The *Intermissive Course* consists of advanced theoretical practical classes, taught in extraphysical dimensions between two human lives, that aim to prepare the consciousnesses for their next intraphysical existence.



Tathiana Mota
Author

The students of Intermissive Courses, known as *intermissivists,* research themselves, plan the details of their future human life and establish the clauses of their new existential programme. They can even define their future family, the genetics of the new human body, the city where they will be born, and the cultural influences they will receive in life.

When reborn, intermissivists carry with them seeds of *innate ideas* that, upon germinating, will become a libertarian existential programme capable of contributing to the evolution of innumerable consciousnesses.

This book is an *invitation* for intermissivists to remember, awaken and put the personal Intermissive Course into action by prioritising their consciential evolution.

EDITARES

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TATHIANA MOTA

INTERMISSIVE COURSE

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Intermissive Course

HAVE YOU PREPARED YOURSELF FOR THE CHALLENGES OF HUMAN LIFE?

EDITARES

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INTERMISSIVE COURSE

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Translation: Lygia Decker.

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To my colleagues.

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FOREWORD

Parapedagogical Exemplarism

Topic. As an international-itinerant-volunteer teacher and a veteran inverter, Tathiana Mota presents us with the publication of her unique conscientiological work on one of the most advanced and transcendent themes in the field of conscientiology verpons, the Intermissive Course.

Landmark. To admit, in theory and practice, within one's consciential microuniverse, the parafact of having studied prior to the resoma, technically and evolutionarily preparing for the proexis in progress, constitutes an unparalleled self-defining landmark in the development of the current human life of a clever intermissivist.

Interassistantiology. Tathiana Mota, an experienced parapsychic researcher, sensitive to the work of extraphysical helpers, undoubtedly demonstrates a sophisticated interassistantial sensibility in choosing to research, write and publish on the details of the variables involved in and her deep self-assessment regarding the Intermissive Course.

Leadership. Recalling one's own Intermissive Course is a responsible intermissivist's paraduty; helping evolutionary colleagues to recall their own Intermissive Courses is a task of higher level parapedagogical complexity and denotes more advanced interassistantial leadership.

Style. Through a clear, straightforward and didactic graphothosenic style and by carefully choosing the words to best and more precisely express the ideas communicated, the author manifests refined ideational elaboration and fluency. The vocabulary used in this work is rich, pleasant and stimulating to the research and expansion of evolutionary self-cognition.

Theorice. The reader's attention is called to the textual fluency and verponological connections used, which reveal the author's theorice relating to the experience of the innovative concepts proposed by conscientiology.

Parapsychotheca. Tathiana Mota, a competent parapedagogue, uses *graphothosenodidatics* inspired by the paramethodology of Intermissive Courses – *parapsychothecas* – by contextualising in each chapter the concepts discussed, presenting very useful logical argumentation and ending the discussion with the reader by means of an objective self-conscientiometric test that allows the interested person to draw personal conclusions as to whether or not they have undertaken a Preresomatic Intermissive Course.

Self-positioning. The *Intermissive Course: Have you prepared yourself for the challenges of human life?* clearly presents the evolutionary self-positioning of the author, based on her own lived experiences, regarding the multidimensional diuturnal life and

evolution; and instigates, at all times, prioritised self-reflection and self-discernment.

Recins. For this reason, this technical manual, while masterfully clarifying the topic to beginners, is a work of experiential deepening which triggers profound recins in attentive self-investigators.

Elder. Only those who, in human life, truly master the transcendental proexological challenges proposed during the intermission – evolutionary elders – are able to optimise didactically the written form without loss of complex neocontents.

Example. For me, it is a source of immense satisfaction, admiration and intimate gratitude to witness the consciential and authorial success of such a beloved and seriexologically longstanding evolutionary friend who has always honoured, with integrity, exemplarism and determination, the taking of the evolutionary megachallenges of the maxiproexis to the ultimate level through successful invexis, forming an evolutionary duo, itinerant conscientiological teaching, daily penta, an edifying professional life and cutting-edge conscientiological volunteering.

Ana Luiza Rezende

Foz do Iguaçu, 24th September 2015.

INTRODUCTION

Where were you
two years before you were born?

When investing in a new project, we need to elaborate a plan and empower ourselves to the maximum in order to achieve our goals. Why not do the same with human life?

The research presented in this book begins with the assumption that the current existence makes sense or has a meaning. We do not live with our family or in a particular place at random. Nor do we have a certain profession or are exposed to the cultural influences of this time by a mere act of chance.

In certain cases, before we are born, we choose our parents, siblings, environments, situations and experiences to be lived. We empower ourselves to increase the likelihood of success in our life projects. We study ourselves, seeking to create means of using our megatalents to overcome future challenges. These activities occur in the *Intermissive Courses*.

Much is said about life *after* life. However, little is said about life *before* life. The motivation to write about the *Intermissive Course* originated from self-reflection and doubts about where I was, how I used to think and what I did *before* being reborn in the present human life.

These questions, which have emerged since my childhood, became a *lifelong theme of research* starting from 1993, upon access to the leading-edge ideas of the science conscientiology. Shortly thereafter, the treatise *700 Conscientiology Experiments* by Waldo Vieira was launched; the first publication on the planet to propose the *Theory of Intermissive Courses*.

Conscientiology studies the personality or individuality as a whole – beyond the brain, the physical body and the material dimension. Research on Intermissive Courses is possible through conscientiology due to the research model called the *Consciential Paradigm,* the foundations of which involve bioenergies, multiple dimensions, human and *extra*physical existences, and the different bodies used to manifest the consciousness. The research object of conscientiology is the *consciousness*[01], that is, each of us.

Like all scientific disciplines, conscientiology also has a technical structure, and its research findings are anatomised with neologisms. New terms are needed to explain original ideas. The framework of words to define new concepts coined by conscientiological researchers has already exceeded 14,000 terms (Vieira, 2014, p. 9).

As far as possible, I have tried to translate the technical terms into words and expressions accessible to a reader new to the area. When the use of neologisms becomes essential, their definition is

01. A **consciousness** is me, you, and every intelligent principle in the Universe.

provided in the text or highlighted in didactic annexes to help the reader understand the topic.

It should be emphasised that this is a work based on *claritask* – the *clarification task* – and not a mere self-help book. Through accessible language, the book aims to foster critical self-reflection regarding the reality of the intraphysical consciousness and their role in this life.

The objective of this work is to offer a *didactic transposition* of scientific conscientiological studies on Intermissive Courses to those who have not yet had the opportunity to study the libertarian propositions of the consciential paradigm. The intention is to help you answer the question: *Have you ever been a student of an Intermissive Course?*[02]

The synthetic composition of this conscientiological manual is intended to cosmoethically function as *bait* to *instigate* the reader into a frank self-questioning about their possible participation in an Intermissive Course prior to this present existence.

In terms of structure, this book is based on the *Test of the Intermissivist* entitled *Experiences from your Intermissive Course* (Vieira, 2018, p. 604). Each of the 10 strongtraits[03] presented in the test questions inspired the organisation of this book.

The first section presents an overview of Intermissive Courses in order to clarify key variables regarding the *parapedagogical characteristics* of these preparatory courses for human life. *What an Intermissive Course is, how they were created, who participates* and *what is taught,* among others, are issues addressed in this part.

02. **Intermissivist** is the one who has attended or attends an Intermissive Course.

03. **Strongtrait** is a positive quality or talent that propels the consciousness' evolution.

The subsequent 10 chapters produce a paradidactic analysis of each question of the Test of the Intermissivist. The purpose is to provide support in helping readers to study the questions and position themselves in relation to the *evolutionary principles* demonstrated by their set of personal examples. At the end of each chapter, you will find complementary questions for self-reflection.

The research sources used in the writing of this book were the conscientiological publications of several authors. In addition, fourteen years of experience as a volunteer-teacher of the course *ECP1 – Extension in Conscientiology and Projectiology 1* has enabled me to collect valuable examples from self-research[04] and heteroresearch.

In conscientiology, the primary source of research are the researchers themselves. Therefore, my own case studies and parapsychic experiences as a guinea-pig author are interwoven throughout the lines, didactically stuffing the text with personal examples.

The consciential paradigm is present on every page of this book. Thus, you will be able to acquire a *panoramic view* of the conscientiological approach. In addition, meaningful reading generates reflections and healthy growth-crises. In the course of studying each chapter, you will be invited to reflect on your own experiences, culminating in a realistic self-localisation in the intermissive scenarios.

Regardless of the score, completing the Test of the Intermissivist reflects an attitude of *evolutionary intelligence*[05],

04. **Self-research** is the investigation carried out within ourselves; its practical result is self-cognition.

05. **Evolutionary Intelligence** (EI) is the capability to apply with discernment the fundaments of evolution in practical life.

as it enables consciousnesses to know more about themselves. In addition, there is no possibility of *cheating or copying* answers. The consciousness is unique, unusual, original and inimitable. *The answers are within you*.

A constant concern of the author while writing this book was to undo the religious belief that an intermissivist is an unsuspecting individual, chosen *by chance* by a distant and unknown "superior entity", to participate in an extraphysical course. In reality, the condition of becoming an intermissivist is accomplished by means of evolutionary proactivity. Invitations to enter into the intermission megaschools are based on personal merit and efforts accumulated over several lives, which are part of your PER – Personal Evolutionary Register[06].

After years of self-research and some confirmatory experiences, I have acknowledged being an ex-student of an Intermissive Course. However, as an *everlearner,* I admit the need for further self-experimentation in order to understand aspects that remain theoretical in my investigations. Evolution is incessant. We are always learning. *Ancora imparo.*

This book offers a synthesis of my self-research and initial conclusions in my current moment of evolution. They are not immutable or *absolute truths*. For this reason, you, the reader, are invited to use maximum self-critical analysis while studying this work.

While looking at these pages, apply the *Principle of Disbelief,* that is, *do not believe* in the words, concepts and ideas contained

06. The **PER** is the multimillennial historiographical recording of each of us or the *curriculum vitae* of all experiences of the consciousness.

herein. Ascertain whether there is logic and, mainly, deepen your *theoretical-practical* self-research to reach your own conclusions.

Prior to assuming the physical body, certain consciousnesses committed themselves, along with their Intermissive Course colleagues, to perform tasks together after rebirth. This *preresomatic pact*[07], which is conscious and voluntary, linked groups of people to projects aiming to benefit the collectivity.

Therefore, this manual is also an invitation for intermissivists to become awake and play an *active role* within the group maxi-existential programme. Undertaking the personal Intermissive Course and carrying out the proexis aligns the consciousness to the evolutionary flow, resulting in profound well-being and self-motivation.

We do not live this life by chance. This book is not in your hands by chance. Thus, I send my sincere wishes that you, the reader, may reap *evolutionary benefits* from the ideas presented in this mere *conscientiological guidebook*.

The author

tathiana@email.com

07. **Resoma** (*soma*tic *re*activation) is the rebirth in a new soma, or physical body. Therefore, pre-resomatic refers to *before being born*.

I. INTERMISSIVE COURSE

Intermissive Courses were created to optimise the evolution of consciousnesses through extraphysical research and training programs. In this section, general topics will be presented, didactically organised as questions and answers, so that the reader can acquire an overview of the Intermissive Courses.

What is an Intermissive Course?

An *Intermissive Course* is an advanced educational model composed of disciplines from the most diverse areas. Didactically organised according to the student's needs and delivered during the *period of intermission,* the purpose is to clarify the multidimensional reality of the consciousness and apply tools for evolutionary acceleration, with the aim of laying the groundwork for the next human life.

What is an intermission?

An *intermission* or *intermissive period* is the interval between the last and the next human life of a consciousness, or in other words,

the period in which the personality is living in the *extra*physical dimensions and acting *without a physical body*.

A consciousness in the human condition lives an *intra*physical period as a *conscin* (*in*traphysical *consci*ousness) and, after the physical body has been discarded with the biological death, lives in the intermission as a *consciex* (*ex*traphysical *consci*ousness).

Etymologically speaking, the term *intermissive* has its origin in *intermission* (inter + mission). The prefix *inter* comes from the Latin word, *inter*, "between two; in between; in the space of". The word *mission* also comes from the Latin language *missio, missionis,* "action of sending; shipping; mission", from *missum,* supine of *mittere,* "to move; to send; to let go; to leave; to release; to drop; to fling; to throw" (Vieira, 2013, p. 3788). In other words, it is the *inter-life* period, between one mission and another.

The word *mission* expresses the idea that human existence involves a set of ventures to be carried out, and in conscientiology, this is called the *proexis*[08]. In this way, the Intermissive Course does not occur within the human dimension, but in *extra*physical schools, seeking to prepare the intermissivist for *productive* benefits of life and the implementation of personal and group projects in favour of collective evolution.

Who is an intermissivist?

An *intermissivist* is the consciousness who, after the *desoma*[09], becomes a student of the Intermissive Courses.

---

08. **Proexis** is the existential programme; the evolutionary-based life project planned before birth and carried out in the current human existence.

09. **Desoma** is the *som*atic *de*activation, or the inevitable discard of the physical body after the biological death.

The term *intermissivist* is usually attributed to the extraphysical consciousness enrolled in disciplines of Intermissive Courses. However, it can also be assigned to an intraphysical consciousness who *has attended* such courses before rebirth is currently here in human life. Thus, intermissivists can be both students (current consciexes) and ex-students (current conscins) of Intermissive Courses.

Where and how do Intermissive Courses take place?

Upon being admitted to an Intermissive Course, the consciex begins to attend an extraphysical educational community, similar to a university campus, but with extremely sophisticated pedagogical resources.

Throughout history, there have been reports of conscins whose experiences outside of the human body[10] demonstrate the existence of such extraphysical educational environments. They describe these places as advanced educational establishments, composed of classes, laboratories, libraries, environments for debates and multidisciplinary structures with advanced extraphysical technology to serve the thousands of resident consciexes-students. The overall atmosphere is highly positive and the ongoing process of study and learning becomes irresistible to the students.

The professors of the Intermissive Courses, in general, are helper consciousnesses[11] at more advanced evolutionary levels than the average, who have been successful in achieving their own existential programmes over multiple existences. They perform the

10. Our consciousness can be **projected** outside of the human body and visit extraphysical dimensions.

11. **Helper** is a consciex who assists one or more conscins in the tasks of their proexis.

task of *parapreceptors,* sharing experiences to help intermissivists understand themselves more comprehensively.

According to Vieira (2007, p. 945), the highly intelligent consciousnesses called *Serenissimi* (*Homo sapiens serenissimus*) are the superintendents of the Intermissive Courses.

In philosophical terms, the Intermissive Courses are the *schools of frank anti-inculcation:* anti-dogmatic, libertarian, secular, and defenders of freedom of expression, universalism and experimentation over beliefs. This is due to the deep respect for the free will of consciousnesses. Intermissive educators do not persuade anyone. They do not impose doctrines in any way since the objective is exactly the opposite: to extrapolate stratified modes of thought and action to bring, by means of democratic debates, *healthy cognitive conflicts* for new findings relating to the evolutionary process. In fact, there is a joint effort favouring personal invulgarity and innovation through free thought and the *Science of Disbelief*[12].

