium* was to understand that the proexis is deeply logical and achievable. In the fog (ectoplasm) that flooded the *Acoplamentarium*, the author perceived around her numerous supportive extraphysical consciousnesses. With some of them she had probably developed a close relationship in certain previous lives, spent in the scientific, cultural, and intellectual fields, and others might have been helpers with a fundamental contribution in her understanding and carrying out of her current existential program.

**Change.** In the last day of the *Acoplamentarium*, the epicon brought the message of her change of evolutionary level, although all the meaning, implications, and repercussions of such a fact would take a long time to be fully understood, and furthermore reach practical effects. This obvious change is closely related to greater awareness that this author has that her existential program is connected with the internationalization and expansion of conscientiology, and its dissemination in the geographical area where the author was born and where she currently lives, despite any difficulties with mesology and the specific holothosene to the country.

#### **Conclusions**

**Repositioning.** The author can undoubtedly state that what she lived and experienced during this journey has determined a fundamental consciential leap forward, triggered the start of a different stage of personal evolution, and repositioned her life on a healthier basis. Her perspective about the complexity of consciential evolution has greatly changed and expanded, and concepts like universalism, maxifraternity, transaffectivity have gained new valences.

**Step.** That was certainly a first step that would likely be followed by many other important moments in current life, which will also contribute to her evolution and will lead to new renovations and recycling. However, this journey will remain in her personal holomemory as a leap that has managed to trigger the process of clarifying the previous consciential "abyss".

**Acknowledgements** The author wishes to thank all her evolutionary colleagues, epicons, conscientiology

instructors, collaborators, all people who welcomed her with their hearts open and with an extraordinary willingness to support her either in the process of self-knowledge or in actions aiming the fulfilling of her personal and group existential program.

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## CASE STUDY: THE ROLES OF CONSCIENTIOLOGICAL VOLUNTEERING AND TEACHING IN THE DEVELOPMENT OF MULTICULTURALISM AND PARAPSYCHISM

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**ABSTRACT:** This case study presents the author's experience in retrieving lucidity regarding the parapsychism developed over her holobiography, and further accelerating its development, along with the strongtrait of multiculturalism, over her current lifetime, after coming across the neoscience conscientiology. The roles and relevance of polyglotism, professional life, volunteering, and teaching in this scientific field are equally discussed. It is concluded that interassistance is the key for the expansion of one's cosmoethical and balanced parapsychism, and that multiculturalism in practice allows one to open lanes for multidimensional interassistance, taking our evolution further ahead in the direction of transaffectivity, maxifraternism, and universalism.

**Keywords:** Parapsychism, Multiculturalism, Polyglotism, Profession, Volunteering, Teaching.

### INTRODUCTION

**Objective.** The main objective of this case report is to bring elements and highlight the roles of two variables – volunteering and teaching – in the development of parapsychism and multiculturalism, as quite often researchers tend to focus predominantly on the use of techniques for the development of parapsychism and of any particular strongtrait that can enhance and be enhanced by it, eschewing the fundamental role of these two variables.

**Multiculturalism.** The development of the strongtrait of multiculturalism is approached here through the presentation of the lifelong experience of the author, constituting hence a qualitative self-survey.

**Parapsychism.** The same applies for the development of parapsychism, notwithstanding the fact that achieving more lucid parapsychism and developing multiculturalism work hand-in-hand and constitute a process, in the experience of this author. These goals have been met with success this far.

**Speciality.** It was also observed that the continual presence of intellectual parapsychism was in the case of this author paragenetic, constituting the author's more relevantly developed type of parapsychism, or parapsychic speciality. This, allied to the development of a more multifaceted or multi-varied parapsychism, all contributed to the development of the strongtrait of multiculturalism.

**Self-research.** The steps towards attaining the objectives included: self-didacticism beyond formal education, self-observation, self-reflection, self-analysis, self-experimentation, and a development of heuristics.

**Structure.** The case report was organized chronologically, and in some instances includes the use of the first person singular, particularly in the passages the author deemed it to be of relevance. It reports the life of the author in three different countries and two continents, particularly in the cities of Lisbon (Portugal), London (United Kingdom), and Foz do Iguaçu (state of Parana, Brazil), where the author developed activities of volunteering and teaching conscientiology since 1996. The report ends with a brief analysis and conclusion pertinent to the proposed objective.

### Lisbon

**Resoma.** I was born in Lisbon, in Portugal, on September 3, 1954. Lisbon, named by the Phoenicians *Alis-Ubbo*, meaning pleasant haven; named by the Greeks *Olisipo*, or *Ulysippo*, (Various, p. 345), later called by the Romans *Felicitas Julia* was, in the popular myth, founded by no other than Odysseus, Ulixes, or Ulysses (Barletta, p. 39) and is one of the oldest and most multicultural cities on the planet. It was inhabited since the Neolithic and the country, at one time called Lusitania, was gradually invaded and populated by the Celts (Smith p. 583), its people becoming part of the

Celtiberians, and then the Phoenicians, Carthaginians, Greeks, Romans, Alans, Suebi, Vandals, Visigoths, Sarmatians, (Ferreira & Cabello, p. 3) and later the *Moors*, Arabs mostly Berbers, Mozarabs, and Arabs from North Africa and the Middle East, besides Slavs, and Sephardim Jews. Influences all amalgamated, and people from different religions, and cultures, particularly Jews, Christians, and Muslims, intermingled (Roitman, p. 33). The language until the Middle Ages and before the *Reconquista* was Mozarabic, a Indo-European Romance language based on Latin spoken until then in the Muslim-controlled parts of the Iberian Peninsula (Ager; Posner *et al.*). Interesting enough, still today (base-year 2023) the Ismaili Shia Muslims have Lisbon as their 'Holy See', or *Imamah* (Darcy, web news). Despite the country being officially Catholic, people are free to practice the religion or their choice. From the many boroughs of Lisbon, I was born and lived most of my life close to the *Mouraria*, Lisbon's old Arab quarters, although my ancestry is mostly Celtic, and Sephardim in this lifetime.

**DNA-testing.** Having done a DNA test recently, it was confirmed that my ancestry lived their lives in the North of Africa (Egypt, Morocco, Algiers, Tunisia) and around the Mediterranean Sea (Greece, Jerusalem, Lebanon, Cyprus, Türkiye, Croatia, South of France, Italy, etc.), besides the Iberian Peninsula and the United Kingdom. I have friends in nearly all of these countries.

**Singularity.** I was an atypical child, as in too serene, and I did not like children, rather preferred adults that could teach me something. This singularity constituted already a clue to my intellectual propensity and mentalsomatic parapsychism. In time, I would come to confirm that my most developed chakra is hence the crownchakra. My mother taught me reading, writing, and arithmetic when I was five. School started at seven and nothing was new or interesting until I was ten and started studying history, geography, and English. My interest in other countries, other cultures, and the world at large started then and there. Growing up, the phase of consiential basement could not be found. At twelve, I started studying psychology in my mother's bedside table books. At thirteen, I started writing on psychological, sociological, and educational observations I'd made. At 16, I started writing poetry, a daily habit for the next 20 years. My poetry was mostly modern and synthetic.

**Holobiography.** The more this author deepens her studies in seriexology, the more she receives retrocognitive flashes, retrocognitive clues, and perceives connections and synchronicities linking her current lifetime with her multisecular holobiography on this planet.

**Roots.** The multiculturalism is always present as clearer now also become the roots of her parapsychism. She may well have had lives as a scribe, priest, physician, architect, minister, ruler, philosopher, jurist, educator, knight-monk defender of her faith, companion of merchants and kings, nobility and monarchy involved, and later, even a sociologist.

**Proexis.** The extraphysical helpers have brought much support, through identified specific energetic signals to times, places, and historic figures to be studied more in depth, all telling of the formation of temperament, character, strongtraits and weaktraits, and most of all pointing in the direction of the current proexis, allowing to understand to what extent it is being fulfilled or not.

**Innatism.** From the age of 13, this at the time introspective consciousness still preferred fundamentally, to be in nature, or rather the opposite, stay home reading, writing, sketching, listening to music, observing, self-observing and reflecting. Another regular habit became to practice regularly and intuitively what Dr Vieira would come to call years later the 3-hour awaken physical immobility technique. This technique and regular experience were for me innate. It is a very efficient technique for one to take control of one's soma and psychosoma, freeing the mentalsoma to capture, for instance, new ideas.

**Download.** The way I intuitively practised it started by sitting in a yogi position, staring fixedly at the horizon through the window across the bed, for hours, without moving one single muscle. It helped me download the cons, or units of lucidity, from this consciousness now resomated in a different country, with a different language, different culture, different family, different body and sex. It was a lot of newness, but the consciousness gradually adapted to the challenges. I particularly resented the Portuguese language, which I found really hard and ugly, particularly in its guttural sounds. It took a lot of reading and writing to at least get used to it. *"But there must surely be a good reason for all this"*, I thought.

**Certainty.** It was clear to me that I had something very important I had to accomplish in this life. I just did not know what it was or when it was going to happen, and every beginning of a new year, looking back, I wondered when this was going to become reality, as it hadn't happened in the year left behind.

**Paragenetics.** Integration in the new soma was not easy and it took time a lot of work as my paragenetics did not conform to that of the country, culture, and even family. My principles were different, my code of cosmoethics, and even my intellectual needs. My ideas



also didn't find resonance, and I have never had influence or support from my family in any endeavour.

**Observation.** When I started writing, at the age of 13, I started producing texts on my observations on culture, family, and education – different according to gender – which I found retrograde and impossible to follow. I also did a lot of daily automatic self-observation in order to study and better understand myself as a consciousness, giving me the possibility to at least try to change what I didn't like so much about me. This movement also seemed innate.

**Self-didacticism.** At 16, with the first job and economic independence, came the possibility of starting to build the personal library, and the next ten years were of intense reading, mainly historically relevant books, biographies, psychology, and world literature, in different languages, as by that time I was fluent both in English and French.

**Englishness.** At 19, I decided to enrol in the best British language school available in the country – the British Council, and from its fabulous library, I started borrowing books on English history, archaeology, culture, and arts, there included Shakespearean plays. I also visited London for the first time and came convinced '*I belonged there*' as I informed my mother upon return. Here lies probably the strongest of my retroforms.