Who participates in Intermissive Courses?

As a hypothesis, there is a logical path in the transition from the *intraphysical* consciousness (human being) to the *extraphysical* condition of a student in an Intermissive Course.

Biological death, with the discard of the human body, presents a natural shock to the consciousness. The change of dimension, the breakdown of physical and mental routines sedimented over the years, and the affective bonds with objects, places and other consciousnesses often make it difficult for the recent-consciex to

12. The ***Principle of Disbelief*** replaces belief with knowledge acquired from direct self-experimentation.

maintain an adequate level of lucidity. Accordingly, extraphysical therapeutic communities are the destination for many consciexes in convalescence due to the shock of deactivating the human body.

Multidisciplinary teams of extraphysical helpers offer specific treatments using advanced therapeutic paratechniques in parahospitals[13] and recuperation clinics, in accordance with the needs of the assisted consciousnesses.

The completion of this context of recovery depends on their personal ability to detach themselves from the newly finished intraphysical life and to accept the conditions beyond physical matter.

During the course of treatment, the current extraphysical personalities, when predisposed, gradually acquaint themselves with their new moment, accepting their reality and discarding remnants of vital energy tied to the old physical bodies. The process of releasing these remaining energies is called the *second desoma*[14].

We can say that the second desoma is a basic requirement for ingress to an Intermissive Course. This phenomenon is the first step for a consciex to regain lucidity and assume their extraphysical adulthood, without the natural conditioning of human physiology and instincts of the physical body. Some extraphysical consciousnesses have been stagnated for millennia as a result of not accepting *multidimensionality*[15].

13. The prefix ***para,*** from the Greek language *"beyond",* is used to designate something that originated from the extraphysical dimension. For example, *parahospitals* are extraphysical hospitals.

14. The ***first desoma*** is the discard of the physical body. The *second desoma* is the discard of the residual energies that kept the physical body vitalised.

15. **Multidimensionality** is the condition inherent to every consciousness to self-

Even when rudimentary, self-coherence, *cosmoethical principles*[16] and a developing assistantial sense present in the *curriculum vitae* already demonstrate evolutionary effort. This is the starting point that confers lilliputian merit, yet is indisputable for initial admission to these extraphysical courses.

The lucid predisposition to understanding multidimensional reality, the desire to recycle old habits, and the interest in planning the next evolutionary steps are determining factors for being admitted to an Intermissive Course.

ANY CONSCIOUSNESS WITH A CERTAIN LEVEL OF DISCERNMENT, COSMOETHICS AND PERSONAL MERIT MAY, IF THEY WANT, APPLY TO BECOME A STUDENT OF AN *INTERMISSIVE COURSE.*

There is a decisive moment in the consciential journey. It is when the individual chooses to evolve and no longer stagnate. That moment can change the destiny of the consciousness forever, initiating the acceleration of their personal record. The Intermissive Course is the prelude to the *lucid* commencement of this evolutionary dynamic.

From a socio-historical point of view, the profile of candidates for Intermissive Courses indicates an element of genius in previous lives in relation to various areas of human knowledge:

manifest in the physical and extraphysical dimensions.

16. **Cosmoethics** is the cosmic and multidimensional moral, beyond the human moral, expressing the essence of the integral maturity of the consciousness.

science (research, writing, encyclopaedism); philosophy (theories, morals and ethics); leadership (politics, entrepreneurship); parapsychism (alchemy, shamanism, initiations and religions); heuristics (discoveries, inventions, creativity, the *eureka effect*); and assistantiality in general, in the most varied times and cultures.

This shows that candidates approved for the Intermissive Courses have a positive balance in their Personal Evolutionary Register, due to their own achievements, and have the ability to take on new challenges.

What does an intermissivist study in the Intermissive Courses?

In preparing for the next existence, consciexes define, along with their evolutionary orientors, what subjects they need to study. The main objective is to enter human life with better conditions to realise their existential programme. In this way, the programme of studies is personalised.

However, as a rational research hypothesis, there are two main phases of study in this *specialised paraeducational programme,* as proposed below:

Phase 1.

Past-Present: self-research of the personal holobiography[17]

In this phase, the *initial disciplines* are related to intraconscientiality or in-depth personal reality, diving into the consciential microuniverse with the help of specialised parapreceptors. The consciex identifies their talents, potentialities, embarrassments, fissures, gaps, achievements and omissions, all of which result in the balance of their *PER – Personal Evolutionary Register*.

This paramethodology gradually covers deeper levels. Depending on the stamina and willingness of the consciex, ancient memories from various moments and multi-egos are triggered, revealing good and bad experiences along with positive and traumatic ones. The idea is for the former intraphysical consciousnesses to earn a *PhD in themselves,* from a multidimensional, multiexistential and holobiographic point of view.

In this phase, the processes of introspection aid the motivated consciousnesses in recognising their remarkable achievements and absolute failures, in order to implement the recyclings necessary to change their evolutionary level.

Vieira (2014, p. 880) states that "the first class of the Preresomatic Intermissive Course (IC) is generally based on Destructive Cosmoethics that is a process of unlearning. In other

17. The **holobiography** is the multiexistential curriculum of the consciousness, taking into account their entire evolutionary history.

words, on the stimulus to deactivate the consciex's centuries-old erroneous postures that have remained ignored or stubbornly neglected in the course of its meanderings through consciential evolution."

The stripping of these postures and the will to improve oneself lead the intermissivist to set aside oversensitivity and prioritise self-confrontation. More mature intermissivists are dedicated to a systematic organisation of the inventory of their multimillennial past, taking into account their consciential microuniverse and relationships with social groups.

The *parapsychotheca* is an *extra*ordinary paratechnological tool available to intermissivists dedicated to the task of self-knowledge. It can be defined as a *parachamber of reflection* in which individuals have access to the multimillennial archives of all their human and extraphysical existences. In this autobiographical megalibrary with countless sections, the sources of consultation – retrocognitive experiences[18] – are projected onto the mental screen of the extraphysical consciousness.

Hypothetically, when accessing the parapsychotheca the consciousnesses may, for example, visualise a whitish cloud in front of them taking the form of a high-tech screen. Over time, this screen is enlarged and merges with their memory. They begin to relive the shaped scenes as if they were experiencing a film of their own previous lives. Far beyond a 3D projection, the consciousnesses go through the past experiences as they are the protagonists of the film themselves.

18. **Retrocognition** is the act of accessing past facts, perceptions and experiences that are registered in the holomemory.

From that point on, facts, situations, people and results of consciential interrelationships are unveiled. The subtle details of past lives over centuries in different countries and remote cultures are presented. The collection of these reminiscences is not a copy deteriorated by over time, but rather the result of *original* experiences, with reliable and unquestionable details about the successes and failures of the consciousness.

The *multimillennial charades* are deciphered, and a deep understanding of the real intentions, aspirations, tendencies, reactions and behaviours broaden the cosmoethical discernment of the personality. *It is the consciousness, through their soliloquies, who draws the conclusions about themselves*.

The discovery and assumption of latent talents and genius previously ignored by the consciousness are just as important as the discovery of personal bottlenecks, due to the resulting acquisition of self-confidence required for future challenges. When past events demonstrate the use of strongtraits in multiple existences, there is a decrease in self-blame and self-frustration regarding omissions and errors committed, thereby motivating the consciousness for upcoming projects.

Visiting this *retrocognitive pavilion* makes it possible to mathematise the *nucleus* of manifestations that form the character and the *root* of their temperament.

The parapsychotheca expands the *holobiographic* cosmovision of the personality through a confrontation between the reality and mental fantasies of their personal manifestations. With reliable data, the consciousness can plan the next existence more efficiently.

Another relevant didactic modality is the *dynamics of group self-exposition,* in which the individuals present the self-research

findings to their peers, becoming a guinea pig for research and learning.

Social interaction, in this case *para*social, has great catalytic strength since the accurate feedback and warm support from evolutionary friends promote a unique sense of belonging, setting in the memory the natural well-being of authentic coexistence with the *evolutionary group*. In the future human life, this intermissive imprint will enable *reencounters of destiny* among those part of the group existential programmes.

Phase 2.

Present-Future: planning the existential programme

In the second phase, *specialised disciplines* offer support for the consciousness to productively use the data collected during the self-investigation phase. The objective is to elaborate a technical and detailed plan for the upcoming existence.

The *proexis,* or the existential programme of the next life, is outlined taking into consideration factors of the forthcoming existence, such as the nuclear family, intraphysical environment, profession, formation of affective-sexual partnerships, establishment of evolutionary groups and the challenges to be overcome.

Although each proexis is personal and unique, they all include the condition of assistantiality and cosmoethics, respect for the evolutionary level of the consciousnesses and the elimination of the *big ego*. *There are no egocentric proexises*.

Is there a curriculum in the Intermissive Courses?

The subjects of the Intermissive Course classes vary according to the evolutionary level and existential projects of each student. From the study of the specific bibliography for this topic, the author proposes the hypothesis that the *Parapedagogical Curriculum* of Intermissive Courses is structured around the 5 *thematic axes* listed below:

1. Multidimensionality

The first thematic axis refers to multiple dimensions. The student studies the specifics of the multiple dimensions of consciential manifestations.

In addition to the four known dimensions (height, width, depth and time), extraphysical experiences confirm the existence of *dimensional gradients.* Dimensions are *consciential states,* that is, we manifest in a particular extraphysical dimension that is in accordance with our way of thinking and acting.

The types of bodies used by the consciousness in the multiple dimensions are also objects of study in the Intermissive Courses. In practical classes, the students study the paraphysiology of the *psychosoma*[19] – the subtle body of manifestation used in non-human dimensions.

The practice of *extraphysical volitation*[20], for example, is one of these disciplines. There are *volitational groups* guided by experienced helpers who accompany students on research trips to other extraphysical communities of different evolutionary levels.

Seriexis – existential seriality – is one of the first subjects to be studied in the introductory courses. It is the process of a personal relay across periods of intraphysical lives occurring after an intermission (extraphysicality). Thus, there is a continuous cycle of human births and *post-mortem* periods.

19. The **psychosoma** (from the Greek *psyckhé,* soul; *soma,* body) is popularly known as spirit or astral body. One of its abilities is to volitate or fly.

20. When lucid, a consciex naturally uses **volitation**. The conscin can also develop this ability when projected out of the body.

BY ADMITTING THE** REALITY OF SERIEXISES, **THE CONSCIOUSNESS CARRIES OUT A TRANSFORMATION IN THE PERSONAL PARADIGM, PROVIDING SERENE ACCEPTANCE OF THE NON-TRANSFERABLE SELF-RESPONSIBILITIES IN LIFE.

2. Intraphysicology

The second thematic axis pertains to the preparation for the *future human life*. This discipline provides aids to help students deeply understand the future genetics and environment in which they will be inserted. Some of the topics that are researched include the body type, the brain's development, gender, ethnicity, the supports they will receive, genetic constraints, probable diseases and possible superendowments.

With regards to the *mesology*[21], the characteristics of the country in which they will be reborn, including the culture, people, customs, regionalisms, cultural idiotisms and the energetic pressures common to the place are scrutinised.

In addition, the techniques for overcoming unfavourable conditions are exhaustively studied and retraced in order to enable the individual to face the pressures antagonistic to their personal goals and to avoid repeating *misguided feats* from their past.

Now cognizant of all their *para*cerebral capacities and free from the influences of an *animal body,* lucid extraphysical

21. The **mesology** studies the relations and the influence of the environment on the consciousness.

consciousnesses are concerned with learning paratechniques to achieve existential productivity after rebirth.

The consciexes adequately prepare themselves to be qualified for the conquest of consciential maturity *as soon as possible,* after being reborn. With this purpose, the Intermissive Courses offer disciplines related to the *Development of Parapsychism* during human life.

Parapsychism, or extrasensory competences, promote the *binding of points* between the restricted physical brain and the parabrain, or the consciousness' extraphysical brain, located in the psychosoma.

Paraphychism also gives the individual access to the extraphysical dimensions, allowing the recovery of lucidity lost upon rebirth. Parapsychism functions as a *survival parainstinct in view of the intraphysical restriction*.

The study of human parapsychism encompasses disciplines on the history of parapsychism, relationships between the bodies of the consciousness, lucid projectability, parapsychic derepression, parapsychic development techniques, optimisations for communication with helpers, assistance through parapsychism, among others.

Parapsychism allows the conscin to interact with multiple dimensions. Thus, it is the master key to access memories from the Intermissive Course.

3. Evolutionary techniques

The third thematic axis covers *Evolutionary Techniques*. Such disciplines will be useful for the future human consciousness due to the potentiation of results in consciential endeavours.

Every technique is a how-to, or an optimised way to accomplish a task. In the proexis, techniques work as levers for personal evolution, resulting in greater yield and better use of the time.

In-depth techniques in paraclassrooms involve the disciplines of *energosomatology* (mastering of energies), *conscientiometry* (mathematisation of traits and measurement of consciential attributes), *invexology*[22] (evolutionary acceleration from a young age through the application of the invexis technique – *exis*tential *inv*ersion), *duology*[23] (formation of a proevolutionary affective-sexual relationship by means of an evolutionary duo), *conscientiotherapy* (self-research and self-cure), *paradiplomacy* (healthy conviviality, assistantial infiltrations in different groups), among others.

4. Theorice Studies

The fourth thematic axis is related to the studies of *theorice* (*theor*y + pract*ice*). Effectively, these disciplines are focused on experimentation and extraphysical experiences, such as *supervised internships*. The students participate in the most diverse experiences, guided by specialised supervisors.

Upon reaching the intermissivist trainee condition, the consciex has already undergone a lengthy qualification process, making it possible to participate, as an apprentice, in various parascientific projects and programmes. Such empirical experiments will culminate in a *cosmovisiological upgrade* to further professionalise initiatives of the existential programme.

22. **Invexis** is a technique that promotes the maximal acceleration of the existence. There is an inversion of life values, with the use of maturity in decisions from childhood and adolescence.

23. In an **evolutionary duo**, the couple pursues not only building a healthy relationship but also investing in interassistance and joint recycling to contribute to the collectivity.

The training can take place in different research campuses with specialised paratechnology[24], in order to clarify, inspire, instigate, motivate and open mental paths for the creation of new evolutionary inputs.

In the future existence, this will result in the conception of original ideas and bold projects on the part of the intermissivist.

In human life, for example, we can observe the training offered to cosmonauts by NASA, in a way that they can experience, even on Earth, conditions similar to missions in space. Experts construct identical simulacra in giant pools with machines, equipment, tools and all the necessary paraphernalia for the astronauts' training. A true underwater universe is created to simulate the performance in microgravity. This exhaustive work, involving many hours each day, gives astronauts the confidence and expertise to handle any situation. The greater the preparation, the greater the chances of success.

In the same way, the trainee-student of the Intermissive Course participates in highly paratechnological experiments that simulate the natural conditions in which they will be placed in the future. This is done in order to experience reactions, sensations and repercussions of the human reality within their consciential microuniverse while in models similar to intraphysical environments.

The experiences can be of a *sensorial* nature (experiencing the sensations of gravity and breathing as if in a human body), *groupkarmic* (having a preliminary view of their role within the family and friendship circles), *professional* (dealing with variables for a lucid choice and career consolidation), *proexological* (theatricalising

24. **Paratechnology** is the set of diverse extraphysical techniques, technological resources, equipment and instruments.

key moments of life, and decisions of destiny to be made during the proexis), and *egokarmic* (prophylactically repeating situations that could jeopardise the completism of the proexis, analysing the traps of self-corruption, the snares of our weaktraits, and the caprices common to immaturities not yet overcome).

5. Interassistantiology

The fifth thematic axis involves *interassistantiality*. Utilising systematic self-investigation and the broadening of one's worldview via the intermissive studies, the consciousness deepens their understanding of themes such as a sense of lived maxifraternity, sincere self-abnegation, the real use of forgiveness and the motivation to act in favour of the collectivity.

Those are the bases for the study of *polykarma*[25]. *Polykarmality* involves the intermissivist considering the purpose of their actions in the context of every consciousness and consciential principle in the cosmos[26]. Assuming polykarmality in one's daily life is a slow and voluntary exercise directly proportional to the degree to which the consciousness exits the trenches of their own navel (egocentrism).

Advanced studies in assistantiology comprise assistantial conviviality with intra- and extraphysical consciousnesses (*conviviology*), animals (*zooconviviology*), plants (*phytoconviviology*) and other beings. The subjects follow an assistantial crescendo involving the consciousness, the convivial group, the community, the city, the country, the continent, the planet and the universe.

25. The evolutionary principle of cause and effect can be oriented to one's own egocentrism (**egokarma**), to the convivial groups (**groupkarma**), or to the more advanced condition of megafraternal experiences in relation to the Cosmos (**polykarma**).

26. A **polykarmic example** indicates the high level of evolution of a consciousness.

Paradidactic excursions to environments with a diversity of consciousnesses and different evolutionary levels impact the intermissivist in an undeniable way. Visiting dark *ghettos* and extraphysical *hells* is a true acid test, promoting a reality shock. Upon seeing the ocean of needs of sick beings and certifying real consciential misery, the intermissivists vaccinate themselves against insensitivity to the pain of others and the personal whims that seek to defend their own *big ego.*

Such disciplines give rise to the creation of new parasynapses[27] to be materialised into routine *exemplary actions* after rebirth. Anonymous altruistic assistance, without seeking any return or recognition, is still one of the greatest challenges to be overcome by a novice intermissivist. *Regrettably, a big ego does not extinguish itself overnight, nor from one century to the next.*

In order to learn how to assist in practice, a dedicated intermissivist consciex may take the initiative to participate in activities of extraphysical assistance in degraded communities or highly pathological environments.

The inclusion of this *extracurricular activity,* together with their intermissive studies, changes their condition from *being assisted* to *being a trainee assistant.* The development of extraphysical leadership begins.

How do you know if you attended an Intermissive Course?

The extraphysical experiences of an intermissivist are recorded in their holomemory[28], which are translated into personal principles in life.

27. The Intermissive Course aims to mark the leading edge ideas in the intermissivist, in other words, the **neoparasynapses**.

28. **Holomemory** is the set of all memories of the consciousness, referring to the intra- and extraphysical periods; it forms their multimillenary autobiography.

The main purpose of this book is to provide self-research data, so the readers can position themselves in relation to the Intermissive Course. As such, in the next chapters the key themes from the *Test of the Intermissivist* will be explored in detail to assist you in your reflections.

How were Intermissive Courses "discovered"?

The password to access the Intermissive Course is parapsychism. Lucid out-of-body experiences enable an intermissivist conscin to seek extraphysical information and to align with evolutionary purposes in everyday life.

After the resoma, the intermissivist consciousnesses can *re*discover their own Intermissive Course through paraperceptions, recovering information about the clauses of their personal proexis. Frequently, the most predisposed conscins receive inspirations from extraphysical helpers.

In addition, even though in the material dimension, the intermissivist may possibly participate in refresher classes as an auditing student in current Intermissive Courses, while projected outside of the physical body.

When and why did Intermissive Courses emerge?

According to Vieira (2003, p. 244-248), the *Era of Extraphysical Reurbanisations* has begun on our Planet. A combination of efforts of mega-intelligent extraphysical consciousnesses occurred in order to implement, over centuries, a new planetary evolutionary level.

The extraphysical reurbanisation or *reurbex* is an advanced multidimensional engineering project, which has been in full development on Earth since 1100. It involves the restructuring of degraded environments of the terrestrial paratroposphere with positive repercussions in the same intraphysical regions.

The reurbanisations of the planet have created environments conducive to human and extraphysical consciousnesses promoting reurbanisations of personal universes and restructuring anachronic ways of thinking and acting.

As a result of this *megacleaning process,* parapsychotic consciexes that are present in deteriorated extraphysical environments have been relocated to other places or even conducted to a new human life, with the goal of *thosenic renewal* and breakage of the cycle of centuries-old repetitions of their manifestations.

Such extraphysical investment has already brought results. Nowadays, there are more consciexes predisposed to positively experiencing the impact of the *parageographic recycling* of the reurbexes. Over the centuries, they have decided to take the *first steps* towards evolutionary lucidity, enabling a *rapport* with extraphysical helpers. Thus, the rescue of these consciousnesses from the degraded extraphysical environments and their transference to therapeutic extraphysical communities took place.

Before the era of the Intermissive Courses, the rescued and recovered consciousnesses were directed towards rebirth in a short or intermediate timeframe, in order to continue the process of consciential maturation in the *respiratory dimension*.

In *Conscientiological Tertulias*[29], Professor Waldo Vieira used to explain that, from 1650 onwards, super evolved extraphysical

29. **Conscientiological *Tertulias*** are daily open meetings to discuss entries of the

consciousnesses began strategic pre-trials related to the organisation of an educational environment oriented towards future proexises.

Until this period, extraphysical personalities interested in self-improvement during human life did not have a teaching and learning structure to optimise their reflections and discussions. The consciexes themselves would elaborate rudimentary projects, analysing their personal experiences.

There were also sporadic extraphysical tutorials with evolutionary orientors, who are leading specialists on the evolutionary timeline, on interconscientiel relationships and existential planning.

Intraphysically, planetary conditions became more favourable from the seventeenth century onwards: modern science was beginning to bear fruit, leaving the medieval world behind; the industrial revolution brought prosperity and opened doors to technological advances; medical sciences were in full development – asepsis, vaccines and the discovery of penicillin brought the miracle of longevity. Life was no longer *hanging by a thread*. There was, finally, a human lifespan sufficient to enable an existential programme. Consequently, Intermissive Courses were systematised and institutionalised.

It is estimated that this initiative coincided with the end of World War II, in 1945. From this period on, the more predisposed ex-human consciousnesses volunteered to join the series of classes at specialised *paracampuses*. There was professionalisation of the assistance of the future human personalities towards greater evolutionary output.

Encyclopaedia of Conscientiology, carried out at CEAEC, in Foz do Iguaçu, PR, Brazil.

The Intermissive Courses are, therefore, a direct product of extraphysical reurbanisations and hence serve to qualify new intermissivists to assistantially cooperate with the initiatives of the reurbexes.

In theory, an *intermissivist* extraphysical consciousness plans their next human existence over 12 to 25 years or 25 to 30 years, depending on the specificities of each case. Considering that the first Intermissive Courses occurred in the second half of the 20th century, it is inferred that the first classes of intermissivists were reborn between the 1950s and 1970s.

Based on the Test of the Intermissivist, the next chapters will elaborate on these themes to allow you to broaden your overall view of the Intermissive Course and to position yourself within this evolutionary scenario.

AT THE CURRENT PLANETARY STAGE, THE INTERMISSIVE COURSE IS THE *MOST ADVANCED TRAINING* ***AVAILABLE TO THE CONSCIOUSNESS WHO IS MORE PREDISPOSED TO*** *LUCID CONSCIENTIAL EVOLUTION.*

II. THE TEST OF THE INTERMISSIVIST

Waldo Vieira published the chapter *Experiences from your Intermissive Course*, also known as the *Test of the Intermissivist,* in his 1994 treatise *700 Conscientiology Experiments*.

This conscientiological work, of 1,056 pages and 40 sections, is innovative for presenting the foundations of the science of conscientiology in concise 1-page chapters. In each chapter, the author presents techniques and tests to assist the reader in elaborating the foundations of the consciential paradigm for self-research.

With a bibliography of 5,116 items, the treatise presents a panoramic view of topics such as scientificity, intellectuality, technicity and hyperacuity, that are associated with the multidimensional consciousness and its lucid performance in human life, with a focus on assistantial and evolutionary productivity.

In Section *XXXI – Intermissibility,* this treatise presents 7 chapters related to the Intermissive Course and 8 chapters on the Existential Programme. In chapter 540, the reader finds the Test of the Intermissivist, the content of which provides the basis for the present work.

The test gathers 10 personality traits that are pronounced in consciousnesses who participated in an Intermissive Course before rebirth. Thus, by answering positively to at least 5 questions of the test, the self-researcher presents the strongtraits of an intermissivist.

Responding to the test demands profound reflection and self-criticism. Therefore, this author sought to present variables for the adequate analysis of strongtraits indicated by each question.

Here, you will find the Test of the Intermissivist and, in the next 10 chapters, each question will be analysed in detail.

EXPERIENCES FROM YOUR INTERMISSIVE COURSE *

Definitions. The *intermission* is the extraphysical interval that occurs between two consecutive intraphysical lives of the same consciousness. The *Intermissive Course* is the set of disciplines taught in a series of classes, according to planned programmes, and adapted to the different levels of the students of *materiology* or intraphysicality, during the intermissive periods of preserenissimi (you, I and all conscins).

Degree. There are diverse levels of intermissive courses. In advanced high-level courses, 4 basic *objectives* are emphasised: self-evolution; the productive enjoyment of the intraphysical existence; personal evolutionary tasks; and the technical planning of the new life.

***Strong*traits.** There are *truths,* suggestions, rumours, gossips, half-truths and lies. If you wish to acquaint yourself with your possible personal *Intermissive Course,* with extreme self-criticism analyse if you can identify at least 5 of these 10 personality traits (*strong*traits) and to what depth, extent, strength and quality they manifest in you:

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

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

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

04. **Seriexis.** Natural, intimate acceptance of the *theory of seriexis* as a fact, incorporated into day-to-day existence. (See Bib. 4838).

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

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

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

08. **Proexis.** Indefinite, yet persistent, intuitions about some important existential task (proexis) to be realised or that is rapidly developing.

09. **Self-retrocognitions.** Logical, coherent, definitive and enriching self-retrocognitions. *Unhealthy* retrocognitions constitute the catalogue of our self-omissions.

10. ***Omni-interaction.*** Personal and self-aware identification of the cosmos, life and order in the universe, which exists under the permanent control of evolved consciexes.

Finishing Touches. If you cannot identify these *strongtraits* in your consciential microuniverse and despite that, insist on doing a course in your next intermission, do not be discouraged. *The* ***intermissive courses*** *constantly evolve.* And they are accessible to all motivated consciousnesses. Take the first steps toward achieving this objective. Starting now revisit whatever you can in your existence, applying the maximum strength of your will in the correction of your personal mistakes. The right to know yourself and to act upon yourself is non-transferable and all yours.

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* Chapter 540 extracted from the treatise *700 Conscientiology Experiments,* by Waldo Vieira, 2018, page 604.

Chapter 01

ABSENCE OF MORTIFYING DOUBTS

*"**Self-confidence.** Internal absence of mortifying doubts during adulthood."*

The first strongtrait presented in the Test of the Intermissivist refers to the absence of mortifying doubts in the intimate universe of the adult. Such doubts are the dilemmas and uncertainties that block our free thought and full manifestation, producing a personal atmosphere of hesitation and vacillation in the face of existential challenges. An insecure person often perceives the unknown as a threat, resulting in restlessness and excruciating doubts in the steering of one's life.

It is healthy to have doubts and question yourself. In fact, it is the foundation of self-knowledge. The critical point is when consciousnesses hinder themselves by becoming *hostages* of indecision.

Even with a fulfilling existence, many people still worry about what might happen at the end of life. *"Am I going to be sick and lonely when I grow old?"*, some may think. Others fear indifference: *"Who will remember me when I die?"*.

In fact, these are questions that we all can have at some point. However, such doubts become mortifying when they obscure our discernment and impede our ability to make decisions.

Certain paralysing dilemmas are related to *extra*physicality and have accompanied humankind for countless existences: *"Who am I?", "Where do I go after death?", "Is the end of life the end of myself?", "Will my essence become dust?"*.

Many people are insecure because they do not know what will happen *on the other side*. A common doubt is: *"Will I go to heaven or hell?"*. Such primary insecurities reflect the pressures of religious brainwashing and refusal of people to take responsibility for their successes and failures in the here and now.

Certain consciousnesses have mortifying questions and feel cornered by secret ethical dilemmas that intimately bother them: *"No one knows about my behaviour but should I continue to act in this way or should I recycle my personal values?"*.

During adolescence, intermissivists will naturally suffer from *relentless doubts* about their current proexis, professional career, studies and pathways to be defined. However, over the years, as they increasingly align themselves with the existential programme, such impasses are lessened. In adulthood, accumulated experiences reinforce their self-confidence to take the reins of their evolution without paralysing fears.

One of the factors for the construction of self-confidence is the acceptance of personal qualities and competences expressed through daily *self-examples*. *What is good needs to be valued,* as it manifests the mastery of abilities developed over multiple existences.

The comprehensive view of one's inner reality reinforces self-confidence. It is a vital factor for the dissolution of personal inner conflicts and existential dilemmas. Realistic self-investigation is capable of revealing unknown facets of one's consciential manifestation.

Findings related to intraconscientiality may involve *strongtraits,* the levers of our evolution; *weaktraits,* the inhibitors of our consciential maturation; and *absentraits,* or *missing* strongtraits, the positive features that still do not exist due to a lack of personal experience.

Contrary to what one may think, self-confidence is built not only on recognition of qualities but also on self-awareness of faults, weaknesses, gaps and immaturities. Many people feel depressed from a mere glimpse of the obscure points of their intraconscientiality and do not relinquish the masks protecting their self-image, repressing their weaktraits merely to fit in socially. In these cases, the solution is absolute self-confrontation in order to destroy illusions about oneself and to assume one's consciential reality in a full and authentic way through sincere self-acceptance.

For an intermissivist, *self-disillusionment is medicine* because it implodes the distorted image, demolishes the defensive walls of the ego and becomes the first step towards the construction of consciential neostructures in harmony with one's extraphysical essence.

Insecurity as a part of life is nourished by the pathological society through the *system of social sub-levelling*. By daring to leave the comfort zone to face the unknown, an individual runs the risk of standing apart from others and becoming disagreeable due to the now evident talents.