**Dreams.** With an interest in science, after reading Freud and Jung, I started notebooks on my experiences with 'dreams'. Most of these were in fact OBEs or projections of the consciousness, many shared with my father, who later in life confided and proved to me he was a lucid projector. Many of these projections were full-night ones.

**Bookshop.** I worked for 20 years in Chiado, Lisbon, above *Livraria Bertrand*, in Garrett Street, the oldest bookshop in the world. One of my ordinary experiences, when I had really pressing questions or doubts for which I couldn't find an answer, was to visit the bookshop downstairs and find the answers or confirmations for my formulations. Not that I specifically looked for them – the books just seemed to come to my hands and opening them randomly I would find those answers. I knew these confirmations and answers came from invisible more evolved consciousnesses that were around me, but at that time I had no name for them. Common people liked to call some of these consciousnesses angels. I loved angel-figures but I could not be sure such creatures existed. Today I know these are just mythic images, but we do have helpers if we are on the right path of executing our proexis. So, my perception was that this bookshop was

a privileged spot where the helpers would get in touch and 'talk' to me through books. In fact, I used yet another conscientiological technique without even knowing its name – I used bibliomancy instinctively.

**Libraries.** Libraries work for me in the same way. I ask the helpers to guide me and they do. On occasion books literally come off the shelves. Other times it is as if the library had 'nothing else to offer' except the book I need to read or the one that gives me the tip or clue I need to follow. My best experience yet was at the CEAEC Holotheca where I was guided twice to the main personality I need to study about as an hypothesis of past life in ancient Egypt.

**Teleguidance.** My extrapolations and experiences of teleguidance are many and particularly more lucid since I started trusting my parapsychism instead of discarding everything as fruit of my imagination, in exacerbated scepticism.

**Multiculturalism-in-practice.** For 30 years I worked with a man who would become an important politician and Member of Parliament, most of the time as his personal assistant and person of trust. I considered him my second father. He was travelled the world twice every year, spoke fluently six languages, and the company operated in the international trade area. I was responsible for the imports & exports from and with countries which included: China, the USA, Europe, and Africa. Concurrently, I came to realise many of my friends and colleagues were actually born in Africa.

**Polyglotism.** Besides studying at school and at the university English, French, German, some Latin, and old Greek, the latter two to be able to read original texts in my philosophy course, I also learned by ear and the help of my second father, Spanish and Italian.

**Travelling.** One can travel in many different ways or using different means, not just intraphysically. My favourite travelling was always by plane, car, train, for instance, and also book, and OBE. I visited a few other cities-countries for work or leisure included, besides London-UK recurrently, also Nurnberg-Germany, Paris-France, Brussels-Belgium, Madrid, Barcelona, Marbella and Badajoz in Spain, New York-USA, and Rio de Janeiro-Brazil.

**Habit.** The habit of travelling and getting in touch with other cultures and languages contributes immensely to developing multiculturalism, and so thus listening to music from different countries and continents, tasting and cooking dishes from different parts of the world, studying different cultures and religions, and definitely reading good books in different languages and on different

cultures. My initial best subjects in my philosophy course were philosophy of culture and philosophy of religion,

**Lanes.** Dr Waldo Vieira used to say that, at some point in time, consciousnesses are given the opportunity to experience and explore a different, or several different 'lanes of opening', multidimensionally and multi-culturally speaking. When given such an opportunity, in consequence of work already performed of inter-assistance to a good number of conscins and consciexes, these lane openings then allow them to be able to perform further, naturally to bigger numbers of consciousnesses, different types of interassistance in multiple dimensions. I have recurrent projections in different countries, and different dimensions, some educational, some assistential, definitely all contributing to enhance multiculturalism, parapsychism, and interassistance.

**Philosophy-practice.** When one studies philosophy, and particularly philosophy of religions and philosophy of culture, one not only has the opportunity to explore multiple ways of thinking and multiple ideas, developed by multiple people, but this routine exercise also allows one to keep developing multiculturalism, cognition, and paracognition beyond the intraphysical corner of the universe one is currently experiencing, allowing one to travel towards and closer to transaffectivity, maxifraternalism, and universalism.

**Proaxis.** Back to the idea of having a very important mission to carry on in life, I wondered every year if this was about writing a book, but the answer was always that it was a lot more than that... but what... but when. Gradually, one's proaxis was already unfolding from the preparatory phase on towards the executive phase.

**Legacy-Parapsychism.** Meanwhile, "transcendent" subjects called my attention in every cover of every book a couple of bookshops in Lisbon offered, but I didn't want to be contaminated by anything negative and most titles sounded just that, or too mystical. I only bought two books at this time: *The Third Eye* (Rampa, 1986) and a book on telepathy. I carried out a few experiments and proved myself these phenomena to be real.

**Phenomena.** Still before accessing conscientiology, I also had a few psychokinesis (PK) experiences, and made several experiments with telekinesis, cloud bursting, and telepathy. As regards the latter, one of my early and still naïve experiments consisted in mentally influencing a close friend with whom I have a lot of affinity, particularly when we played chess. Precursor interassistential experiments included auric coupling with people to help relieve them from, for example, headaches and other types of physical or psychological pain.

**Influencer.** As regards to influencing people's thoughts, particularly through telepathy and contagion, in time I realised I had to be really be very careful with my thosenes, my capacity as a telepathic transmitter (and not just multidimensional receiver) and my manifestation as even if it was not my intention, people tended to get influenced by me in many different ways and situations, even in their ideas and form of expression.

**Repercussion.** This happened regularly at work, where also every new or pioneering idea of mine would get the approval of my boss, and would get implemented. My ideas though contributed to the expansion of the company and hence the welfare of the hundreds of families depending on its results.

**Responsibility.** I became responsible for several different projects, and also for selecting and training teams to work on them. The leadership exercised was new to most, as it was horizontal rather than vertical top to bottom. My selection of people was efficient in all cases and my approach to training teams was also conscientiological in nature even before I knew conscientiology, which stands to prove of a proaxis, an intermissive course, and active parapsychism. Besides, when every word one utters becomes 'the law' in a big company, one realizes the tremendous responsibility of being an influencer, and the relevance of cosmoethics.

**Pioneering.** Today I know that pioneering is my main megastrongtrait and that influencing people is what I have been doing possibly for many lifetimes and centuries, all along my holobiography. As I deepen my research and the pioneering studies of seriexology and devise aspects of my holobiography I get more and more clues, and trigger more and more synchronicities.

**Self-healing.** At the age of 39, and three months before my mother desomated, I had a burnout, the factors contributing to which also included precognition of her death, as I came to understand much later. I designed and put in practice my own therapy towards recovery. By now I already knew I had the power to heal myself, and only I had that power – mind over body – as I had already overcome a couple of physical conditions, just by using the power of the will.

**Self-therapy.** My new therapy for recovery included very long walks (crossing the city of Lisbon twice a day to really tire the soma); a different genre of music (World Music mostly, to clear the mind and really listen) used daily for several hours; and a new life assessment done through the use of art and the build of three 3-D wooden boxes containing a summary of my life, to gain perspective. This was the way I carried assessment and evaluation of my life. Later, in conscientiology, there is

a conscientiocentric institution or CI that takes care of this aspect and ministers a specific course to the same end (APEX). The method and techniques used may be very different, but one needs to find what better works for ourselves.

**Lucidity.** Finally, I asked 'the invisible' (helpers) for – more lucidity. Mother desomated soon after a first ever stay at my home, further conversations about the immortality of the self, multiple lives, multiple bodies, multiple dimensions, and true reconciliation. These were our best two weeks ever in this lifetime.

**Conscientiology.** The neuroscience conscientiology, or the study of consciousness in a holoperspective supported by a multidimensional, multiexistential, cosmoethical, holosomatic, and bioenergetic approach made through the lens of the consencial paradigm, came into the my life around two years after my mother's desoma, in January 1996, in Lisbon, when I was 41 years old.

**Volunteering.** I started volunteering at the International Institute of Projectiology and Conscientiology (IIPC) in 1996, in Lisbon, right after completing the basic 4-level entry course. I also participated in the first research group, a GRECEX or existential recyclers group, of which I became the coordinator.

**Enerspring.** The year of 1997 was the year of enerspring, or energetic springtime, following a workshop where Dr Waldo Vieira applied on me my first ever voltaic arc. This voltaic arc constituted a watershed in my life, impactful as it was. It reversed a condition I had at the time, and next morning, I could truly breathe again and my lungs felt like those of a newborn baby. I could say I had a life before and a life after Dr Vieira's voltaic arc. The new person that had emerged was ready to start a new enterprise – that of executing her proaxis.

**Cosmoconsciousness.** One other relevant fact that contributed to the state of enerspring was that although I had already experienced a mentalsomatic projection before I came across conscientiology, now I had another one, sponsored by the helpers, which triggered a state of cosmoconsciousness. I could then confirm first-hand what Dr Vieira described in his account of a similar experience in his book *Projections of Consciousness* (Vieira, 2021).

**Instructor-training.** My instructor training followed and included an advanced extension in conscientiology and projectiology (ECP 1) course for instructors, followed by an extension in conscientiology and projectiology (ECP 2), both done in Rio de Janeiro, the first with Marina Thomaz and the latter with Dr Vieira, the only epicon at the time giving the course he had

designed. These courses were taken during my first trip to Brazil, in 1998.

**Treatises.** In those days an instructor also had to study in depth and in full both of the treatises Dr Vieira had already published: *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body* (Vieira, 2002) and *700 Conscientiology Experiments* (Vieira, 2018).

**Pioneer.** The author is one of the first four non-Brazilian instructors of conscientiology, one of the very few to do an ECP1 just for instructors, and the first European-born person to do an ECP2.

**Teaching.** My active instructor life started in May 1998 and for the next 15 years I would give lectures and classes weekly. I gave classes regularly in Lisbon, Porto, and Leiria, in Portugal; London, in the UK; and Rio de Janeiro and Foz do Iguaçu, in Brazil. Giving classes every week for the best part of my 28 years of volunteering in conscientiology can give us a rough idea of the hundreds of consciousnesses multidimensionally assisted. The classes were ministered in Portuguese and in English.