The natural solution of a group that is still immature is to exert pressure towards staying average, through the intimidating atmosphere of emotional blackmails, social coercion and repression of free thought, resulting in paralysis of an individual's creativity, initiative, boldness and originality.

Naive personalities end up becoming victims of *anticosmoethical social collars of the ego*[30] and part of the mass manipulated by intrusive extraphysical consciousnesses[31].

Agonising dilemmas arise as a result of the submission to this sick system due to a lack of analysis and passive acceptance of the various beliefs that stagnate evolution. A genuflexive person, who accepts everything that comes *from above* without sufficient rationality, is conditioned by the millennial religious absurdities of societies that castrate brains and *para*brains.

The atmosphere of oppression ends up undermining one's self-esteem and generating a sense of vulnerability before the universe. As a result, it augments existential impasses and makes the *unthinking masses* dependent on the most diverse psychological crutches, with the illusion that immediate solutions to their displeasures *will come at the right time.*

Mortifying doubts present in one's intraconsciential structure are based on *paralysing irrational fears,* as exemplified by the following 10 types of phobias:

30. Conventional society imposes standards to be followed that, from a consciential point of view, *lead nowhere*. They are **ego collars.**

31. An **intruder** is a pathological consciousness, an agent of *negative intrusion* upon a predisposed conscin or consciex, altering their emotional, mental and energetic state.

01. **Conviviophobia:** morbid escape from interacting with other people through an *egocentric withdrawal,* the fear of self-exposure and a tendency towards isolationism.

02. **Decidophobia:** aversion to decision-making, common to those who cultivate the bad habit of *sitting on the fence,* corroborating personal pusillanimity.

03. **Evolutiophobia:** repulsion to evolution, demonstrating crass ignorance of the natural evolutionary flow of the Universe.

04. **Hadeophobia:** fear of going to hell, generated by repressive manipulations of a religious nature, resulting in the maintenance of self-blame and psychological self-chastisement.

05. **Isolatiophobia:** illogical and irrational anguish of living in solitude. Multidimensional experience shows us that *not even a castaway is alone on a seemingly deserted island.*

06. **Neophobia:** rejection of the new, the vanguard and any ingredient that threatens the centuries-old or millenarian fossilised structures of thinking.

07. **Parapsychophobia:** terror of parapsychism due to regressive attachment to material and instinctual senses and the denial of knowledge of extraphysical realities.

08. **Projectiophobia:** panic in experiencing projections out of the physical body and the consequent penetration into the yet unknown extraphysicality.

09. **Recinophobia:** dread of *recins* – *in*traconscientia*l rec*ycling – due to chronic accommodation in the personal comfort zone.

10. **Thanatophobia:** fear of death (the root of other phobias) and the compulsory disposal of the human body due to somatic deactivation. Thanatophobia is a kind of *background noise* that

disturbs most of humanity. Some people live under constant tension when thinking about the inevitable death[32].

Extraphysical lessons teach us that a human existence is a mere *multiexistential trice*. A broader view of the complexities of the universe vaccinates the consciousness against irrational self-victimisations regarding life and death.

For their own benefit, intermissivists *just cannot afford* to waste the hours of the day with mere banalities. *Time is an evolutionary opportunity.* Therefore, cosmoethical self-governance of life in the counterflow of the yet pathological society becomes the daily agenda of clever conscins.

In practice, this posture is materialised through continued self-research and parapsychic development in interacting with the helpers, who are more lucid extraphysical consciousnesses that intend to contribute to consciential evolution.

Helpers are interested in assisting when there is engagement in the qualification of healthy interaction through interassistance, in any place or dimension. Helpers give support to a conscin and inspire them in their intraconsciential self-recycling so that they can become confident in their interassistantial potential.

When an intermissivist experiences this reality, their world vision is transformed. By overcoming the impulses of *existential robotisation*[33], intermissivists seek to participate in society without being a hostage to its pathologies. They develop self-sufficiency and rely on the intermissive information received in order to contribute

32. The cultivation of self-esteem and self-confidence for the development of **evolutionary courage** is one of the benefits of the Intermissive Courses.

33. **Robexis**, or existential robotisation, is the condition in which the conscin lives without thinking, attached to the instincts and aspirations of the material dimension.

to humankind's quality of life, hence aligning themselves more and more with the clauses of their existential programme.

Emotional balance through the mastery of mature rationality is a vital factor in achieving *ataraxia* – a condition of imperturbability in the face of obstacles inherent to this dimension, whether they are intra-, inter- or extraconsciential. These increasing levels of intimate pacification, acquired through personal conquests, also resonate within one's social groups. An intermissivist begins to assist others in identifying and overcoming their insecurities and obstacles.

The former extraphysical intermissivist consciousness, when lucid, signs their *letter of manumission* from subcerebral manifestations[34], through the experience of questioning and the *Principle of Disbelief*. They assume their volitional freedom to destroy, definitively, any self-dogmas that can feed uncertainties, restlessness, hesitations and stagnating impasses in the evolutionary dynamic.

One of the great mortifying doubts of humankind concerns the *immortality of being*. Does the existence of the consciousness transcend the death of the human body? This subject will be discussed in the next chapter.

THE INTERMISSIVIST'S INTIMATE SENSE OF PURPOSE EXTRACTED FROM THE *INTERMISSIVE COURSE* ***LESSONS*** *ANNIHILATES ANY PUERILE* ***UNCERTAINTIES REGARDING CONSCIENTIAL EVOLUTION.***

34. The **abdominal sub-brain** is the centre of subhuman manifestations of the conscin, in the umbilicochakra. Millions of people live still enslaved to the instincts of the *human animal* and not through the advanced cerebral attributes.

SELF-REFLECTION QUESTIONS:

1. **Doubts.** In your adulthood, are you still haunted by mortifying doubts about your fate? If so, do such concerns have any logical and rational basis?

2. **Ataraxia.** From 1 to 5, what is your level of pacification and confidence in yourself, in others and in your own existence, during the periods of *rain and thunderstorms* of human life?

3. **Myths.** Have you already exterminated the myth of death inside of you? Do you still cultivate *salvationist myths,* such as evolving through suffering and the fear of deities?

Chapter 2

SENSE OF IMMORTALITY

*"**Self-awareness.** Certainty of possessing a sense of immortality and awareness of eternal life, inside of yourself, in your personal essence."*

The second strongtrait enumerated in the Test of the Intermissivist refers to the sense of immortality.

Human life is the circumstance where a consciousness temporarily inhabits a biological body to manifest in the material respiratory dimension.

The intermissivist is self-aware about their *non-human,* multidimensional and pluriexistential reality and understands, without conflict, the concept of consciential eternity.

Vulgar intraphysical consciousnesses[35] still present in the human societies of this 21st century are generally ignorant of the eternity of being. They dedicate themselves to taking the most out of this existence, as they believe that *there is only one life*. They repeat

35. The term *vulgar* refers to common or ordinary; what is natural to the people, or to the crowds. Thus, a **vulgar conscin** is somebody who, like most people, does not yet know of multidimensionality and the evolution of consciousness.

the same behaviours, century after century, in *consciential self-mimicries* that stagnate their evolution.

Many of them, bearers of parapsychic inhibitors, act like our simian relatives dominated by animal instincts, and struggle to attend to the physiological needs of survival (food, sleep, shelter), defence (territorialism, power, warmongering), offspring (sex, procreation, genetic perpetuation) and social structuring (status, money, power, position).

These human animals have not yet sparked their interest in self-aware evolution; generally being sympathetic to the *law of least effort* in their actions and, not infrequently, complicit in the useless *cultural idiotisms* of materialism. They do not, at this moment, have mental space for the amplification of *their personal world*.

Unfortunately, legions of extraphysical consciousnesses, who *died and did not finish,* continue to lead their lives in the *Baratrosphere* – extraphysical dimensions in the terrestrial paratroposphere inhabited by extraphysical consciousnesses with the most diverse types of pathology. These degraded extraphysical pockets host *billions* of sick beings, in century-old existential somnambulism, unaware of the extraphysical reality due to attachment to the conditionings and somatic senses acquired in the respiratory dimension.

From an intraphysical perspective, even the great intellectual stars of conventional science, the *electronotic conscins*[36], may be deaf and blind to multidimensionality. Many of them are happy and hopeful about technologies to make them "immortal": regenerative

36. **Electronotic conscins** are people hostage to the *machina sapiens.* Slaves of materialism, who live in a psychotic manner, completely ignoring their own consciential realities.

medicine, genetic engineering, nanotechnology, nanorobotics, cryogenics, cloning and all the miracles of cyborgology.

Despite the unquestionable benefits of these technologies for the longevity of the human machine, such beliefs only reinforce their myopic view of existence following the deactivation of the human body.

In the search for the meaning of life, humans used their imaginative capacity and their ability to interpret the world to create religions. These religions influence and are influenced by the cultures present in humanity.

Religions acknowledge the survival of the consciousness after the death of the human body. However, for billions of adherents of religions, the eternity of being is just one more religious belief that is accepted as a mere superstition without questioning and without lucid self-experimentation of multidimensionality.

Precluding blind belief, parapsychism allows the consciousness to understand their manifestation not only through the human body but also by means of other subtler bodies.

The *holosoma* is the set of 4 bodies or *vehicles of manifestation* of the personality in the multiple dimensions: the *soma* (physical body); the *energosoma* (body of energies and vitality; holochakra); the *psychosoma* (emotional body, *soul* or *spirit*); and the *mentalsoma* (mental body, subtle and formless; seat of the consciousness).

The essence of the personality goes far beyond the brain, the noblest and most advanced physical machine of the *Homo sapiens sapiens*. Out-of-body lucid projections, one of the most remarkable experiences for a human being, enhance the sense of immortality

within the holomemory through *logical self-verification* of facts and parafacts.

When experiencing the phenomenon of *self-bilocation*[37], projectors conclude that they can discern, reason and use their volition *without* the need of the physical brain. This phenomenon makes nonsense of the *materialist myth that death is the end*. The phenomenon, by itself, is self-persuasive and undeniable to the researcher.

Upon rebirth, the intermissivist naturally experiences the shock of the change of dimension and the consequent funnelling of the parabrain's capacities, since the restriction of lucidity is inherent to intraphysicality due to genetics, mesology and the new body. The cure of *intermissive hypomnesia* occurs gradually through the recovery of *cons* or units of lucidity[38].

In the course of biological maturation, intermissivist conscins amplify their understanding that each consciousness is a perennial being. In addition, insofar as they expand their multidimensional self-awareness, intermissivists recognise the current life as an *evolutionary moment:* the *here and now* garnished with recycling experiences aimed at transforming, for the better, the sempiternal future of their history. This is a postulate for making good use of human life.

Another aspect related to the extraphysical life of the consciousness is the study of their paraprovenance, or the extraphysical hometown of a consciex.

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37. **Self-bilocation** is the lucid projection of the psychosoma in which projectors meet and visualise their own inanimate biological bodies, empty of consciousness.

38. As extraphysical consciousnesses, we have more units of lucidity, or **cons**, than now as conscins.

Self-research of the personal paraprovenance is a relevant topic for intermissivists since it makes it possible to identify the *communexes* – extraphysical communities – to which they were linked and, above all, the *educational paraprovenance,* the didactic environment or extraphysical teaching institution of the Intermissive Courses.

Retrocognitions of the educational paraprovenance ratify the intermissivist's innate ideas[39] regarding immortality through lucid and rational self-confirmation, independent of social, religious, mystical or dogmatic influences.

It is incompatible for one with an intermissivist profile to carry out an advanced existential programme while remaining attached to matter, enslaved to the electron and consciential ignorance. Such attitudes represent mere repetitions of millenary, materialistic postures, common to earlier vulgar existences. Therefore, the attentive intermissivist seeks to self-vaccinate against the alluring seductions of physicalist humanity through parapsychic investment and *lucid projectability,* allowing them access to their intermissive origin and recollection of values that ratify their personal evolutionary principles.

However, it is important to remember that the proexis is carried out in the intraphysical dimension. Thus, intermissivists must balance their multidimensional life *without alienating themselves from human needs and obligations*. Reconciling daily affairs with the parapsychic life is one of the greatest challenges for intermissivists.

39. **Innate ideas** are those convictions that are already born with the consciousness and, in the case of intermissivists, may be related to the experiences of the Intermissive Course and to the clauses of their personal proxises.

From the perspective of conviviality, a lived experience of the consciousness' sense of immortality brings radical changes to the manner in which one acts and leads to recycling the way one deals with peers and to qualifying interconsciential relationships.

Affective bonds, whether healthy or pathological, with family, friends, colleagues, partners and other evolutionary companions will not fade after biological death. These relationships will endure and may contribute to both the acceleration of consciential maturity and the evolutionary immobilisation enforced by *groupkarma interprison,* or antievolutionary links arising from toxic relationships.

On a day-to-day basis, committing oneself to adjust interpersonal relationships through the elimination of resentments, sorrows and infantile grudges is an act of *cosmovisiological intelligence*. The thosene[40], or *tho*ught + *sen*timent + *ene*rgy, which we manifest in an inseparable way, immediately affects other beings, with diverse personal repercussions.

The act of thinking ill of others (and vice versa) nourishes an immediate vicious, multidimensional circle of *interconsciential intrusion* – the aware or unaware intrusion of unhealthy thosenes. This results in conflict, persecution and *energetic vampirisations.* In addition to the people involved, *extraphysical consciousnesses* who are in tune with the pathological pattern of gravitating energies will also be linked to the process. In this case, the most intelligent solution is to use cosmoethical discernment to cut pathological self-thosenes immediately.

Do you feed unresolved conflicts? Do you usually become unapproachable, *looking away* from *that person* when they walk by?

40. **Thosenes** propagate like waves, forming an ocean of ideas, emotions and energies.

If so, there is a useful *groupkarmic self-retraction* technique process for those interested in reconciliation.[41]

In a moment reserved for reflection, relax, alone in an armchair or a comfortable bed, and get rid of all distractions (television, internet, smartphones and other gadgets).

The next step is to bring to your memory the names, images and memories related to the people whose relationships are *sour* due to conflicts, anguishes, dislikes, antipathies, ectopic passions and anticosmoethical bonds causing discomfort and malaise.

Then write a list of the names that come to mind. At all times, the ideal is to maintain thosenic hygiene and to avoid feeding any kind of mental complaints and ruminations that disqualify the sincere intention to solve the issues.

Finally, develop an *action plan* for self-retraction noting clear procedures, behaviours, goals and deadlines to meet with each adversary and seek reconciliation as soon as possible. Following this plan until the end demands energy, dedication and divestment, especially from those who are selfish and proud. However, the results are highly rewarding for all parties.

The importance of addressing the subject of healthy coexistence in this chapter concerning the immortality of the consciousness is simple: when the body dies, the consciex relies on their good relationships to strengthen or support their evolutionary journey. The real asset after human life originates from the interassistantial links that have been cultivated, which maintains a surplus balance in the personal evolutionary account. In other words, the sense of

41. Not even an authentic victim, *who is absolutely right,* profits from engaging in harassment or nurturing desires for revendication and revenge because by doing so they keep wearing their **groupkarmic shackles.**

immortality shows that *nobody loses anybody*. Therefore, we need to learn to qualify our interpersonal relationships throughout the seriexis.

A consciousness evolves when, through those nicreurbanisations, they interact with peers and experience *inter*assistantiality – the reception, assistance, guidance and accompaniment of companions to new heights of maturity, but with the openness to be similarly assisted, enlightened and directed towards personal progress.

This is the *principle of action and reaction* aligned with cosmoethics within the evolutionary maximechanism, generating immeasurable benefits for the creation of a new group history in the sequence of consecutive lives.

AN EXTRAPHYSICAL EXPERIENCE JUST CORROBORATES *CONSCIENTIAL INFRANGIBILITY,* ***OR THE FACT THAT THE CONSCIOUSNESS IS UNKILLABLE, UNASSASSINATABLE, UNSUICIDABLE, INDESTRUCTIBLE, AND IMMORTAL.***

SELF-REFLECTION QUESTIONS:

1. **Immortality.** How do you feel when facing the infinite horizon of the eternal consciousness? In everyday life, what is your hourly volume of self-awareness regarding immortality?

2. **Projectability.** Have you experienced a lucid projection outside of the physical body, a peak experience to confirm to yourself the immortality of your consciousness? What is the evolutionary balance of your projective experiences?

3. **Pre-resoma.** Where were you and what did you do *before* your birth? Have you ever had a retrocognition or an extraphysical inspiration about this period?

Chapter 3

VALUABLE UTILISATION OF HUMAN LIFE

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

The third strongtrait of the Test of the Intermissivist refers to the ability of the consciousness to know how to seize the opportunities of human life, making it evolutionarily fruitful.

Valuable utilisation of the present existence is an intelligent attitude that allows consciousnesses to impose upon themselves the renovation of anachronistic, incoherent and antievolutionary positions in their conduct by reflecting on lessons and examples related to the assumption of personal responsibilities at their present evolutionary moment.

This everlearning process involves continuous, dynamic and motivating cycles of learning and teaching, thereby elevating the quality of one's own existence.

During the Intermissive Courses, we learn about the unique opportunities for maturation in human life. Unlike in

the extraphysical dimensions, there is great diversity among the consciousnesses living in intraphysicality.

In the intraphysical dimension, it is possible within just a few hours to live and interact with the most varied *tribes,* cultures, ways of thinking and acting that are all very different from our own. They all serve as healthy or pathological examples for consciential self-research. Thus, the real evolutionary utilisation is related to *self-thosenic recycling* stemming from self-research and interactions with different groups, people and consciential manifestations.

Self-knowledge is an essential tool for an intermissivist. Self-investigation aims to download the database related to paragenetics[42], lessons from the Intermissive Course, clauses of the existential programme and the Personal Evolutionary Register.

One question the reader may have is: "How is it possible to acquire such information about my extraphysical reality?".

In practice, the greatest ally for accessing this consciential database is parapsychism. Through parapsychic phenomena, a conscin can remember extraphysical experiences using retrocognitions and also access the personal archives *in loco,* by projecting to extraphysical communities and talking to extraphysical experts or colleagues who know them much better than they know themselves. This explains the importance of prioritising parapsychic development.

While humankind, in general, has the life goal to attain professional and financial success, intermissivists, in addition to this, long for evolutionary opportunities. Their efforts are based on

42. **Paragenetics** is built through the consciousness' past multimillenary genetic backgrounds and their experiences from multiple biographies, which result in the personal temperament.

their discernment in choosing priorities, as invitations to disperse one's attention appear at all times and culminate in detours and *self-mimetic accommodation*[43]. When not attentive, people tend to opt for everything that is more familiar and pleasant to them.

Numerous dispersive factors waste away the hours of the day, whether it is idle friendships, futile hobbies, dispensable leisure or other frivolities. It is not rare for conscins, even intermissivists, to stay on the *periphery* of the great challenges and *drag their feet* and ignore the schedule established during the Intermissive Course.

In certain cases, by denying their share of existential responsibility, a consciousness succumbs to the extraphysical pressures of intruders from their past. In this case, it is necessary to re-evaluate the personal and thosenic routines that are focused on bad habits and *crooked ways of their past.*

A useful technique for you, the reader, is to take stock of your routines. First, list *all* of your daily tasks or occupations whether personal, familial, professional or social. Then, with as much acuity as possible, identify which activities are mere *expendable caprices* that do not contribute anything to your personal or the group's growth.

Ultimately, useless things and stagnating factors should be cut *at the root* through your firm positioning and self-discipline. This will give you more time to invest in productive tasks. *There are dispensable leisures.*

43. **Existential self-mimesis** occurs when the conscin automatically repeats experiences from previous lives, expressing anachronic tendencies unnecessary in the current moment.

Acuity in the selection of activities has a profound impact on the real utilisation of existence and is a primary factor in the creation of a *Personal Code of Priorities*.

One lesson from the Intermissive Courses regarding the evolutionary utilisation of life is related to sharing multiexistential experiences with other consciousnesses through assistantial tasks, such as volunteering. The great benefit of volunteering is the donation of your personal time, energy, intelligence and other attributes without demands of personal rewards or financial gains in return.

In voluntary work, an intermissivist exhibits intrinsic motivation to pursue libertarian assistantial tasks to be performed with determination. The aspiration to become a *minipiece within an interassistantial maximechanism* follows the intermissivists, in some cases since childhood, wherever they are. Former intermissivist consciexes spontaneously seek to join an assistantial group to fulfil their personal need to share knowledge. At this point, they may encounter two main models of assistance: the *consoltask* and the *claritask*.

The *consoltask,* or *consolation task,* is currently the most common form of assistance among humanity. This task of primary assistance aims to help other consciousnesses, with the intention of attending to society's *urgent needs*. In general, the consoltask is related to community actions by charitable religious or political institutions and NGOs – Non-Governmental Organisations.

The *consolation task* is materialised, for example, through donations (food parcels, soup kitchens, distribution of clothes and coats); medical assistance (blood donation campaigns; care of pregnant women, children and the elderly; medical and dental

treatment; support to drug addicts); art and culture (theatre, music and dance); sports and leisure (soccer schools in periurban areas, sport stars' charities, community events); initiatives by individuals or legal entities for crowdfunding (collective financing) for the *realisation of dreams* of people in need, among others.

Despite the benefits of this type of assistance to society, it is not considered ideal for intermissivists to prioritise the implementation of the consolation task. Still representing a microminority on the planet, intermissivists received advanced training, being responsible for performing much more complex tasks within interassistantiality.

According to conscientiology, the exercise of consoltask[44] is considered a rudimentary task that is easier to execute because it meets the *immediate needs* of both the assisted and the assistant, and that impacts consciential autonomy in a negative way. There is no doubt that this type of assistance can benefit consciousnesses in need in a given moment. However, it is a *palliative* action and does not solve the real intraconsciential demands. Its bias tends to be psychosomatic; it *vibrates the strings of the heart* and rarely *stirs the neurons* through rationality and critical thought.

The consoltask trap maintains a bond of dependency between the assisted and assistant: the former becomes accustomed to *receiving a fish* and always returns, asking for more; the latter feels satisfied to *give a fish* and, hoping to fill their emotional gaps with the recognition of others, persists in this seductive task. There are *multiexistential psychosomatic addictions* that generate groupkarmic interprisons.

44. Intermissive Courses are based on **clarification**, not on consolation.

Other critical aspects related to the consoltask include assistantialism, demagogy and the manipulation of needy and naive people by institutions and the government through false philanthropy. Participants of these assistance groups, who have good intentions but no discernment, may even unwittingly create interprisons, believing that they are doing good for humanity.

Exercising the consoltask is evolutionarily useful for those who are assistantial newbies taking the first steps beyond their big ego and entering the reality of interassistance. For intermissivists, the priority assistantial task in their human life is the *claritask*.

The *claritask,* or *clarification task,* is an advanced and complex assistantial practice, still uncommon in this 21st century. While the consoltask represents the journey from the innermost world (egokarma) to the groupkarma (nuclear group of conviviality), the claritask represents the departure from the groupkarma towards polykarma (experience of universalistic fraternity). Therefore, it requires maturity and intelligence to be realised.

Its purpose is to use *transparency, frankness* and *qualified intentionality,* to expose the reality of those assisted in order to help them in their self-reeducation and in catalysing their personal renovations. This task requires a high degree of discernment from the assistant to identify the best moment, best approach and best dosage of energy to clarify the assisted, respecting their limits to assimilating information. The *claritask is neither sugar water nor evolutionary rape. Speaking truths to someone's face without the sincere intention of assistance is not the claritask.*

The practice of the clarification task involves, in large part, interconsciential communication and the use of the mentalsoma for logical argumentation based on facts. Precise exemplary

cases are used without *padding*. Compared to the consoltask, the claritask is an unpleasant technique to perform and to receive, for it does not *smooth things over*. Rather it *touches sore spots*. It says *no* more than *yes* and it stimulates mature rationality to the detriment of infantile emotionality.

The assistantial results from the claritask accrue gradually. In fact, this type of assistantial task rarely generates immediate attitudes of gratitude from those assisted. The *digestion* and consequent understanding of the claritask received occurs over the following days, months, years or *lives*.

In pedagogical activities of Conscientiocentric Institutions (CIs)[45], we learn and discuss assistantial techniques in depth. In fact, one of the most appropriate laboratories to practise the claritask is in a conscientiology classroom, because the advanced subjects – leading edge relative truths – are very impactful and result in critical reflections and personal recyclings.

According to conviviology, the valuable utilisation of human life also permeates the relationship between the intraphysical consciousnesses and their peers. Consciousnesses develop affinities throughout their various existences: colleagues, friends, family and companions. As they mature, selectivity in their social life becomes necessary and essential to realise the existential programme.

Recycling the circle of *idle friendships* in favour of mature friendships forms part of the decisions of a proexist. By broadening their intermissive lucidity, intermissivists replace evenings in pubs, bars or clubs with environments of healthy social coexistence.

45. A **CI** is an organisation of volunteers of conscientiology working on a specific area, whose purposes are assistantial, cosmoethical and evolutionary.

No one loses anyone. This is the *law of groupkarmic inseparability*. Affinities and affections are preserved, regardless of time and distance. However, to move forward faster, there is no alternative but to *excuse yourself* and go your own way, respecting the decisions of others.

There are intermissivist conscins who are maladjusted due to an *infantile attachment* to antievolutionary companions, whose affective bonds are insistently maintained. They flippantly expend their time and energies, exiting the track of their proexis and heading towards *melin* – *in*traphysical *mel*ancholy[46]. Not infrequently, over the years, consciousnesses that are bright and full of vitality eventually become opaque, unmotivated and depressed by living in an ocean of self-incoherence. Intimately, they feel that if they continue on this way, they will desomate in a condition of *existential incompletism* – the non-completion of their proexis.

THE SEARCH, REUNION, UPDATING OF AND INTERACTION WITH COLLEAGUES OF THE EVOLUTIONARY GROUP IS OF VITAL IMPORTANCE TO THE SUCCESS OF PROEXOLOGICAL UNDERTAKINGS.

The proexises of related intermissivists intersect, forming a multidimensional network of complementary projects. Together, these proexises constitute a group maxiproexis. This is the importance of intermissivists being united by bonds of friendship.

46. **Melin** indicates negligence regarding the clauses of the proexis and results in self-frustration without any *apparent reason*. After the desoma, melin can become **melex** – extraphysical melancholy.

Consciential gestations, or *gescons,* are another evolutionary priority for the intermissivist. These *gescons* are the fruits or productions in the most diverse areas of activity, aimed at helping the collective in its evolutionary process. Some of the many examples of gescons are: books published that contain libertarian and innovative ideas; the creation of leading assistantial institutions; inventions and scientific discoveries that bring immeasurable benefits to society; and pacifist and universalistic movements. *A gescon expresses the strongtraits and geniuses of an intermissivist.*

The crowning of the intermissivist's efforts occurs through the materialisation of the *consciential megagestation* – the masterpiece, the greatest personal legacy left for humanity. Such an achievement is the result of the sum of their efforts since the initial phase of their existence and their focus on realising proexological projects.

IF YOU HAVE ATTENDED AN INTERMISSIVE COURSE AND YOUR LIFE IS A** BED OF ROSES, **KEEP AN EYE ON IT. THE REAL BENEFIT OF THIS EXISTENCE WILL OCCUR IN THE COUNTERFLOW OF MATERIALISTIC SOCIETY.

SELF-REFLECTION QUESTIONS:

1. **Priority.** What is the percentage of the evolutionary utility of your routines within the 24 hours of the day? Is your leisure productive or disposable?

2. **Friendship.** How do you deal with friendships that are idle and impede your evolution? Do you still have anticosmoethical bonds of dependency?

3. **Whim.** Do you have *irrational whims* which you will not give up? If so, have you ever thought about how such childish postures annihilate your trustworthiness within your multidimensional evolutionary group?

Chapter 4

CONVICTION REGARDING EXISTENTIAL SERIALITY

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

The fourth strongtrait included in the Test of the Intermissivist refers to an intimate conviction regarding the theory of seriexis.

Existential seriality, or *seriexis,* is the consciousness' series of existences, comprising the extraphysical or pre-resomatic periods (intermissions) and the intraphysical or postresomatic periods (human lives).

According to conscientiology, the consciousness goes through innumerable cycles of somatic activation – *resoma* or human rebirth, and somatic deactivation – *desoma* or biological death, throughout the evolutionary process. This continues until the consciousness reaches levels of consciential development that do not require further studies in the *school of life.* However, for most of the population on the planet, human existence still is, and will

be, a *sine qua non* evolutionary strategy for consciential maturation during the next *millennia.*

Many materialists often deride this theory based on the fallacious argument that "no one has died and come back to tell us about it". In reality, all of us, intraphysical consciousnesses, have already *gone and come back* countless times. This is part of natural evolution. We have lived with thousands of fathers, mothers, husbands, wives and children; we have been reborn in the male gender (*androsoma*) and in the female gender (*gynosoma*) with different genetic manifestations; we have refined our temperament through innumerable changes of the ego; we have suffered the effects of our immaturity and reaped the fruits of personal successes.

The consciousness can broaden the vision of their existential seriality through their *holomemory*. Also known as integral memory, holomemory is the consciousness' backup containing archives of all the experiences accumulated during their evolutionary process. The holomemory is located in the *mentalsoma,* the vehicle that, over millions of lives, survives the death of the physical body and is not discarded. That is why data from retrolives do not perish with the dissolution of the physical brain.

Spontaneous access to holomnemonic fragments during sleep is a common occurrence. A conscin can access memories of prior lives when projecting outside of the human body, through the phenomenon of *retrocognition*[47].