**Multiculturalism.** Furthermore, in London, when you give a class, you always have attending students of multicultural backgrounds. Sometimes in every six students only one is actually English and of English heritage. The attendees can be as diverse as coming from different continents, and different religious backgrounds like when you have in class an Egyptian, an Australian, a German, a Liberian, a Pakistani, and an English person, being that their parents, and grandparents sometimes, in five out of six cases also hailed from different countries and cultures.

**Impact.** Even if there was only one student per country in any of these classes, the multidimensional impact for each of these consciousnesses, the nets of individuals connected to them, and their countries is exponential. The instructor is helping to get them awake and recover cons and information from their intermissive course, as the catalyst, retrocognitive, and reurbanizer agent she or he is, so the impact multidimensionally speaking goes beyond your imagination.

**Parapsychism.** My experiences with a more lucid parapsychism started, in fact, on the very first conscientiology class still as a student. Back then, with the assistance of the extraphysical team of helpers, I experienced extrapolationisms in the form of potent vibrational states, impactful clairvoyance, sponsored lucid projections, retrocognitive projections, exoprojections, joint projections, assistantial projections, and educational projections. It was than easy to verify that, not only intraphysically, but extraphysically the

gamut of consciousnesses present in these projections came from different ethnic and cultural backgrounds.

**Doubt.** During the first conscientiology class I attended, communication with the helpers and with a recently desomated close friend were mind-boggling and left me no margin for scepticism. Everything was questioned and all was answered.

**Expansion.** As an instructor though, parapsychism definitely expanded beyond belief. After my return from Brazil, in 1998, my interassistential work grew at an accelerated pace, although paradoxically time seemed to expand and pass slowly, and I could always do much more than initially planned.

**Intellectual-parapsychism.** Now the helpers assisted me to produce texts, classes, and themed lectures. Once, I was being a bit lazy, but finally set down at the table when the helper beside me told me telepathically: “If you do not put your hands on the keyboard, we cannot help you.” I did just that and the week’s themed lecture came out (30 pages) in just a few hours, like water pouring from a tap. This was not automatic writing though, no psychography; it was team work with a fully thinking, aware author, receiving inspiration from the helper, and extra energy and parapsychic phenomena like clairaudience, clairvoyance, and telepathy happening concomitantly. This experience alone gave me a glimpse of what pangraphy is, what it can look like.

**Book.** From then on, I noticed gradually when I was accompanied by a helper as this always reflected, and still reflects today, on the quality of the conscientiology texts produced. Currently I am writing an autobiographical book and participate regularly in the specific writing fields of the *Immersion in Writing*, an activity from the International Union of Writers of Conscientiology (UNIESCON)).

**Classroom-exemplification.** When I was giving classes weekly, there were always many sponsored educational and assistential projections, and other additional experiences which helped further develop my other types of parapsychism, bringing me many examples and experiences I could share with students in the classroom, but always this gradual expansion of intellectual stimulation activating even further my intellectual parapsychism was there.

**Groupkarma.** Most amazingly, during my first set of classes as an instructor, the first consciexes to be assisted included two members of my family, who had desomated some 30 years earlier, from which example we gather the relevance of becoming a conscientiology instructor. Another interesting fact is that these two members of my

family had lived in Brazil for several decades in their last intraphysical lives.

**Commitment.** Some people and some groups depend on you and you only, due to affinity, shared experiences in past lives, and your groupkarmic account debts, and if you do not step forward and do what you have committed to during the planning of your proexis in the intermissive course, these consciousnesses will not get the assistance they need and deserve. It is your responsibility to break interprisons and/or simply do the recomposition and reconciliation with them, helping them to evolve too.

**Rescues.** During my two weeks visit to Brazil, in 1998, Dr Vieira had me giving classes at the IIPC headquarters in Rio de Janeiro, during which I had the opportunity to do groupkarmic rescues with two conscins connected to me in past lives. One of them would come to live for a few years in London, where we volunteered together.

**Epicentrism.** Also during this time in Brazil, Dr Vieira also had me meeting all the responsible people for every department at the IIPC office. Finally, invited for a general meeting before departure, I was made the epicentre for Europe, as the IIPC prepared for the *1st International Forum of Conscientiology* (FIC) in Barcelona. I became the attractor of the European people who flew to Barcelona for the event, and they were in the dozens. I then worked in Barcelona for a month helping before and during the Forum.

**Exposure.** The first step to multiculturalism is exposure to multiculturalism. You cannot like and understand what you don’t know. Multiculturalism may be a trait you have been developing for many lifetimes, but in each life you have to start anew, as you usually cannot yet remember your past lives when you are reborn in the current one.

**Multiculturalism.** In my experience, I cannot but love people from different cultures, religions, countries, continents, and beyond from the moment I get the opportunity to come across them and exchange ideas and experiences. Each consciousness is a universe and I love discovering other universes.

**The-Future.** Still in 1998, the multicultural Lisbon produced the EXPO98, an international and multicultural exhibition dedicated to the theme: *Oceans – Our Legacy for the Future*, from May to September, hosting over 140 countries and 11 million visitors coming from around the globe.

**Reurbanization.** For the purpose, the previously degraded eastern part of the city was completely rebuilt and reurbanised. The exhibition, by the Tagus River, commemorated 500 years of the Portuguese *Discoveries*.

The energy there was totally the energy of *serenissimi*, and until today it remains so.

**European-Campus.** As my conscientiology volunteering and teaching progressed, the opportunity came to become a co-founder of the first conscientiology *campus* in Europe, in Evoramonte, Portugal.

**Évora-ECP3.** For preparing the work intra and extraphysically, Dr Waldo Vieira decided to do an ECP3 course, held close by, in Évora. An ECP 3 is a course without pre-requisites designed by Dr Vieira as an intra-extraphysical cleansing and deintrusion opportunity for conscins and consciexes before the start of a megaproject in a specific city-country.

**Interassistance.** On this opportunity, I was made responsible for bringing in the participants, and managed to get 189 in the course, 150 of which had been my students. The event happened in October 2000.

#### London

**Invitation.** Following the feat with the ECP3, I was invited on spot to move to London to teach conscientiology there. Once again, totally teleguided by the helpers, I quit my job of 30 years and home of over 40, arriving in London in February 2001 to reside.

**Journal of Conscientiology.** Once in London, my main volunteer work for the 14 years I spent there was focused on translating and revising articles and accounts for the *Journal of Conscientiology* (JofC). Additionally, I have researched and operated an interchange of scientific publications with several universities, institutes, and private researchers of consciousness, in several different countries.

**Ectoplasmic-fields.** In the classroom, I became the only instructor to give all practical classes that involved projection (OBE) techniques. According to some of those who experienced them, the opinion was that they were strong ectoplasmic fields where, weekly, many multicultural conscins and consciexes got assisted.

**Specialties.** Other classes I specialized in were about mentalsoma, proexis, and altered states of consciousness. I also co-authored a 3-hour course on the latter.

**Multicultural-crowd.** It was common in our classes in London to have the room filled with people from many different countries, religions, and cultures, as much as one student per country, with the particularity most of them already had multicultural parents and grandparents, and that they had lived in several different countries.

**Cannes.** Concomitantly, my first job in London consisted in dealing with the participants in the 2001 Cannes Lions Festival, organized at the time by the International Festival of Advertising (IFA), a French-

Algerian owned company based in London. I was invited to welcome participants, and during the event held in Cannes, France, I assisted the company's PR manager giving support to the circa 650 journalists coming from all over the world.

**Freed.** After that, I went back to work in international trade, becoming supervisor and later manager of the export department of *Freed of London*, the manufacturers of the famous ballet pointe shoes that are worn by so many ballerinas in most ballet companies around the world. During the following 14 years, I have assisted around 400 clients in over 40 countries.

**Staff.** This company employed people from many different backgrounds, ethnicities, religions, and cultures – not just English, Scottish, and Irish, but also Indians, Pakistani, Sri-Lankans, Caribbean from different countries, Turkish, Canadians, Swedish, Polish, Kosovan-Albanians, Ghanaians, Ukrainians, Chinese, and Japanese – all living in great harmony. I have made mine the most multicultural department in the company, a hub for more people from all around the world including Austrian, French, Italian, Spanish, Rwandan, Ukrainian, Czech, and Slovakian speaking in all these different languages.

**London-Hub.** London is this huge international hub, in the saying of some that lived in New York – the most cosmopolitan city in the world, and before Brexit, the European capital of economy. This *salad* of people has millions coming and going daily from everywhere to everywhere in the city and on the planet. According to research, as many as 300 languages are spoken, which gives us an idea of multiculturalism in practice. the top 5 languages spoken are Polish, Turkish, Bengali, French, and Punjabi (Museum of London.). During the World War II, between 1939 and 1945, London served as the governing capital of six countries at the same time: Norway, Poland, Belgium, France, and The Netherlands included (Beelinguapp). Therefore this author was born and has since lived in highly multicultural cities for all her life. It seems multiculturalism is a magnet and actually it became one of the author's megastrongtraits.

**Multi-interassistance.** With such an opportunity of multicultural multidimensional interassistance, considering professional and volunteer work, I have assisted in different roles and capacities consciences from over 70 different countries.

**Leadership.** In the in-betweens, and as my parapsychism kept developing consistently, for all that has been described above, so did my ability to epicenter and lead groups in a cosmoethical and horizontal way, giving them the energetic support that sustains the work, always

bringing contributions for change, growth, and development – one that is intended to be multi-dimensional, interassistanstial, and multicultural. This two was highlighted when I did CONSECUTIVUS's course *Retrocognitive Retrocode*, and my retrocode is *exchange*.

**Welcoming.** It is my experience to be able to install and sustain cosmoethical welcoming, many times densely ectoplasmic energetic fields where consciexes can be assisted, and conscins happily tend to express themselves freely, feeling supported, cherished, confident, and in a learn and growth zone, as mostly reported by said conscins. Welcoming has hence and since become one of my three main megastrongtraits, along with pioneering, and multiculturalism – because they all support each other.