For immature and naive conscins, access to the holomemory is a *double-edged sword.* While it can assist them in intraconsciential

47. In **retrocognitions,** we can recall past human lives or even extraphysical periods. The most relevant retrocognition is that of the recent Intermissive Course.

recycling, it can also generate trauma due to the emotional shock of remarkable past experiences.

For a lucid conscin with up-to-date self-research, who is accustomed to self-confrontation of personal traits and is attentive to intraconsciential fragilities, the memory of previous experiences can function as lessons about traits that hinder their evolution, or even about ignored or unknown idle megastrongtraits[48] – all warning signs indicating a need for personal recycling.

When personalities are mature in dealing with their *multimillenary autobiography* and demonstrate a sincere intention to expand their self-research and renovation of self toward betterment, they will certainly have extraphysical support from personal helpers.

If there are still doubts regarding your ability to deal with unknown personal realities, the ideal is to leave this type of research for a future moment and to prioritise self-investigation in the present.

Acceptance of the theory of seriexis is a natural part of an intermissivist's intraconscientiality. The overview of the *Personal Multiexistential Cycle,* or the personal dynamics of *comings and goings,* is studied in detail alongside the evolutiologist[49], prior to resoma. Upon rebirth, the intermissivist brings the intimate conviction that human existence is a brief second in the personal evolutionary process.

48. The **megastrongtrait** is the greatest skill or exceptional talent, refined through multiple existences.

49. **Evolutiologist,** or evolutionary orientor, is the megahelper who is specialised in the coordination of individual proexises, mediating joint projects for the maximisation of group results.

In Intermissive Courses, consciexes perform a seriexological *self-prospection,* acquiring knowledge of retrolives and expanding the cosmovision of their actual evolutionary level. This paragenetic inheritance, that is, the consciential background acquired through multiexistential experiences, assists greatly in planning for personal acceleration.

Before being reborn, intermissivist consciexes seek to interweave pivotal evolutionary endeavours with past experiences and future existential projects, in order to update the multimillennial self-manifestations. This is a *multiexistential self-relay. Passing the baton* to oneself involves defining actions for the development of evolutionary competences, such as lucid parapsychism, self-discernment and interassistantiality with the multidimensional group, evolutionary intelligence, and directing one's own proexis towards the use of different abilities.

Establishing these intermissive goals helps to avoid *self-pathomimesis* – or dispensable pathological repetitions of regressive patterns, which jeopardise the personal existential programme.

A didactic self-pathomimesis example is a consciex who, based on intermissive studies, chooses an assistance-focused professional career for their future life. They elect, for the first time in their existences, a task that aids the collectivity, envisioning the new challenges inherent to the function.

However, even with intuitions about the new profession, once reborn they choose an old, more familiar, seductive or even anticosmoethical task. As *a descendant of themselves,* they repeat useless past experiences that offer no challenges for their proexis. In addition, this repetition makes it possible to reinforce harmful tendencies in the current evolutionary plans by evoking intrusive

groups from a distant past, tightening the knots of groupkarmic interprisons[50].

One challenge for the intermissivist conscin is to discard the desires and irrational sub-levellers of innate potentials, because these are related to ancient habits, experiences and conditioning or even linked to the current mesology, family and culture.

The more lucid the consciousness is, the greater are the self-efforts to create new patterns of manifestation in human life while considering multiexistential self-relays. With the *recovery of cons* related to the personal multiexistential cycle, the intermissivist begins to see their role within the social group.

The *groupkarma* is the closest group, composed of family members, colleagues, friends and foes, as well as other intra and extraphysical consciousnesses, with whom we interrelate. In fact, this closest group is made up of thousands of individuals, connected by multiexistential links created among them.

At some point, intermissivists must deal with the *groupkarmic interprisons* they have created in retrolives. That is why, in general, intermissivists decide to be reborn in a family with more complex relationships. Being more lucid and mature, their responsibility is greater in understanding, welcoming and assisting their beloved and unloved ones from the past.

Of course, intraphysical human existence is familiar to us. But what about our extraphysical lives? What do we normally do? Do we have routines similar to intraphysical ones?

In the first place, extraphysicality differs from human life due to the vehicle of manifestation required. While materiality

50. **Groupkarmic interprisons** are generated by outstanding debts, unresolved discord, or *compromising knots* between consciousnesses.

demands the use of a physical body, an extraphysical existence is experienced through the psychosoma.

This subtler body has several peculiar paraphysiological characteristics, such as *imponderability,* or lack of measurable weight, leading to volitation; *extraphysical self-permeability,* or the ability to traverse solid bodies, walls and objects; *extraphysical elasticity*, or plasticity to change its shape; *extraphysical invisibility and inaudibility,* or the quality of projected individuals or extraphysical consciousnesses not normally being seen or heard by people in the intraphysical dimension.

Depending on their thosenic and holosomatic balance, consciexes live extraphysically with greater or lesser lucidity. After discarding the biological body, it is common for a consciex to pass through a period of extraphysical treatment with a team of helpers.

The reasons for this treatment are numerous. For example, electronotic individuals may experience a values-shock when finding themselves *alive after death;* others may have suffered deep traumas due to accidents and fatal illnesses[51].

In many cases, stubborn and immature ex-conscins do not accept relinquishing human life and remain attached to assets, people or entrenched habits. They feed monoideism, or fixed ideas, and are unmovable in their thosenity. Thus, by personal choice, they do not allow themselves to experience new realities and end up suffering for months, years, centuries or millennia. They do not open the mental space required to dialogue with the helpers.

Through thosenic affinity, the maintenance of this pathological pattern links the consciousness to billions of sick

51. After death, most people remain in a state called **postdesomatic parapsychosis**. Such sick consciexes act as if they still had a human body.

extraphysical consciousnesses inhabiting the baratrosphere. And there they remain, until opting to change their thosenic pattern and, consequently, change dimensions.

Like the majority of consciousnesses on this planet, intermissivists have lived in the baratrosphere and, at some point, decided to recycle their thosenity. With this new thosenic frequency, it was possible for them to establish a connection with extraphysical helpers, resulting in their rescue and referral to transitional extraphysical communities.

Transitional extraphysical communities are therapeutic environments composed of countless consciousnesses, sectors and assistantial areas. Millions of consciousnesses are assisted and then conducted to new stages of existence.

Some extraphysical communities resemble intraphysical cities to facilitate the adaptation of ex-conscins under treatment. These consciexes can even develop human-like routines, such as studying and working.

At an opportune moment, the consciexes recover information about their last existence and understand their extraphysical reality. This context is very individual and occurs according to the rhythm and level of tolerance of each consciex.

When consciexes overcome the trauma of biological death and pass through the second desoma, they manage to discard the dense energies of the energosoma and acquire extraphysical lucidity, achieving relative holosomatic balance. In accordance with previous experiences, their temperament and assistantial profile, they may be interested in learning, studying and helping other people. In this way, they enter into the Intermissive Courses.

At the present moment on the planet, billions of extraphysical consciousnesses are far from having extraphysical lucidity. After the desoma, still attached to their own dramas and inner conflicts, they live in the extraphysical *garbage dumps* and dark *ghettos* of the baratrosphere. A smaller number of more predisposed consciousnesses are conducted to therapeutic consultations in parahospitals. And a *microminority* end up at the Intermissive Courses.

The extraphysical lifespan, as in intraphysicality, varies for each one. There are accounts of people who are victims of premature death, such as an accident, who resomate shortly afterwards to continue living with the same group. Generally, intermissivists spend, on average, 10 to 25 years in the extraphysical dimension attending Intermissive Courses.

As we evolve, both our extraphysical and human lives become more complex and, therefore, we need a *prolonged intermission* of tens or hundreds of years. This advanced condition aims to meet extraphysical assistantial demands and thoroughly prepare the consciousness for the upcoming existential programme.

What about the consciousness? Do they live forever in this cycle of rebirth and death?

After millennia of evolution, there is an end to seriexis for the consciousness. When the experiences have been sufficient to mature the integral personality, especially regarding the mastery of the psychosomatic attributes, the consciousness achieves advanced levels of inner pacification and serenity.

In this evolutionary phase, the consciousness discards the physical body (*soma*), the energetic body (*energosoma*) and the emotional body (*psychosoma*), and starts to exclusively manifest

through the mental body (*mentalsoma*) in the *mentalsomatic dimensions*[52]. In conscientiology, these consciousnesses, so-called *Free Consciexes,* continue their evolutionary process in conditions not yet well known or investigated.

These topics are studied in-depth during Intermissive Courses. In reviewing the past and the conflicts and challenges at each evolutionary stage, the consciousness leaves an indelible imprint of the Principle of Existential Seriality on their intraconscientiality.

DURING THE INTERMISSIVE COURSE CLASSES, THE FUTURE CONSCIN DEEPLY ANALYSES THE *PRINCIPLE OF SERIEXIS,* ***PRIORITISING THE CASE STUDY OF THEIR OWN HOLOBIOGRAPHY.***

52. The **third desoma** occurs only once in the evolution of the consciousness when they discard the psychosoma forever. From this moment, they will no longer have human lives.

SELF-REFLECTION QUESTIONS:

1. **Conviction.** What is the level of *rational and serene* acceptance of your pluriexistential reality? Which evolutionary gains have you drawn from your practical self-confirmation of the theory of multiple lives?

2. **Anchorage.** Where is your *intimate anchorage* to human life? Do you understand the fugacity of this existence and prioritise *self-centring* on the existential programme, or do you still possess enslaving attachments and consciential ectopias?

3. **Seriexology.** How have you been studying your personal *paragenetic background?* Have your retrocognitive experiences been helpful in rectifying fossilised postures and in your evolutionary upgrade?

Chapter 5

EXPERIENCE OF INNATE IDEAS

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

The fifth strongtrait discussed in the Test of the Intermissivist refers to the experience of innate ideas.

Such *innate ideas* are the extraphysical ideational essence of evolutionary principles and values that are embedded in the microuniverse of an intermissivist conscin. This set of thoughts and feelings works as an imprint. They provide the cosmoethical indicator to help, upon resoma, recall *para*learnings and assume responsibility for proexological commitments made with colleagues from the intermissive course.

Upon their rebirth, intermissivists bring this set of ideas from the extraphysical dimension. As such, these ideas are considered *innate*.

Many define innate ideas as an overwhelming intuition, an intimate certainty of what is or is not necessary to be done. In critical existential moments, they signal a strong moral warning and are

difficult to be ignored. Such libertarian ideas link conscins to their extraphysical reality, reinforcing lessons learnt in intermissive *neo*-experiences, and leading them to encounter their personal proexis.

Ideas and innate feelings about pararealities naturally come to mind during childhood and become commonplace in adolescence when an intermissivist conscin, in the process of adapting to the new soma, yearns for familiar but never seen environments (intermissivist paraprovenance) and friends who have never been introduced to them (former classmates and evolutionary companions). Often, the conscin longs for *themselves,* that is their adult ego with extraphysical maturity still not attained in the present human life.[53]

Depending on their profile and temperament, nostalgia for multidimensionality can function as a *password for retrieving* pre-resomatic paraeducational experiences (self-retrocognitions from the Intermissive Course), generating self-motivation for parapsychic enhancement and multidimensional self-awareness.

On the other hand, for a conscin with poorly-resolved emotional instabilities, the *nostomania* originating from abstinence from their extraphysical reality can lead to pathological conditions of intraphysical maladaptation, such as the *Foreigner Syndrome* (Balona, 1998). People in this condition tend to isolate themselves from society because they feel different from others. Balona states that this "feeling of unreality and strangeness regarding human life, experienced by people suffering from the Foreigner Syndrome, lies in the temporary forgetting of their *extraphysical origin*" (1998, p. 24).

53. The idea of the existence of **multiple dimensions** is natural to intermissivists.

For level-headed intermissivists, their *longing for volitation* and need for the consciential energies of extraphysical ex-colleagues become secondary compared to the discomfort caused by the inevitable consciential dulling resulting from the biological restrictions. The ideal for intermissivists, therefore, is to invest in the development of their parapsychism in order to access data from their personal holomemory and to retrieve megacons[54] as soon as possible, since the lessons from the previous extraphysicality are intended for the attainment of evolutionary projects in the *right-here-right-now intraphysicality*.

IN THE SCHOOL OF HUMAN LIFE, THE CONSCIOUSNESS ONLY REALLY GRASPS INTERMISSIVE NEOCONCEPTS WHEN APPLYING THE** INNATE IDEAS **IN TIRELESS COMBAT WITH STAGNATING SELF-TENDENCIES.

Sometimes intermissivists have the *intuitive conviction* that the physical dimension is only one among thousands of consciential dimensions. This reality becomes irrefutable when accessing extraphysical environments through the phenomenon of the projection of the consciousness. Through a single lucid projective event, intermissivists prove to themselves the experience of multidimensionality. They, as individuals, transcend matter, genetics, the brain and other components of the human machine.

54. **Megacons** are the noblest units of lucidity of a consciousness, acquired at the apex of extraphysical lucidity.

Another *innate idea* common to intermissivists is *Cosmoethics,* or cosmic morality[55], which involves norms of rectitude in the interrelationships with multiple dimensions and consciousnesses. Its foundational principle is the precept *"may what happens be the best for everyone"*.

Theoretical and practical self-awareness of cosmoethics is reflected in a self-incorruptible lifestyle and personal commitment to honesty, dignity and integrity in multidimensional coexistence, with rationality and without childish sentimentality.

With awareness of universal ethics, the consciousnesses understand the value of their cosmoethical example on a daily basis. Their actions strongly impact the environment where they are situated. Thus, certain immature attitudes that are accepted by society are not compatible with their manifestation. This conviction is related to another innate idea, the *Principle of Personal Exemplarism* (PPE): seeking to be an example of consciential maturity at all times and with all people.

The human ethics of the pathological society is often inferior to the *innate* cosmoethics of the intermissivist. However, after resoma, being hostage to intraphysical restrictions, conscins must be careful not to be swept away by the storm of pathologies that can lead to self-corruption of their own evolutionary values.

In the search of self-coherence, the solution is the sincere confrontation of self-corruptions, including subtler mental peccadillos, aimed at the development of *incorruptibility*. Such a posture helps the conscin to extricate themselves from the instincts common to materialistic intraphysicality. *Those who invest time*

55. The sense of **cosmoethics** is one of the intermissivists' typical innate values.

and energy to take advantage of others are far from understanding cosmoethics.

According to Vieira (2013, p. 3171), the mere fact of a person acknowledging the existence of cosmoethics indicates, in a way, their attendance at an Intermissive Course. Logically, it is also indicative of a greater proexological commitment.

In the Intermissive Course, consciousnesses study multidimensional cosmic morality, beyond human laws and morals, and create their *Personal Code of Cosmoethics*. Recollection of these clauses will guide their positionings in human life and assist them in identifying omissions and self-corruptions to be overcome.

Cosmoethics is linked to the laws of cause and effect of karma. Actions trigger reactions in the cosmos, generating processes of interprison, liberation or even evolutionary stagnation.

These norms of rectitude[56] do not resemble in any way religious morality imposed by dogmas that are present in sacred books and regarded as *absolute truths*. They depend solely on the consciousness' level of discernment and are refined through experiences within the multiexistential cycle.

The application of universal ethics *shakes up* the dignity of the consciousness, because it creates a clash between their *animal instincts* and their *maximum discernment*. If, on the one hand, the flames of useless desires, needs and ambitions are alive and ready to be pursued upon any *moral slip,* on the other, the touch of applied cosmoethics is *the alarm bell* of reason that awakens the memory of the intermissivists to their ethics. They understand the

56. Intermissists normally stand out wherever they go due to their above par level of cosmoethics.

need to immediately *nip* such immature postures *in the bud* to avoid the after effect of groupkarmic interprisons.

Moral hangovers demonstrate that *not everything that looks good is good for us*. Self-corruption occurs when, in a clear cosmoethical conflict, we advance through the red light, following the path of the human animal's impulses.

One of the most significant characteristics exhibited by an intermissivist is the application of multidimensional ethics in the most diverse situations. The sincerity of one's positioning, the honesty of attitudes, the indisputable incorruptibility and the impeccable style inside and outside the home are challenges outlined in the Intermissive Courses to be fulfilled in daily life.

Intermissivists are not morally perfect subjects, if only because perfection does not exist. However, their predisposition towards practising cosmoethics leads them to make *fewer mistakes,* and stand out from social mediocrity.

In a world where subhuman behaviours are still, unfortunately, standard-conduct, the exception-conduct of *cosmoethical self-example* is the best lesson, making the intermissivist a mature reference point within the social group. With this attitude, the intermissivist practices the *claritask* – *clarification task* – through the moral force of their actions.

Another field of innate ideas is related to *universalism*[57]. This is the intimate sense of real harmonious integration with all multidimensional beings and realities existing in the Cosmos, resulting from neophilic openness and peaceful conviviality, beyond one's own little world (see Chapter 10).

57. Intermissive courses teach, in practice, the experience of **Universalism.**

Universalism is an attribute fortified through healthy coexistence with different consciential groups. In different environments, the consciousness can develop an appreciation of and respect for opposing opinions, learning from the different techniques of living of familial, cultural and ethnic groups.

Consciexes with a high-level of maturity, coordinators and teachers of Intermissive Courses, are real examples of advanced universalism for the intermissivist.

Some natural characteristics of universalistic conscins include an interest in interacting and learning about new realities (neophilia); healthy curiosity about different cultures, languages and nationalities, geography, sociology and astronomy, among others. Not infrequently, the intermissivist conscin has the tendency towards cosmopolitanism, being motivated not only to travel to different countries but also to develop parapsychism and investigate the extraphysical universe.

The first sign of a sense of universalism in practice appears in moments of interpersonal conflict when the conscin becomes a cosmoethical example of respect for differences through a sincere effort to understand others' points of view by seeking consensus, pacifism and the best for all. Detachment in making cosmoethical concessions evidences the authentic exercise of the *admiration-discordance binomial:* despite the divergence of ideas natural to debates and discussions, what endures is admiration for others, their qualities and potentials.

For a universalistic conscin, it is easier to experience multidimensionality because they are curious and open to new realities. Advanced parapsychic experiences transform the way a person sees the world, removing boundaries, prejudice,

corporatism, fanaticism, fundamentalism, segregationism, blind nationalism and other postures that defend their big ego and little world.

Within the research of innate ideas, one of the most pronounced aspects of the intermissivist's thosenity is the need to experience *interassistance*[58]. The manifestation of the sense of fraternity is an innate idea from a resomated former intermissivist consciex. Not infrequently, since childhood, this strongtrait positively impacts family members and peers at school.

In his publication *100 Conscientiometry Tests,* Vieira (1997, p. 82) states that children already begin to show their intermissive potential between 2 to 5 years of age.

There are cases of proactive children assisting their colleagues with learning difficulties or health problems, even seeking to support lonely and isolated children. Sometimes such actions are barely perceived by teachers and relatives, as these children do not talk about it with anyone because they see this as natural behaviour or even to avoid vain comments from their parents.

As adolescents, intermissivists can naturally present critical thinking about the world, politics, citizenship, solidarity and social well-being, and assume the purpose of contributing to voluntary assistantial tasks. This period may be the beginning of the preparatory phase for the execution of their existential programme.

An adult intermissivist, in full compliance with their proexis, does not dissociate their personal life from interassistance. They seek, in the midst of their tasks, to seek to refine interrelationships

58. The term ***inter*assistance** is appropriate because mature assistance is a two-way street: we are always assistants and the assisted.

and contribute to improving their environments through thosenic modification. They undertake efforts to become an agent of renovation wherever they are, overcoming intimate pathologies through continuous efforts. The attribute of multidimensional leadership makes them a reference point for conscins and consciexes regarding advanced interassistance.

In reflecting on their innate ideas, the consciousness may have inspirations about their particular *invulgarity*[59] or their unique characteristics. In the case of intermissivist personalities, invulgarity manifests through evolutionary talents. *There are no identical consciousnesses*.

Due to an intermissivist's *extra*ordinary proexological tasks, they intimately understand the impossibility of reaching existential completism if they do not manifest their personal singularity. They know that by suppressing their weaktraits to hide their mistakes, the full manifestation of strongtraits will also be blocked, resulting in an existential under-performance that will be incoherent with the attainment of their proexis.

A simple way for you to identify your unique innate tendencies is by observing the family groupkarma (genetics) and listing the traits, potentials and attributes you manifest that *none* of the other family members (parents, siblings, uncles, cousins, grandparents) present. In this way, it is possible to confirm which traits are related to your paragenetics and not to inherited traits.

In society, it is common to suppress ideas and feelings in *the name of politeness*. As it is impossible to *please Greeks and Trojans,* we end up frustrated due to wasting time on casting roles

59. An **intermissivist** is not just anyone. They have qualifications and receive extraphysical inputs above the human average.

according to what is *expected from us* by the group. The drawback of this bad habit lies in the expenditure of energies and the loss of vitality through the blocking of natural self-expression. *Showing who we are and what we really think demands confidence, assurance and courage.*

As years go by and the ex-consciex intermissivist's cons are recuperated, the expression of paragenetic idiosyncrasies and personal evolutionary singularities are commonly expressed through the choices of mature friendships, one's profession and productive leisure, and even of affective relationships. Everything is well considered, aiming toward evolution and consciential maturation.

Self-research[60] is one of the innate ideas of the Intermissive Courses whose application enables the recovery of cons. *If intermissivists do not know themselves, how will they define priorities, objectives and means of carrying out their proexis?*

Ignorance about attributes and talents makes it impossible to create the necessary structure for the execution of intermissive projects. Self-understanding transforms the manner we conduct life, functioning as *prophylaxis against consciential self-mimicries,* or automatic repetitions of postures and retrograde actions.

From the preparatory stage, the pre-resomatic background expressed in innate ideas *comes in handy* to align individuals with their existential programme. For this, energoparapsychic development potentiates the parasynaptic revival or recovery of intermissive cons. This topic will be covered in the next chapter.

60. The curiosity to discover who we are, where we come from, where we are going and what we are doing here is the basis for **consciential self-research.**

THE INVENTORY OF ONE'S OWN INNATE IDEAS CAN INDICATE TENDENCIES OF THE INTERMISSIVE SPECIALITY AND HELP RESEARCHERS ALIGN THEIR *PROEXOLOGICAL COMPASS.*

SELF-REFLECTION QUESTIONS:

1. **Childhood.** What are your most remote innate ideas? Deep inside of you, did you have intimate questions about life, evolution and the Universe?

2. **Background.** Within the scope of conscientiology, which themes intrigue, instigate or inspire you most? Are these themes related to possible innate ideas?

3. **Values.** Do you have personal values that you will never *let go of?* Are these values related to advanced themes and the fruits of intermissive learning?

Chapter 6

SELF-MOTIVATION FOR ENERGETIC DEVELOPMENT

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

The sixth strongtrait presented in the Test of the Intermissivist refers to the commitment of conscins to use their energies and parapsychism for assistantial tasks.

Self-motivation for energetic development is the decisive will to conquer energosomatic competences that enhance extrasensory perceptions, through the creation of productive routines focused on bioenergetic and parapsychic practices.

It is natural that intermissivists demonstrate, from an early age, a certain curiosity about bioenergetics, or manifest innate parapsychism. Not infrequently, the child or adolescent is interested in subjects related to the paranormal, parapsychic games (contact with "ghosts" and supernatural abilities) and films about multidimensionality.

In addition to the ludic process and familiarity with these subjects, young intermissivists may be interested in parapsychic assistance, participating in groups that develop energetic practices, donation of energy, parapsychic phenomena, consciential projection and others. This investigative sense may be an indicator of innate ideas present in the consciential microuniverse.

Over time, the need to find colleagues from the evolutionary group and environments optimised for energoparapsychic research can lead the intermissivist to become a *seeker-butterfly,* knowing, researching and experimenting with several philosophical-religious lines of human knowledge, here and there. However, maintaining this condition *ad eternum* is not ideal because it keeps the consciousnesses in the superficiality or *dermatology* of their intraconscientiality.

Undaunted perseverance in parapsychic development[61] is one of the megastrongtraits of intermissivists. Within the proexis, mastery of consciential energies through self-effort is a relevant part of the priorities of this existence. The most necessary assistance takes place by means of energies. But how does this happen in practice?

Bioenergies are intrinsic to human reality. Interactions between individuals are, in the first place, energetic. The understanding of bioenergetics is a common theme in Intermissive Courses.

Many conscins experience unusual pressure in certain places or when talking to certain people. They feel discouraged or experience malaise, dizziness, continuous yawning and nausea. In the same way, they report a sense of profound well-being

61. Intermissivists' **parapsychism** tends to be more sophisticated and complex than that of conscins in general.

when in contact with some other environments and people. Such sensations, positive or negative, result from the *exchange of energies* taking place at that moment.

The energies of people and places can be sympathetic or antipathetic. For this reason, the sustainability of the energosoma helps to deal with holothosenic pressures and energetic vampirisations common to the *tyranny of mini-intrusions*[62] of this energetic life.

Most conscins and consciexes connected to planet Earth produce and suffer *self-* and *heterointrusions* due to their level of self-disorganisation and diverse consciential diseases.

The Portuguese term for *intrusion* (*assédio*) derives from the Latin *absedius* or *obsidium,* which means *siege, trap*. This action is triggered through consciential intrusion by a *thosene:* a sick, disturbing idea that can monopolise the consciential microuniverse of a conscin, who becomes emotionally unbalanced or energetically exhausted.

We call it *self-intrusion* when this pathological thosenic pattern starts from ourselves, that is, there is an intoxication stemming from our own unbalanced thoughts, feelings and energies. Such a situation occurs, for example, by feeding self- or heterodepreciative thoughts of any nature, or by dismissing our intentionality in daily interactions.

When this happens and we do not perform corrective actions for thosenic renovation, we end up attuning to extraphysical consciousnesses with a similar pattern of thought. They approach

62. **Mini-intrusions** are conditions of malaise resulting from unconscious energetic couplings, which occur due to mental disorganisation and a lack of knowledge about bioenergies.

us and, through an *energetic coupling,* produce *heterointrusion*: they pathologically influence our thosenity, which is *already disorganised by self-intrusion*. The result of this unhealthy interaction immediately impacts the subject of our thoughts (individuals, groups of people) and the environment where we are.

Perhaps you, the reader, have already experienced the following situation: you are at work, performing routine tasks. You are quiet, attentive and balanced. However, when it becomes necessary to perform some unpleasant task with stressful demands or difficult colleagues, you experience an immediate thosenic change, sometimes unconsciously.

Within your microuniverse, in silence, you may begin to complain about the work, criticise colleagues, or feed insecurities about your ability to resolve that situation. This pattern may begin to dominate your thosenes, making space for the approximation of pathological consciexes who will promote thosenic intrusion.

As a victim-conscin, you may soon become more irritated, disgruntled, upset and dissatisfied with the work and yourself. You may experience physical discomfort, headaches, pressures in the nape of the neck, dizziness and sudden diarrhoea. Your energies drain. Often, co-workers evoked in your self-intrusions are also negatively affected, generating a pathological domino effect. Such repercussions are common in people's daily lives and most do not even notice the extraphysical dynamics related to their physical and mental changes. Often the whole process occurs in silence, without a single, verbalised word.

How can we deal with intrusions? In reality, the facts show that *every intrusion starts with self-intrusion*. Pathological consciexes access our energetic field because we somehow *opened the doors* for

them to enter. The unbalanced pattern of our thoughts and lack of energetic self-defence enable the intrusive energetic coupling.

Many esoteric, mystical and religious institutions study the subject of interconsciential intrusion. However, they adopt rather naive and ineffective ways to "combat the intruders", such as using candles, amulets, crystals, crucifixes, talismans, trinkets and other lucky pendants, believing that a simple object or ritual can eliminate the pathological influence of one or more consciousnesses. *There are intelligent and highly insightful intruders*. The efficient practice of self-deintrusion demands thosenic renewal coupled with changes of our own energy frequency.

In this way, the intermissivists' self-motivation towards energoparapsychic development involves *self-critical reflection, the modification of thoughts and sentiments, and a change to the energetic pattern* to deal with the extraphysical reality and consciexes with the most varied types of pathologies.

The solution is an investment in improving the quality of our own thosenity, avoiding any negative sentiments towards others and ourselves. This does not mean living in a *Pollyanna world,* where everything is perfect, without the use of criticism. Relevant self- and heterocriticisms, frankly exposed at the *right moment*, are antidotes to intrusions. The serious matter lies in the omission for hours, days, months or years of criticism and pathological mental rumination, feeding a toxic energetic chain involving the target-person of the intrusion. In short, *the first step towards effective self-deintrusion is not becoming an intruder of others or of ourselves*.

Several courses and pedagogical activities of conscientiocentric institutions offer a range of techniques to assist researchers

interested in leveraging their parapsychism and the self-mastery of energies, such as the VS.[63]

The *Vibrational State* (VS), a phenomenon triggered by the dynamisation of bioenergies, is effective in maintaining the conscin's energosomatic balance. This condition of energetic self-defence has no contraindications; it can be installed by anyone upon perceiving negative energetic couplings, or even when in environments with toxic energetic patterns. The technique to install the VS consists of the following steps:

First, stand with your arms straight down along your body and relax. Then, using a mental command, centre your energies at the top of your head. The goal is to gather large amounts of energy in this region, like an energetic pocket.

Then, move these energies to your feet, slowly, sweeping them through all the cells of your body. When your energies reach your feet, reverse the movement, redirecting the energies to the top of your head.

By directing the flow of energies up and down, you will install a continuous circuit. Intensify this circuit, gradually, until you reach the maximum possible speed. After a few minutes of incessant bioenergetic circulation, you will install the *vibrational state*. The VS happens when your energies are dynamised to the maximum.

Many describe the VS as a vibrating explosion throughout the body, or as pleasant sensations of heat, cold, light needles, numbness, euphoria, satisfaction, among others. The intensification of the energies reverberates in a differentiated way according to the physiology of each person.