**Teleguidance.** Besides having a strong intellectual component, from the many synchronicities and extrapolations that have gradually become more recurrent, I have come to realize my parapsychism points out in the direction of developing pangraphy and cosmoethical teleguidance, two processes I think I may well have been working on for several lifetimes, but of which I have only more recently become totally aware of.

#### Foz do Iguaçu

**Holidays.** In June 2014, I came to Foz do Iguaçu and to the Centre for the Higher Studies of Conscientiology (CEAEC) to understand what would be my next step in the internationalization of conscientiology, the group maxiproexis, and the preparation of my next intermission.

**Move.** In the sequence of the tips and contributions received from extra and intraphysical sources, I have decided to move to Foz. Again, I followed cosmoethical teleguidance from the extraphysical team. With all possible reconciliations and recompositions done in Lisbon and in London, I have arrived to live in Foz on September 1, 2014.

**Hindsight.** Looking back from a distance, I can now better understand the route and the perspective. It is now time to prepare for the future as it all becomes so much clearer. My voyage in this intraphysical life included exactly these reconciliations and recompositions with many different ethnicities, religions, cultures, and groups among which I have lived many past lives. This was a voyage done with a bit more lucidity, and a clarity that allows me now to appreciate the perspective, the cosmovision, the process, the proexis, and the contribution of evolutiologist and all the helpers involved. To all consciounesses involved this author is eternally grateful.

**Parabrain.** Finally, when we develop our parapsychism we are developing the capacity of our parabrain, and all conjugated steps and expansions of lucidity bring us, at each new and well-used opportunity, getting gradually closer to the cosmovision of the *serenissimi*, the free consciounesses (FC), and beyond.

#### Conclusions

**Science.** We are building a science and a science takes decades to be accepted by peers. In the process of becoming scientifically oriented, proving we have a sound methodology and use many different techniques has eventually taken the lead and most of our focus. But this may still be a bit academic in the sense of in tune with the intraphysical Newtonian-Cartesian paradigm we wish to refute, and we are still worried with replication when possible, or using this or that technique, or as many as possible, to prove ourselves to the scientific community. It seems to this author, though, we may sometimes be wishing to cut corners and 'save time'.

**Process.** Everything is process. It takes time, practice, and we cannot leap forward jumping stages of evolution. And although this is certainly clear to all, we may be forgetting something. Our proexis was designed together with the evolutiologist in such a way each one of us needs to go through different routes and live certain experiences before we can actually inscribe in us this theoretical knowledge we crave – all in a good way.

**Contribution.** This author hopes to have contributed to an understanding that the process of developing parapsychism and that of developing multiculturalism, this movement towards megafraternity and universalism, are intrinsically interconnected and one contributes to the other and vice-versa. This is also a multiexistential process, as we have been developing both parapsychism and multiculturalism for many lifetimes, although not necessarily sequentially, once evolution does not happen in a straight line, rather some lifetimes break the line, and this concept is also recently being studied in conscientiology.

**Interassistance.** Equally fundamental is for each one of us to realize what interassistance is, and the slow but effective progressive understanding of one's proexis.

**Watershed.** Finally, extrapolations of different states of being or different stages of consciousness development, and a trust in the teleguidance of the extraphysical helpers all definitely contributed for this author to achieve set objectives. A watershed was nevertheless understanding the roles volunteering and teaching conscientiology play in our evolution and the necessity of including both in our daily practice.

**Volunteer-teaching.** This author can only but hope that her case report proves the primacy of a couple of very important if not fundamental variants in the process of our evolution and any development of parapsychism and our better strongtraits – regular volunteering and teaching in conscientiology, and writing, of course.

**Key.** According to the findings, the author concludes that parapsychic multidimensional multicultural interassistance is the key for our evolution as consciousnesses, as posited by Dr Waldo Vieira, the proposer of the neoscience conscientiology, with whom this author cannot but concur.

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## CASE STUDY: PARAPSYCHISM IN THE DESOMA PROCESS - A PARALAWOLOGICAL APPROACH

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**ABSTRACT:** Based on the author's experiences with lucid projections, this case study considers the importance of approaching the myth of death from the perspective of multidimensionality, one of the pillars of the consciential paradigm. The objective is to present the reflections that arose from the assistance performed during the desoma process of his mother, enabling the maturation of his self-research. The author organized notes and used them to develop the report in the chronological sense of the facts and parafacts, together with conceptual research sources, such as articles, books and conscientiological treatises. In view of the knowledge accumulated since accessing the consciential paradigm, the experience with lucid projections confirmed the continuity of consciential life after discarding the physical body, as well as the affective bonds that do not end when the conscin becomes a newly consciex.

**Keywords:** Desoma, Paralaw, Parapsychism, Cosmoethics, Self-research.

**Pandemics.** Based on the WHO (World Health Organization) data, the pandemic caused by the SARS-Cov-2 coronavirus began in China in December 2019. The first confirmed case in Brazil became known on February 26, 2020.

**Context.** In February 2021, the author's mother was diagnosed with a high viral charge caused by the SARS-Cov-2 virus, leaving her with a lot of coughing and severe lung damage.

**Hospitalization.** The infection led to hospitalization, which, by her own choice, took place at the Campaign Hospital located in the city of Ribeirão Pires, São Paulo State, Brazil.

**Emotional.** As reported by the author's sister, the mother's emotional conditions deteriorated due to the combination of factors triggered by the infection, added to the state of the environment where she was, even though she received medical advice on how to breathe using an oxygen mask, as well as psychological guidance to maintain, in the best possible way, her inner calm.

**Intubation.** The medical team, opting for sedation, led her to the intubation process.

**Trip.** This author was in the city of Domingos Martins, Espírito Santo State. Scheduling his trip to São Paulo city, he organized the entire process of the trip following care and hygiene procedures, so as not to contract Covid-19 during the journey by bus and plane.

**Visits.** Being in the city where his mother lived, he started to make daily visits to the field hospital, at a fixed time for communicating the bulletins to the relatives of the hospitalized patients.

**Helpers.** On the first day of his visit, this author, a penta<sup>1</sup> practitioner, felt rapport with the medical team of extraphysical helpers, making themselves available to help with their energies.

**Exteriorization.** An intense flow of energy exteriorization was noticed towards the gym where the hospital was installed, lasting several minutes.

**Stress.** Due to the passing of the days since the hospitalization, other members of the family already manifested strong emotional stress, and it was up to this author to maintain calm, aware of his own emotions resulting from the facts.

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<sup>1</sup> *Penta* (personal energetic task) is an individual, assistantial transmission of consciential energy (CE) directly to ill or deficient consciexes or projected conscins, whether close-by or at a distance, who remain intangible and invisible to common human vision. This

task is programmed by a human consciousness at a certain hour of the day while in the ordinary physical waking state and assisted by one or more *Helpers*. (Vieira, 2016, p. 11).



**Penta.** The author practice penta at 5 am. Being awake, he made himself available for the exteriorization of energies, coordinated by the function helper. He was able to maintain physical vigil during the process, around 50 minutes to 1 hour of exteriorization, going back to sleep soon after.

**Sleep.** Sleep has often been prolonged during the penta process since the beginning of pandemics. Afterwards, the author would sleep again for around 2 to 3 hours, waking up between 8:30 and 9:00 am.

**Self-diagnosis.** After a few days with the daily visits, on a certain morning, when the author got ready to work, he noticed the sensation of the lungs seeming to be “heavy” and something irritating the throat. The interpretation of the self-diagnosis was the perception of experiencing symptoms of someone suffering from SARS-CoV-2 infection, and of having something similar to a tube in the throat.

**Assimilations.** In this occurrence, counting around 5 to 7 days after the first visit, so, still in quarantine at the end of the trip between the states of Espírito Santo and São Paulo, the author needed to check from self-analysis, if the sensations were coming from self-infection or from self-perception of sympathetic assimilation of energies (*symas*).

**VS<sup>2</sup>.** The technique of the vibrational state tends to help in the self-perception of bioenergies and in the maintenance of self-lucidity.

**Symdeas.** If the author were showing the symptoms of Covid, the vibrational state would help confirm the opposite. Working, he ran the VS between 10:30 am and 11:30 am, this author noticed a strong sympathetic deassimilation of energies (*symdeas*). Again, performing the self-analysis, he noticed the lungs in normal conditions and the throat without any sign of discomfort.

**Removal.** Due to the serious clinical condition of his mother, the family members were planning her removal to the Public Servant Hospital located in the city of São Paulo, so that she could be better assisted regarding medical equipments not yet available at the Campaign Hospital.

**Tracheostomy.** The mother underwent the tracheostomy process, according to medical advice, due to the long period of intubation.

**Paralaw.** Being aware of the serious health condition that the mother had and keeping calm in the face of the intraphysical scenario of anxiety and stress, this author

was aware of her paralaw, the personal choice between remaining in the intraphysical or desomating to be welcomed in the *parambulatory*. *May the best happen to her.*

**Deintrusion.** Respect for the mother's pararight, ensured not to harass her through a selfish attitude of keeping her close intraphysically at all costs, usually an unconscious attitude of many people. Understanding mature affectivity is challenging for most of our still immature egos.

**Vacancy.** Two or three days after the tracheostomy procedure, the Public Servant's Hospital communicated the expected vacancy, initiating, on behalf of the campaign hospital's medical team, the procedures for the removal of the patient.

**Psychosphere.** On the next day, scheduled for removal, emotional tension was high due to the delay in reporting medical bulletins. This author was waiting and attentive to the call of the medical team, when he felt a strong heat on his left side, appearing the image of the mother in the mental screen. The hypothesis raised is that she was being coupled to this author's psychosphere through the help of the function helper.

**Soma.** After a moment, the nurse requested the presence of the family members to proceed with the process of removing the patient to the hospital, in São Paulo. This author was faced with the mother installed in the ambulance, staring at her face and realizing how much the soma was already energetically debilitated, appearing to be older than her real age.

**Energies.** Energies were externalized to the mother through an intense flow, with the best of thosenization so that the best could happen to her.

**Kidneys.** Four days after the removal, her condition remained slightly stable, but in serious condition. The soma was getting heavy loads of antibiotics, weakening the kidneys.

**Desoma.** At the end of the day, when this author left the room towards the garage of the house, the presence of the function helper was noticed. The paraperception was that the mother was more serene, by hypothesis, understanding and accepting the experience she was going through. A few hours later, the desoma took place and she returned to the natural condition of a consciex (extraphysical consciousness).

**Field.** Two days after the desoma, this author perceived that the function helper no longer needed to be present.

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<sup>2</sup> The vibrational state (VS) is the technical condition of the maximum acceleration of the energosoma's

energies, through the impulsion of one's will. (Vieira, 2016, p. 17)

*ABOVE ALL, WHAT MATTERS THE MOST FOR CONSCIOUSNESSES,  
REGARDLESS OF THE DIMENSION WHERE THEY MANIFEST, IS THEIR  
LEVEL OF LUCIDITY. (VIEIRA, 2016, P. 39)*

**Projections.** In the development of reading and research, the author experienced a series of projections, choosing the one that most proved to him that consciousness survives death, when projected he saw his own inert soma on the sofa located in the living room. This projective experience is called consciential self-bilocation<sup>3</sup>.

**Factors.** There are several factors observed by this author for the promotion of lucid consciential projections, such as curiosity, willingness, reading and experimenting with various techniques, as well as fearlessness at the experience, confirming to experimenters that they are not their bodies, but the consciousness that survives and continues to exist in another dimension, using another vehicle of manifestation subtler than the soma.

**Demystification.** Since then, these experiences have contributed to the consciential maturation about the demystification of the fear of death (thanatophobia) and the dogmatism that still permeates the theme, as well as to the position of this author to prioritize self-surveillance of thosenity in the evolutionary here-and-now.

**Lucidity.** In this experience in the context of the pandemics, both for those who remain in the intraphysical dimension, and for those who go through desoma, maintaining lucidity becomes a priority in order to no longer feed existential robotization, as well as holothosenic groups of paracomatous consciexes.

**Availability.** The experience with further reflections by this author, pointed to the science of multidimensional implications and availability to support the function, as an interassistential minipiece, helping the mother to promote her intimate calm, in order to leave her in better consciential conditions of lucidity, to be assisted extraphysically.

**Opportunity.** The interassistential disposition for the role of interdimensional mediator, in penta and in ordinary physical wakefulness, allowed the maturation of self-research associated with the practical philosophy of Paralaw. This author favored a clearer observation of his own conduct, considering the thosenic pattern and the level of energetic and emotional sustainability.

**Paradox.** The paradox that permeates the evolutionary process of consciousness is perceived, that on the one hand, the pandemics has raised planetary commotion, often of an egoic nature; on the other hand, it was an opportunity to participate in an ostensive process of multidimensional interassistance.

**Proposal.** This author invites you, reader, to reflect on the myth of death; how much dogmatism still feeds taboo and cultural idiocy, strengthening thanatophobia and maintaining every level of ignorance and suffering about the process of discarding the soma, which is part of the evolutionary path of consciousness. *Nobody loses nobody.*

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<sup>3</sup> Consciential self-bilocation (OE: *self*, self; Latin, *bis*, two; and *locus*, place): the act of the intraphysical projector encountering and contemplating its own human body *face-to-face*, while its consciousness is outside it,

headquartered in another vehicle of consciential manifestation. (Vieira, 2016, p. 123)

## MULTICULTURAL SELF-EXPERIENCE (MULTICULTUROLOGY)

### I. Conformatics

**Definology.** The *multicultural self-experience* is the intraphysical experience of a conscin enjoying the characteristics and perspectives of various cultures with different beliefs, arts, laws, morals and customs, thus expanding their personal worldview and the ability to relativize and extract the best from each social structure.

**Thematology.** Neutral central theme.

**Etymology.** The first element of composition *multi* comes from the Latin language, *multus*, “very; numerous; in great quantity; extensive; spacious; important; considerable”. The term *culture* also derives from the Latin language, *cultura*, “action of caring, treating; venerating (in the physical and moral sense)” and, by extension, “civilization”. It appeared in the 15<sup>th</sup> century. The second element of composition *self* comes from the Middle English *self*, *silf*, *sulf*, and the Old English *self*, *seolf*, *sylf* from Proto-Germanic language, *selbaz*, expressing the sense of “myself; one’s own person; ego; personality”, as a noun being in use since the 12<sup>th</sup> century. The term *experience* comes from the Old French language, *experience*, “experiment, proof”; from the Latin *experiential*, “a trial, proof, knowledge gained by repeated trials” from *experientem*, “experienced, enterprising, active, industrious”, from late 14<sup>th</sup> century.

**Synonymology:** 1. Multicultural self-experience. 2. Self-experience among diverse peoples. 3. Cosmopolitan self-experience.

**Neology.** The 2 compound expressions *brief multicultural self-experience* and *prolonged multicultural self-experience* are technical neologisms of Multiculturology.

**Antonymology:** 1. Inner-city self-experience. 2. *Multicultural theory*. 3. Cultural closedness.

**Foreignismology:** the outdated religious ceremonies *bar mitzvah*, *bat mitzvah*, and *yom kippur*; the ever-current peaceful greeting *shalom*; the *upgrade* of cultural values; the *full time* experience of seeking cosmoethics.

**Attributology:** the predominance of the mental faculties, and notably the self-discernment regarding the holomatureness of self-cosmovision.

**Megathosenology.** Here are 3 trivocabular megathosenes related to the theme: – *Culture liberates you*. *Culture: mentalsomatic well-being*. *Culture: consciential expansion*.

**Orthothosenology.** Here are 4 orthopensatas relevant to the topic, in alphabetical order, and classified into 3 subheadings:

1. “**Culture.** **Culture** enriches the consciousness, their life and their destiny.” “The **common citizen** is the product and synthesis of the culture of his homeland, or of the nation where he is an indigenous”.

2. “**Experience.** **Self-cognition** requires experience”.

3. “**Experiences.** The good writer conscin does not type *words*, they type **experiences**”.

### II. Factums

**Thosenology:** the personal holothosene of Multiculturology; the personal holothosene of adaptation to unexpected environments; the holothosene of evolutionary priority; the refractoriness to pathological holothosenic pressures; the recyclothosenes; the recyclothosenity; the holothosenes of interassistantiality; the neothosenes; the neothosenity; the conviviothosenes; the conviviothosenity; the harmoniothosenes; the harmoniothosenity; the orthothosenes; the orthosenity; the personal holothosene of conviviality.

**Factology:** the coexistence with conscins from multiple nationalities, religions, cultures, and languages; the contact with new cultures; the learning of different languages; the multicultural

conviviality; the childhood living with a Christian father and a Jewish mother in a Muslim country; the experiences on trips in freighters and / or passenger ships on the way to the adopted homeland; the experience of living in a refugee camp after fleeing a country in revolution; the penury of the first years in the new country; the experiences of living in the midst of peoples with different cultures; the adaptation to several different countries; the experiences leading to consciential openness; the groupkarmic adjustment the religious controversies; the scientific or cultural religious dogmas; the voluntary emigration; the integration with the new culture; the expansion of the mentalsoma; the polyglotism; the new evolutionary level; the accumulation of experiences; the experiential authority; the differences between the previous mesology and the neomesology; the non-verbal communication overcoming the language barrier; the verbal reconditioning; the improvement of multicultural experience.

**Parafactology:** the self-experience of the prophylactic vibrational state (VS); the active extraphysical assistance in all circumstances; the development of parapsychism; the parascars; the extraphysical friendships; the multimillennial friendship; the experience of practising penta; the work with energies in a group; the interassistentiality; the personal holobiographical baggage composing the interassistential cast; the polyglotism expanding the rapport and the assistance during penta.

### III. Detailism

**Synergismology:** the *interconsciential synergism*; the *cross-border conviviological synergism*; the *synergism consciential openness–experimental flexibility*; the *synergism conviviality–learning*; the *synergism life experience–evolutionary experience*.

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

**Theoriology:** the *theory of cosmoethical conviviality*; the *theory and practice of interassistentiality*; the *theory of cultural learning*; the *theory of cosmoethical consciential intercomprehension* in multicultural living; the *theory of megafraternity*.

**Technology:** the *technique of living evolutionarily*.

**Volunteeriology:** the *assistential volunteering*; the *volunteering generating conviviothosenes*; the *resourcefulness of the polyglot volunteer*.

**Laboratoriology:** the *conscientiological laboratory of Groupkarmalogy*; the *conscientiological laboratory of Self-Evolutiology*; the *conscientiological laboratory of Interassistentiology*.

**Collegiology:** the *Invisible College of Interassistentiology*; the *Invisible College of Evolutiology*.

**Effectology:** the *enhancing effect of the understanding between peoples from different ethnicities and cultures*; the *effect of megafraternity on multicultural self-conviviality*; the *effect of consciential openness*; the *effect of self-experience on the expansion of one's personal world*.

**Neosynapsology:** the *neosynapses derived from multicultural experiences*; the *evolutionary neosynapses derived from consciential openness*.

**Cyclology:** the *personal multiexistential cycle*; the *evolutionary cycle of karmic relationships*; the *cycle retroculture-paraculture-neoculture*; the *cycle encounter-conviviality-farewell*.

**Binomiology:** the *binomial culture-tradition*; the *binomial experience-knowledge*; the *binomial admiration-disagreement*; the *binomial native language–foreign language*; the *binomial emigration-immigration*; the *binomial neolevel-neochallenge*.

**Interactiology:** the *evolutionary interaction of self-experiences across diverse cultures*; the *interaction convergence-divergence between friendly nations*; the *interaction self-experience–group conviviality–cultural contacts*; the *interaction native language–foreign languages*.

**Crescendology:** the *crescendo thinking like the “masses”–having own opinion*; the *crescendo intercultural fraternal conviviality–universalism*; the *crescendo conviviality–*

*holoconviviality; the crescendo gratitude-commitment-loyalty; the crescendo illiteracy-monolingualism-multilingualism; the crescendo birth national citizenship-living universal citizenship.*

**Trinomiology:** *the trinomial live-learn-experiment; the trinomial culture-belief-tradition; the trinomial culture-ethics-conviviality; the trinomial living-learning-recycling; the trinomial culture-cultivation-civilization.*

**Antagonismology:** *the antagonism ignorance / culture; the antagonism theory / experience; the antagonism monolingualism / multilingualism; the antagonism consciential closedness / consciential openness; the antagonism pathothosene / orthothosene; the antagonism monovision / cosmovision.*

**Paradoxology:** *the subtle paradox of liberation without the separation among the components of the group.*

**Legislatiology:** *the law of self-discernment of a conscin in a multicultural conviviality; the law of groupality; the law of the greatest personal effort; the basic laws of evolution.*

**Philiology:** *the experienceophilia; the evolutiophilia; the neophilia; the opennessophilia.*

**Syndromology:** *the syndrome of insecurity.*

**Maniology:** *the religiomania; the ethnomania.*

**Mythology:** *the myth of absolute independence; the myth of the fair war; the myth of the chosen people; the myth of the promised land; the myth of the loss of the family; the myth of multilingualism leading to conflict.*

**Holothecology:** *the conviviotheca; the culturoteca; the evolutioteca; the sociotheca; the gregariototeca; the interassistentiotheca; the experimentiotheca.*

**Interdisciplinology:** *the Multiculturology; the Intraphysiology; the Adaptatology; the Holomaturology; the Communicology; the Ethnology; the Experimentology; the Polyglotismology; the Interassistentiology; the Experientiology.*

#### IV. Profilology

**Castology:** *the lucid conscin; the neophilic conscin; the universalistic conscin; the multiculturalistic conscin; the adaptive personality; the pacifist conscin.*

**Masculinology / Femininology:** *the self-decider; the conviviologist; the exemplarist; the conviviologist; the evolutionary co-passenger; the intraphysical helper; the polyglot; the communicologist; the penta practitioner; the duplist; the duplogist; the existential recycler; the evolutient; the volunteer; the interassistentiologist; the man / woman of action.*

**Hominology:** *the Homo sapiens multiculturalis; the Homo sapiens conviviologus; the Homo sapiens gruppalis; the Homo sapiens interassistentialis; the Homo sapiens universalis; the Homo sapiens autovivens; the Homo sapiens convivialis; the Homo sapiens fraternus.*

#### V. Argumentology

**Exemplology:** *brief multicultural self-experience = the one experienced by a conscin in a short time of contact with different cultures; prolonged multicultural self-experience = the one experienced by a conscin upon a long period of contact with different cultures.*

**Culturology:** *the multicultural self-experience; the elimination of cultural prejudice; the harvest of cultural experience; the culture of cosmoethical conviviality; the culture of Conviviology; the Multiculturology; the differences of cultural, ethnic, and national backgrounds enriching the personal culture.*

**Taxology.** From the perspective of *Holomaturology*, here are, for example, in alphabetical order, 7 effects of multicultural self-experience:

1. **Adaptability:** the continuous self-effort.
2. **Consciential openness:** the critical acceptance of neoideas.
3. **Evolutivity:** the theorice self-experience of Cosmoethics.
4. **Groupkarmic adjustments:** the reconciliations leading to healthy conviviality.
5. **Healthy holothosenity:** the change of the personal holothosene, qualifying the conviviality.
6. **Interassistential qualification:** the opportunity to perform advanced interassistance.
7. **Sense of theorice:** the respect' learning to interpersonal differences.

## VI. Conclusion

**Referenciology.** Through the criteria of *Mentalsomatology* here are, for example, in alphabetical order, 15 entries from the *Encyclopaedia of Conscientiology*, and their respective specialties and central themes, that evidence a direct relationship with multicultural self-experience, and are indicated to the expand the most exhaustive, detailed approach of interested researchers:

01. **Adaptability (Adaptabilidade):** Adaptatiology; Neutral.
02. **Consciential openness (Abertismo consciencial):** Evolutiology; Homeostatic.
03. **Conviviality load (Carga da convivialidade):** Conviviology; Neutral.
04. **Cultural conditioning (Condicionamento cultural):** Sociology; Neutral.
05. **Cultural differences (Diferenças culturais):** Ethology; Neutral.
06. **Cultural matrix (Matriz cultural):** Holoculturology; Homeostatic.
07. **Cultural self-insertion (Autoinserção cultural):** Adaptatiology; Neutral.
08. **Cultural shock (Choque cultural):** Civilizatiology; Neutral.
09. **Culturology (Culturology):** Intraphysicology; Neutral.
10. **Human conviviality (Convivência humana):** Conviviology; Neutral.
11. **Interassistential polyglotism (Poliglotismo interassistencial):** Interassistentialiology; Homeostatic.
12. **International friendship (Amizade internacional):** Conviviology; Neutral.
13. **Priority conviviality (Convivência prioritária):** Conviviology; Homeostatic.
14. **Proexogenic nomadism (Nomadismo proexogênico):** Interassistentialiology; Homeostatic.
15. **Self-experience (Autovivência):** Intraphysicology; Neutral.

## **A PROLONGED MULTICULTURAL SELF-EXPERIENCE IMMUNISES A LUCID CONSCIN AGAINST FANATICISM AND INTOLERANCE, FAVOURING CONSCIENTIAL OPENNESS, AND AWAKENING COSMOVIOLOGICAL UNIVERSALISM.**

**Questionology.** Have you, reader, resided in a foreign country for some time or permanently? Do you recognize the evolutionary opportunity of multicultural contact?

### Specific Bibliography:

1. **Vieira, Waldo;** *Léxico de Ortopensatas*; reviewers: Holocycle revisors team; 2 Vols.; 1,800 p.; Vols. 1 and 2; 1 blog; 652 analogical concepts; 22 emails; 19 enus.; 1 table of consciential evolution; 17 photos; gloss.; 6,476 terms; 1,811 trivocabular megathosenes; 1 microbiography; 20,800 orthopensatas; 2 tables; 120 lexicographical techniques; 19 websites; 28.5 x 22 x 10 cm; hardcover; *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2014; p. 464 and 1,709.
2. **Idem;** *Manual dos Megapensenes Trivocabulares*; revisors Adriana Lopes; Antonio Pitaguar; & Lourdes Pinheiro; 378 p.; 3 sections; 49 quotes; 85 linguistic elements; 18 *Emails*; 110 enus.; 200 formulas; 2 photos; 14 illus.;

1 microbiography; 2 punctuations; 1 technique; 4,672 themes; 53 variables; 1 encyclopedic verbet; 16 websites; gloss. 12,576 trivocabular megathosenes; 1 annex; 29 refs.; 27.5 x 21 cm; hardcover; *International Association Editares*; Cognopolis; Foz do Iguaçu, Parana, Brazil; 2009; p. 120 and 155.

M. D. A.<sup>i</sup>

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<sup>i</sup> Multicultural self-experience (*Autovivência multicultural*) is the verbet No. 4,222 of the *Encyclopaedia of Conscientiology*, written by Maryse Afonso, presented on 26 August 2017. The permission for publication of this English version was kindly granted by ENCYCLOSSAPIENS.

## MULTICULTURAL OPENNESS (UNIVERSALISMOLOGY)

### I. Conformatics

**Definology.** *Multicultural openness* is the predisposition of a lucid consciousness to contact, interact, live, and communicate with people from different cultures in a fraternal, interassistential, and cosmoethical way through evolutionary self-discernment, with the objective of contributing to planetary reurbanization.

**Thematology.** Homeostatic central theme.

**Etymology.** The composition element *multi* comes from the Latin *multus*, “very; numerous; in great quantity; extensive; spacious; important; considerable”. The word *cultural* comes from the French language, *culturel*, influenced by the German language, *kulturell*, “related to culture in the moral and consciential sense”, and this from the Latin language, *cultura*, “action of caring, treating, venerating (in the physical and moral sense)” and by extension, “civilisation”. It appeared in the 19<sup>th</sup> century. The term *openness* comes from the Old English *openness*, meaning “state or property of being open, exposed.” The word *open* appeared in the 13<sup>th</sup> century.

**Synonymology:** 1. Multicultural openness. 2. Pluri-cultural acceptance. 3. Universalistic receptivity.

**Neology.** The 3 compound expressions *multicultural openness*, *multicultural mini-openness*, and *multicultural maxi-openness* are technical neologisms of Universalismology.

**Antonymology:** 1. Multicultural closeness. 2. Cultural apriorism. 3. Cultural sectarianism. 4. Cultural separatism. 5. Cultural prejudice. 6. Monoculturism.

**Foreignismology:** the *open mind*; the interconsciential *rapport*; the *big picture* of the *Age of Reurbex*; the *upgrade* generated in the openness and understanding of different consciousnesses.

**Attributology:** the predominance of the mental faculties, notably of self-discernment regarding the experience of universalism.

**Megathosenology.** Here are 3 trivocabular megathosenes related to the theme: – *Multiculturalism requires openness. Multiculturalism is megafraternity. Be universalistic consciousnesses.*

**Quotology.** Here are two quotes relevant to the topic: – *If I go through all the nations, I will find different customs everywhere and each people will believe that their customs are the best* (Charles-Louis de Secondat, Baron de La Brède et de Montesquieu, 1689–1755). *Don't worry if others don't understand you; worry that you don't understand others* (Confucius, 551–479 B.C.).

**Proverbology:** – *Many small streams make the large river* (Danish proverb).

**Orthothosenology.** Here are 3 orthopensatas relevant to the topic, in alphabetical order:

1. “**Acculturation.** Let us be acculturated preferably by the **standards of the evolutionary qualities** of the holothosene of *Evolved Communexes*”.

2. “**Citizenship.** The definitive elimination of xenophobic apriorism is the first requirement of the consciousness’s **cosmic citizenship**”.

3. “**Universalism.** The person is reborn in families of different ethnicities, in successive human lives, in order to openly walk towards the experience of **universalism**”.

### II. Factums

**Thosenology:** the personal holothosene of multicultural openness; the personal materthosene of fraternity; the self-thosenic flexibility; the orthothosenes; the orthothosenity; the lucidothosenes; the lucidothosenity; the cosmoethicothosenes; the cosmoethicothosenity; the harmoniothosenes; the harmoniothosenity; the neothosenes; the neothosenity.

**Factology:** the consciential openness; the multicultural self-experience; the innate predisposition to healthy coexistence with different ethnicities; the evolutionary discernment; the



expansion of the level of cosmovision; the welcoming smile; the empathy being a bridge of rapprochement; the frequent contact with other peoples; the avoidance of superficial or stereotyped judgments; the act of being lucid in any culture or place; the international travel; the overall view of consciential evolution; the sense of perspective before the various cultural references; the realistic optimistic temperament; the nuclear family; the different mesologies; the peculiarities of each culture; the implicit dignity in fraternal convivality; the use of discretion when necessary; the absence of evolutionary discernment underlying cultural shocks; the groupkarmic reconciliations and para-reconciliations; the holokarma of nations; the language barrier as the first difficulty; the healthy communicability overcoming linguistic obstacles; the learning of other languages; the teaching of the mother tongue to other cultures; the expansion of the brain dictionary in the sharing of different languages and cultures; the polyglotism as an open door to universalism; the genuine interest in understanding and contextualizing different cultures; the cultural exchanges; the fact that multiculturalism be at the basis of the formation of peoples; the migratory social phenomenon throughout history; the migratory movement in search of better opportunities; the growth crises potentiated by cultural changes; the school as a privileged space for the integration of diverse cultures; the re-education based on openness to the new; the intercultural mediation; the human rights; the Universal Declaration on Cultural Diversity (UNESCO, 2002); the European Parliament; the United Nations (UN); the International Organization for Migration (IOM); the United Nations High Commissioner for Refugees (UNHCR); the acceleration of Human History; the *Age of Reurbanology*; the multicultural openness as a first step towards Universalism and the World State.

**Parafactology:** the self-experience of the prophylactic vibrational state (VS); the personal energetic and parapsychic signals; the cultural matrix of our paraprovenance; the *Intermissive Course* (IC); the recovery of megacons; the lucid projectability (LP); the para-acculturation of the extraphysical teams of helpers and of the *Evolved Communexes*; the *Extraphysical Centre of Fraternity* (ECF).

### III. Detailism

**Synergismology:** the *synergism predisposition to multicultural openness–interpersonal interactions*; the *synergism generated by cultural diversity*; the added value of synergistic understanding in the contact with other realities.

**Principiology:** the *principle of universal interassistentiality*; the *principle of personal exemplarism* (PPE); the *principle of healthy convivality*; the *principle of disbelief* (PD); the *principle of maxifraternity*; the *universal principle of evolutionary interdependence*.

**Codiology:** the *code of personal Cosmoethics* (CPC) ensuring respect for the paralaw of all consciousnesses in any cultural context; the gradual clearance of *obsolete cultural codes* internalized throughout multiple existences.

**Theoriology:** the *theory of consciential evolution*; the *theory of groupkarmic interprisons*; the *theory of reurbex*; the *theory of megafraternity*; the *theory of para-acculturation*; the *theory of universalism*.

**Technology:** the *welcoming techniques*; the *paradiplomacy techniques*; the *cosmoethical constancy technique*; the *technique of not thinking badly of oneself or others*; the *technique of putting oneself in the other's shoes*; the *techniques for maintaining holosomatic homeostasis*; the *technique of living in peace with oneself and with other consciousnesses*.

**Volunteeriology:** the *interassistential lucid volunteering* engaged on the work of planetary reurbanization.

**Laboratoriology:** the *conscientiological laboratory of everyday life*; the *conscientiological laboratory of Conviviology*; the *conscientiological laboratory of Self-Thosenology*; the *conscientiological laboratory of the Intermissive Course*; the *conscientiological laboratory of Interassistentiality*; the *conscientiological laboratory of Self-Cosmoethicology*; the

*conscientiological laboratory of Paradiplomacy; the conscientiological laboratory of Paraeducation; the conscientiological laboratory of Self-Evolutiology.*

**Collegiology:** *the Invisible College of Conviviology; the Invisible College of Interassistantiology; the Invisible College of Cosmoethicology; the Invisible College of Paralawlogy; the Invisible College of Holokarmology; the Invisible College of Parareurbanology; the Invisible College of Pacifismology; the Invisible College of Universalismology; the Invisible College of Evolutiology; the Invisible College of Serenissimi (ICS).*

**Effectology:** *the lasting effect of fraternism; the recycling effects of inter-learning; the effect of reurbanological depuration.*

**Neosynapsology:** *the fraternal, cosmoethical, and universalist neosynapses generated in multicultural interrelationships.*

**Cyclology:** *the personal multiexistential cycle (PMC) in different cultures; the migratory cycles; the cycle social disruptions–social restructuring; the cycle planetary citizenship–cosmic citizenship.*

**Enumerology:** *the openness to the world; the cosmoethical conduct; the lucid multicultural understanding; the multicultural communication; the receptivity to cultural diversity; the universalistic sense; the megafraternity.*

**Binomiology:** *the binomial self-conviviality-heteroconviviality; the binomial intraconsciential harmony–interconsciential harmony; the binomial admiration-disagreement; the binomial pacifism-reurbanization.*

**Interactiology:** *the evolutionary interaction in multiculturalism; the interaction cultural incompatibility–latent conflictivity; the interaction intraconsciential balance–interconsciential balance.*

**Crescendology:** *the crescendo openness to consciential diversity in one's own culture–openness to consciential multicultural diversity; the crescendo of multicultural openness according to the level of lucidity achieved.*

**Trinomiology:** *the trinomial intercomprehension-intercooperation-interassistance; the trinomial discernment-parapsychism-communication; the trinomial respect-conviviality-universalism.*

**Polynomiology:** *the interassistantial polynomial reception-orientation-referral-follow-up.*

**Antagonismology:** *the antagonism consciential openness / acceptance of cultural atrocities; the antagonism values of each culture / universal values; the antagonism worldview / monovision; the antagonism cultural flexibility / cultural rigidity.*

**Paradoxology:** *the paradox of cultural differences being, simultaneously, instruments of change and resistance.*

**Politicology:** *the healthy integrative policies; the international migration policies; the elimination of policies of segregation or discrimination of consciousnesses; the democracy; the conscientocracy; the discernmentocracy; the cosmoethicocracy; the reurbanocracy; the pacifismocracy; the evolutionocracy.*

**Legislatiology:** *the law of empathy; the laws of evolutionary holoconviviality; the law of interassistantiality; the law of consciential interdependence; the laws of the Holokarma; the universal laws of Paralawlogy; the rational laws of proexis; the laws of paradiplomacy; the paralaws of megafraternity.*

**Philology:** *the xenophilia; the neophilia; the conviviophilia; the communicatiophilia; the cosmoethycophilia; the assistantiophilia; the researchophilia; the proexophilia; the evolutiophilia.*

**Phobiology:** *the concealed or explicit xenophobia; the fear of the new.*

**Syndromology:** *the eradication of all syndromes that prevent fraternity.*

**Maniology:** *the mania of not putting yourself in the other's shoes.*

**Mythology:** *the identification and deconstruction of cognitive errors underlying cultural myths.*

**Holothecology:** the *culturotheca*; the *conscientiotheca*; the *communicotheca*; the *discernmentotheca*; the *diplomaciotheca*; the *cosmoethicotheca*; the *interassistentiotheca*; the *voluntariotheca*; the *pacificotheca*; the *reurbanotheca*; the *universalismotheca*.

**Interdisciplinology:** the Universalismology; the Holoculturology; the Holoconviviology; the Paraconviviology; the Cosmoethicology; the Paralawlogy; the Self-Discernmentology; the Intermisiology; the Interassistentiology; the Reurbexology; the Holomaturology; the Megafraternology.

#### IV. Profilology

**Castology:** the open-minded conscin; the neophilic conscin; the lucid consciousness; the exemplary consciousness; the peaceful consciousness; the unifying consciousness; the awakened being; the interassistential being; the universalistic consciousness.

**Masculinology / Femininology:** the exemplifying agent; the conviviologist; the conscientiality amplifier agent; the communicologist; the conscientiologist; the intermissivist; the re-educator; the researcher; the polyglot; the proexist; the penta practitioner; the writer; the intellectual; the verbetographer; the conscious projector; the parasociologist; the paralawlogist; the paradiplomat; the evolutiologist; the Reurbanizer *Serenissimus*.

**Hominology:** the *Homo sapiens interconscientialis*; the *Homo sapiens universalis*; the *Homo sapiens reurbanisatus*; the *Homo sapiens reeducator*; the *Homo sapiens cosmoethicus*; the *Homo sapiens paradireitologus*; the *Homo sapiens interassistentialis*; the *Homo sapiens parapsychicus*; the *Homo sapiens fraternus*; the *Homo sapiens pacificus*; the *Homo sapiens evolutiologus*.

#### V. Argumentology

**Exemplology:** multicultural *mini*-openness = that of a lucid consciousness in the first open contact with different ethnicities; multicultural *maxi*-openness = that of a lucid consciousness in the universalist experience with all consciousnesses.

**Culturology:** the multicultural openness; the Planetary Multiculturology; the Holoculturology; the *culture of cosmoethical conviviality*; the *culture of peace*; the *culture of Evolutionary Self-Discernmentology*; the *culture of megafraternity*; the *interassistential culture*.

**Multiculturalism.** The peaceful coexistence with various cultures promotes openness to the understanding of the other and expands the worldview, inevitably determining a new awareness of oneself. Monovision gives way to cosmovision.

**Neomulticulturalism.** The phenomenon of globalization presupposes renewals, the liberation from obsolete cultural constraints, allowing fraternal experience in cultural diversity from the mentalsoma. Individualism gives way to universalism.

**Holoculturology.** According to *Reurbanology*, here are in growing order, 5 forms of healthy influence of sociocultural systems, promoting individual and group recycling in intra and extraphysical communities:

1. **Interculturality.** The *synergistic interaction of two or more cultures* creates favourable conditions for groupkarmic recompositions and reconciliations.

2. **Acculturation.** The phenomenon by which the individual or group comes into permanent contact with a different culture, with partial deculturation and adaptation to the new culture, enables the development of cognitive flexibility.

3. **Transculturality.** The transformations resulting from the joining of two different cultures sponsor new cultural phenomena, stimulating consciential re-education in diversity.

4. **Multiculturality.** The peaceful coexistence of various cultures in the same environment fosters the conditions for universalism.

5. **Para-acculturation.** The change and cultural enrichment resulting from interaction, direct experience and assimilation of knowledge from lucid projections, in evolved dimensions and extraphysical communities (communexes), optimizes the contribution to the harmonization of plural environments.

## VI. Conclusion

**Referenciology.** Through the criteria of *Mentalsomatology* here are, for example, in alphabetical order, 15 entries from the *Encyclopaedia of Conscientiology*, and their respective specialties and central themes, that evidence a direct relationship with multicultural openness, and are indicated to the expand the most exhaustive, detailed approach of interested researchers:

01. **Cognitive flexibility (Flexibilidade cognitiva):** Multiculturology; Neutral.
02. **Collective self-view (Autovisão coletiva):** Cosmovisiology; Neutral.
03. **Consciential openness (Abertismo consciencial):** Evolutiology; Homeostatic.
04. **Conviviological intelligence (Inteligência conviviológica):** Conviviology; Homeostatic.
05. **Cosmoethical conduct (Conduta cosmoética):** Conviviology; Homeostatic.
06. **Cultural conditioning (Condicionamento cultural):** Sociology; Neutral.
07. **Cultural differences (Diferenças culturais):** Ethology; Neutral.
08. **Cultural matrix (Matriz cultural):** Holoculturology; Homeostatic.
09. **Cultural shock (Choque cultural):** Civilizatiology; Neutral.
10. **Culturology (Culturology):** Intraphysiology; Neutral.
11. **Extraphysical Centre of Fraternity (Central Extrafísica da Fraternidade):** Cosmovisiology; Homeostatic.
12. **Interconsciential agglutination (Aglutinação interconsciencial):** Conviviology; Neutral.
13. **Para-acculturation (Paraaculturação):** Para-Sociology; Homeostatic.
14. **Self-exemplification (Autoexemplificação):** Cosmoethicology; Neutral.
15. **Universalistic Sense (Senso universalista):** Cosmoethicology; Homeostatic.

## **LUCID SELF-EXPERIENCE OF MULTICULTURAL CONSCIENTIAL OPENNESS, PROMOTING EXPANSION OF COSMOVISION AND THE UNIVERSALISTIC SENSE, CREATES PROPTIOUS CONDITIONS FOR PLANETARY REURBANIZATION.**

**Questionology.** How do you, reader, position yourself regarding multicultural openness? Do you seek to understand the underlying reality of cultural diversity through on evolutionary self-discernment?

### Specific Bibliography:

1. **Vieira, Waldo;** *Dicionário de Argumentos da Conscientiologia*; reviewers: Holocycle revisors team; 1,572 p.; 1 blog; 21 emails; 551 enus.; 1 table of consciential evolution; 18 photos; gloss. 650 terms; 19 websites; alpha.; 28.5 x 21.5 x 7 cm; hardcover; *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2014; p. 555-556, and 993.
2. **Idem;** *Homo sapiens pacificus*; reviewers: Holocycle revisors team; 1,584 p.; 24 sections; 413 caps.; 402 abbrev.; 38 emails; 434 enus.; 484 foreignisms; 1 photo; 37 illus.; 168 trivocabular megathosenes; 1 microbiography; 36 tables; 15 websites; gloss.; 241 terms; 25 pinacographies; 103 musicographies; 24 discographies; 20 scenographies; 240 films; 9,625 refs.; alpha.; geo.; ono.; 29 x 21.5 x 7.5 cm; hardcover; 3<sup>rd</sup> free ed.; *International Association of Centre for the Higher Studies of Conscientiology (CEAEC)*; & *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2007; p. 624.

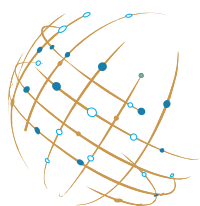
3. **Idem; *Homo sapiens reurbanisatus***; 1,584 p.; 479 chap.; 139 abbrev.; 597 enus.; 413 foreignisms; 102 films; 40 illus.; 5 indexes; 3 infographics; 24 sections; 102 synopses; 25 tables; gloss. 241 terms; 7,665 refs.; alpha.; geo.; ono.; 29 x 21 x 7 cm; enc.; 3<sup>rd</sup> free Ed.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, Parana, Brazil; 2004; p. 136, 171, 244-245, 247-248, 407-408, 491-492 and 858-860.

4. **Idem; *Léxico de Ortopensatas***; reviewers: Holocycle revisors team; 2 Vols.; 1,800 p.; Vols. 1 and 2; 1 blog; 652 analogical concepts; 22 emails; 19 enus.; 1 table of consciential evolution; 17 photos; gloss.; 6,476 terms; 1,811 trivocabular megathosenes; 1 microbiography; 20,800 orthopensatas; 2 tables; 120 lexicographical techniques; 19 websites; 28.5 x 22 x 10 cm; hardcover; *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2014; p. 51, 337 and 1,667.

L. U.<sup>i</sup>

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<sup>i</sup> Multicultural openness (*Abertismo multicultural*) is the verbet No. 4,612 of the *Encyclopaedia of Conscientiology*, written by Luísa Consciência, presented on 13 September 2018. The permission for publication of this English version was kindly granted by ENCYCLOSSAPIENS.



# I INTERNATIONAL CONGRESS OF CONSCIENTIOLOGY

XI PARASCIENTIFIC WEEK OF CONSCIENTIOLOGY  
JULY 25-28 2024

Dear Conscientiology Researcher

It is with great pleasure that we invite you to participate in the I International Congress of Conscientiology, a scientific event of extreme relevance in the field of research and methodologies of conscientiological specialties. This Congress, promoted by UNICIN in partnership with CEAEC, aims at group self-actualization and the dissemination of the scientific cosmovision to all interested parties.

This year, we celebrate the **30th anniversary of the publication of the treatise 700 Conscientiology Experiments (1994)**, which leads us to carry out an in-depth analysis of the advances achieved by Conscientiology as a neoscience. With almost 14,000 items published to date (ICGE, 2023), we have a significant quantitative accumulation that allows us to conduct qualitative studies and seek theoretical-methodological consensus on the part of the specialty teams. These efforts resulted in the constitution of Specialty Research Programs, based on the consciential paradigm and the Principle of Disbelief.

The **I International Congress of Conscientiology** seeks to materialize the need and opportunity to establish indicators to measure the advance of conscientiological scientificity, both in terms of results already achieved and future projects, always in line with the group maxiproaxis. During the event, a cosmovision of conscientiological scientificity will be elaborated, allowing us to establish and compare relevant syntheses. **The Congress will be a cosmoramic panel of conscientiological scientificity achieved over these three decades.**

Thus, we invite you to submit a paper to the Congress, sharing your research and contributions in the field of Conscientiology. We are interested in receiving proposals that contribute to the broad understanding of this neoscience, with innovative approaches, case studies, scientific experiments and consistent theoretical analyses.

We understand that your participation will be extremely important for the success of the event and for the advancement of conscientiology as a respected and internationally recognized science. Your expertise and vision will enrich the discussions and contribute to the consolidation of conscientiological scientificity.

We request that you **submit your work by the deadline of September 30, 2023**, following the guidelines detailed in the call for papers. We thank you in advance for your interest and look forward to your presence at this unique and stimulating event.

Best regards,

Organizing team  
I INTERNATIONAL CONGRESS OF CONSCIENTIOLOGY

**UNICIN**  
UNIAO DAS INSTITUICOES  
CONSCIENTIOCENTRICAS INTERNACIONAIS

  
**CAMPUS  
CEAEC**



## CALL FOR PAPERS & DYNAMICS

1<sup>st</sup> Australasian-Pacific Conference of Serenology and Parareurbanology  
17-20 October 2024, Adelaide Australia

### Background

You are invited to contribute to the development of Serenology and Parareurbanology, two crucial and synergistic research areas of Conscientiology. This is a rare opportunity to contribute to sowing seeds for long-term assistantial work in the Australasian-Pacific region.

Parareurbanization is expected to lead to fundamental transformations of planetary social and consciential conditions. Starting with a gradual reorganization of the extraphysical dimensions, parareurbanization will eventually create change at all levels of existence. Understanding parareurbanization can give us clarity about how we can best contribute to the process by becoming assistantial minipieces to support this complex undertaking during our current intraphysical lives.

The attainment of the evolutionary level of *Homo sapiens serenissimus* is the ultimate evolutionary goal for us all. Fully embracing and turning towards this goal will lead to fundamental transformations of our personal consciential conditions. Studying and understanding the level of consciousness designated as *Homo sapiens serenissimus* is an invaluable tool by which to accelerate our personal evolution and expand our assistantial capacity, including our ability to contribute to the process of parareurbanization.

The 1st Australasian Pacific Conference of Serenology and Parareurbanology represents a step towards developing the assistantial holothosene related to these two specialities in the Australasian Pacific region. The conference is being organised by volunteers from the *Interassistential Services for the Internationalization of Conscientiology* (ISIC) and *Reaprendentia*, two non-profit conscientiological organisations.

**Materthosene:** Intergenerational multidimensional assistance.

### Submissions

We are inviting papers and parapsychic dynamics that address the conference themes.

**Abstract submissions:** To present a paper please send a 300 word abstract to [conference@isicons.org](mailto:conference@isicons.org). Please indicating the speciality focus of your paper and whether you will present live or via Zoom. Preference will be given to live papers, but if the schedule allows, Zoom presentations will also be possible. Speakers will have up to 30 minutes to present + 15 minutes for discussion. Following the conference you will have the opportunity to publish your paper in a special edition of *The International Journal of Conscientiology*.

**Parapsychic Dynamic submissions:** Consciential Institutions, Invisible Colleges and volunteers who run parapsychic dynamics relevant to the themes of this conference are invited to offer their dynamic for the attendees of this event. We count on the participation of volunteers from across organisations aligned with the evolutionary and assistantial values of Conscientiology. To propose a dynamic please email [conference@isicons.org](mailto:conference@isicons.org) with an outline and an explanation of its relationship to the specialities of the conference.

**Submission Deadline:** 31 December 2023. Spaces are limited so we encourage you to secure your spot to speak at this event by submitting your proposal as soon as possible.

Do not believe in anything,  
not even what you are  
informed here.  
**Experiment.**  
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