63. The **VS** is the master key for energetic and parapsychic development.

The indispensable attribute for the VS practice is *volition*. Self-control of energies is unfeasible without the use of personal will, constancy and dedication. An *unbreakable will* is a tool to potentialise our energy.

The vibrational state works like an energosomatic rinse, unlocking energetic nodes and enhancing the free circulation of energies throughout the body. The application of this technique generates well-being, vitality and self-shielding against harmful gravitating energies. With practice, the VS also provides for a releasing of energies, potentialising parapsychism and empowering those interested in the processes of multidimensional experimentation.

In order to reach a reasonable level of mastery of bioenergies and the maintenance of a balanced energetic pattern, it is indicated to practice this technique at least 20 times a day under the most diverse circumstances.

Even alone and in silence, consciousnesses can contribute to the universe by employing their high-quality energies. Healthy thosenity helps to hygienise environments.

According to conscientiology, one of the energoparapsychic techniques with the greatest interassistantial impact to be performed by a motivated conscin is the Personal Energetic Task or *penta*. This advanced technique of energy donation, presented in the *Penta Manual* (Vieira, 1995), consists of the exteriorisation of balanced energies, daily, for 50 minutes, at the same time and place. This technique is performed without the presence of other conscins under the supervision of an extraphysical helper consciousness, aiming for deintrusion and assistance to consciousnesses in need, in an anonymous manner.

To perform this task, the conscin must have a thorough knowledge of the technique, its multidimensional repercussions and, above all, mastery of their own consciential energies. The decision to become a *pentassist*[64] demands reflection, discernment, study, parapsychic fearlessness and technical planning, since it is a lifelong task: after beginning penta practices, dedication to this assistantial task continues *until the end of the current human life*.

Penta is a type of *extraphysical outpatient facility* built through the energies of an intraphysical consciousness. Helpers send extraphysical consciousnesses or even conscins who are projected out of their physical bodies to penta. There, the assisted are welcomed, assisted, guided and, depending on the case, led to the appropriate community or extraphysical environment.

Penta is universalistic and libertarian, having no relation to any religion. Prayers and the use of any *spiritual crutches* are *completely dispensable* in penta practices.

The pentassist conscin, the epicentre of this work, actively participates through the donation of their consciential energies and is able to perceive the extraphysical assistance through the assimilation of energies from those assisted through clairvoyance[65], clairaudience[66] or even being outside of the physical body, in a lucid projection.

Qualified energies are medicine. When interacting with consciousnesses who are in the most pathological condition,

64. All intermissivists aim to become, one day, **pentassists** or penta practitioners.

65. **Clairvoyance** is the faculty of visual perception of extraphysical dimensions. It occurs through activation of the frontochakra, the centre of energy located between the eyebrows.

66. Through **clairaudience,** a parapsychic conscin can hear sounds from extraphysical environments and consciexes.

the assistant's thosenic pattern becomes therapeutic and, in a certain way, is assimilated by the assisted as a sea of tranquillity or encouragement.

After some parapsychic experiences like these, the motivation for continued self-deintrusion and sustainability is established, due to the understanding of assistance in practice. To demonstrate the benefits of this energy to others, the assistants become increasingly motivated to invest in their *holosomatic homeostasis* or the condition of equilibrium of all their bodies of manifestation.

Strictly speaking, penta is a highly relevant modality of assistance within the proexological projects of intermissivists. Universalistic interassistance is an inescapable condition for *changing the interassistantial level* in our self-evolution.

If you are interested in studying and practising the *Personal Energetic Task,* the *Penta Manual* by Waldo Vieira, is a must-read.

Having only good intentions does not qualify the interested person for this modality of *professional assistance*. Coping with the *steamroller of extraphysical intrusion* demands balance, technique, and ability to maintain an organised life and healthy routines.

There are contraindications for people who are not aware of parapsychism, or are in an initial phase of their energetic development. Those who do not have relative control over their own energies are victims of constant intrusions. In these cases, the ideal is to first invest in their self-deintrusion and consciential hygiene.

Penta[67] is contraindicated for people with a labile temperament and uncontrolled parapsychism. The practice of penta is *not* for

67. **Penta** requires organisation, discipline and cosmoethical maturity from the pentassist.

individuals who are thrill seekers or those dominated by instincts, who are unable to give up addictions to tobacco, alcohol and drugs. People with this profile are generally in the position of being *assisted,* not of an assistant.

Understandably, the practice of penta is not recommended for children. As young people, they are still in the preparation phase of their existential programme and settling their life. Children are in a period of holosomatic instability and natural changes prior to engaging with the challenges of adult life. Having said that, this practice can be started, in rare exceptional circumstances, from a young age. In this case, the decision to practise the penta technique demands even more persistence in terms of discipline and self-organisation in everyday life.

Evolutionary techniques, as well as energetic exercises and penta, require that the practitioners constantly invest in their self-deintrusion, focus, mood and disposition, as living multidimensionally means *rowing against the tide* of robotisation commonly found in human society. The acquisition of evolutionary competences does not occur randomly. It demands the upgrade of one's performances with courage and dedication to open new evolutionary paths, through the *law of greatest effort*.

Energy is multidimensionality's exchange currency. Those who have more energy swallow those who have less energy.

For intermissivists, the great challenge is to live not only to attend to intraphysical needs – study, profession, economic and financial autonomy, social interactions, among others – with quality, but to also cultivate an active and productive multidimensional life. All in one single package. As we will see in the next chapter, such parapsychic and multidimensional experiences no longer

represent a source of concern for intermissivists in their daily life but are actually a reason for inner satisfaction and intimate pacification.

ENERGOPARAPSYCHIC COMPETENCES ***ARE NOT ONLY STRONGTRAITS BUT ARE ALSO FUNDAMENTAL TOOLS FOR THE REALISATION OF ASSISTANTIAL TASKS PROGRAMMED DURING THE INTERMISSION.***

SELF-REFLECTION QUESTIONS:

1. **Self-disposition.** What is the degree of your motivation to use energetic self-defence techniques, without any dependence on *saints, angels, rituals, mysticisms, creeds, talismans* and other psychological crutches? Do you have a proactive posture in your energoparapsychic performance?

2. **Will.** Have you already identified thosenic intrusions from pathological extraphysical consciousnesses? What is the level of your will to overcome personal energosomatic instabilities?

3. **Assistance.** Is assistance to other consciousnesses using your energoparapsychic potentialities a matter of personal interest? In your daily life, are you more in the role of *assistant* (donor) or *assisted* (receiver)?

Chapter 7

SELF-PACIFYING PARAPSYCHISM

*"**Parapsychism.** Sporadic, yet convincing and pacifying, parapsychic and animistic self-perceptions."*

The seventh strongtrait addressed in the Test of the Intermissivist refers to habitual paraperceptions peacefully experienced by the conscin.

In this regard, *self-pacifying parapsychism* is when multidimensional events experienced by an intraphysical consciousness bring balance to the consciential microuniverse in an undeniable and unquestionable way, clearing personal doubts and amplifying self-confidence regarding one's personal paraphenomenological background.

Strictly speaking, every individual has parapsychism as a natural attribute intrinsic to the consciousness. However, such paraperceptive potentials may be dormant due to energetic and emotional blockages, conditioning or even because they are in the process of development.

There are those who have energoparapsychic sensations but overlook them because they lack self-perception of the subtleties of parapsychism. Such people are known as antiparapsychic conscins.

Many sensitives present a certain level of paraperception without, however, knowing how to take evolutionary advantage of their sensitivity. Some are afraid of interacting with pararealities and seek to block such experiences; others feel guilty and imagine they are carrying *negative karma;* still, others use their sensorial potentialities only to reap personal benefits and recognition from people around them.

Personal proactivity in efforts to develop our own sensitivity is referred to in conscientiology as *animism,* a condition indispensable for energoparapsychic self-mastery. By investing in the development of energies and lucid projectability, and by persevering in the maintenance of holosomatic homeostasis and focusing on thosenic enhancement, the conscin receives parapsychic support from the function-specific helper to augment their multidimensional experiences. Therefore, animic-parapsychic development is the potentiating formula for paraphenomenological engagement[68].

Many intermissivists report having innate ideas regarding healthy parapsychism, or the study and use of paraperceptions with balance, discernment and cosmoethics. However, upon rebirth consciousnesses suffer a powerful influence from the animal body, being subject to primitive instincts, hormones, pain and pleasure, as well as to the new stimuli of the social and cultural environment. Thus, each new life entails relearning how to deal with such variables in order to remain stable.

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68. **Paraphenomenon** is a unique parapsychic occurrence, such as telepathy, clairvoyance and precognition.

When an individual is predisposed to *ectoplasty*[69], the natural instability from the resoma can generate certain types of parapsychic vulnerability, such as predisposition to accidents, involuntary production of phenomena with physical effects, setbacks and sudden misfortunes, among others.

Self-research of parapsychism with logic, criteria and coherence should not be ignored since it helps and clarifies for the individual the extraphysical realities and their multidimensional relationships. In addition, dedication to *energosomatic conditioning* through energetic manoeuvres is a fundamental factor for the conquest of the conscin's state of balance in their new soma.

Within the scope of paraperceptiology, the holosoma influences and is influenced by daily interactions. When your energy field encounters another, whether of a conscin or consciex in an intra- or extraphysical environment, there is a positive or negative interference in this personal energetic sphere, with a striking or subtle manifestation. These repercussions are *energetic signals*. Far beyond insights and inspirations, such signals are sensations reflected in one's own physical body, at different levels of intensity.

Energetic signals are natural in consciential interactions. Research on these sensations is relevant because each signal is related to a certain thosenic pattern. A signal may express a pacifying *extraphysical sound* confirming the best path to be followed, or a *jarring siren* indicating a turbulent extraphysical atmosphere. By identifying more frequently a certain pattern of signals, this attentive self-observation will help you decode the parafacts and realities invisible to the naked eye.

69. **Ectoplasty** is the production of the dense energy known as ectoplasm, a substance present in the phenomena of telekinesis and bilocation.

Energetic signals are very personal and diverse and can resonate in the holosoma in several ways. The most common repercussions are goosebumps around the head; vibrations in the eardrum producing tinnitus, momentary buffers or blocks in the ear; myoclonic tics or small muscular spasms; light sensations of pins and needles in part of the body and pleasant energetic showers, among others. Energoparapsychic signals are transitory and constitute mere somatic reflexes from multidimensional interactions.

Soon after perceiving a personal signal, the technique of decoding it is to register it and perform further investigation. Self-researchers can ask themselves: Why am I presenting this signal now? How am I feeling? Have there been any mood changes? Which conscins and consciexes are present in the environment? Were there any extraphysical influences on my thosenic pattern? Did something relevant occur *after* I perceived the signal?

The accumulation of energetic signals with their associated meanings brings a rich menu of information regarding multidimensional relationships. This set of identified signals forms the *personal energoparapsychic signage*[70].

Inexperienced people associate pleasing parapsychic sensations with positive extraphysical presences, and unpleasant impressions with the actions of extraphysical intruders. However, in order to reach a reliable conclusion, the researcher must perform an unvarnished analysis of facts and parafacts as well as the systematic recording of a signal tens or hundreds of times. *Not all that glitters is gold.*

70. The **signage** works like a personal parapsychic dictionary, translating perceived energetic signals into meanings or decoded contents.

The signage functions like an *intraconscientialparacompass for the sensitive*, making them more confident about using parapsychic signals to make life decisions. The interlacing of intraphysicality and extraphysicality allows us to have a global vision favourable to critical positionings, and to face the challenges of our existential programme.

How might the experience of parapsychism be pacifying to an intermissivist? The maturation of parapsychism enables the sensitive to not only anticipate events but also to understand facts from a broader and deeper perspective. When alert, an intermissivist is always one step ahead of those who only interact with the material dimension.

Lucid employment of the energoparapsychic signage enables the intermissivist to respond in a more agile way to the interference of extraphysical intruders, adopting self-defence techniques such as the VS.

Thus, with time and parapsychic expertise, a sensitive conscin tends to reach a new evolutionary stage, in which they become immune to intrusions: permanintfreeness.

Vieira (1998, p. 138) defines permanintfreeness as "the consciential, evolutionary quality of being permanintfree (*perman* + *int* + *free*), totally, *perman*ently, *int*rusion *free,* fully self-aware of their quality of intrusion-freeness within the tasks of assisting other consciousnesses".

Permanintfree consciousnesses are individuals with ample energetic self-sufficiency to naturally deal with consciential storms through effective self-deintrusion. Such a posture keeps them balanced, neutralising the energetic pressure and interference from extraphysical intruders.

The condition of permanintfreeness can be attained within a lifetime, through the balanced state of the consciousness' vehicles of manifestation and energetic development. Hygiene of thoughts, emotional stability and broad mastery of the energosoma will make the permanintfree consciousness a reference for assistantial tasks in favour of the balance of other consciousnesses. *It is the healthier that assist the sicker, not the other way around*.

Permanintfreeness generates a natural refractiveness towards intrusive consciousnesses who are unable to bear the pattern of balanced thosenity from the permanintfree consciousness. There is no energetic affinity between the functional modes of the two consciousnesses. As a result, the intruders distance themselves, and are able to be welcomed and assisted by extraphysical helpers.

Another possible form of assistance through permanintfreeness is to receive an intruder consciex into one's personal energosphere. The coupling between the two consciousnesses is based on the will of the permanintfree consciousness, in order to make a therapeutic transmission of quality energies to the pathological consciex.

The assistant, simultaneously, assimilates energies from the ill consciousnesses, similar to an *energodialysis*. The assisted consciex receives balanced energies from the assistant, experiencing moments of pacification as never before, while the permanintfree conscin assimilates unhealthy energies from the assisted, receiving a sample of their *mental hell* without becoming contaminated.

The attainment of permanintfreeness[71] is one of the *inexorable proexological clauses* for intermissivists in the present evolutionary moment. The great paradox of permanintfreeness is that a permanintfree consciousness becomes a *more intruded* being,

71. Becoming a **permanintfree being** is a megachallenge for an intermissivist conscin.

yet without suffering from the intrusions. They welcome more consciexes and assimilate the outrages of those assisted, without destabilising themselves in the *rough sea of consciential pathologies*.

Continuous *self-deintrusion* begins with thosenic self-vigilance and mental hygiene. *Heterodeintrusion* begins with the mediation of interconsciential conflicts. In this case, fully developed parapsychic signage is the master key for the process of self- and heterodeintrusion.

Moving towards self-permanintfreeness demands discipline and dedication in daily routines for *bioenergetic development,* together with enduring self-research and experience in multidimensional *interassistantiality*. Simultaneous efforts on these three fronts can result in the achievement of permanintfreeness within a *3-year period*.

In the evolutionary process, experiencing permanintfreeness brings the consciousness deeper levels of inner pacification. Continuous self-deintrusion, combined with the experience of rational parapsychism – without emotionalism, mysticism or fantasies – raises the qualities of the individual's consciential manifestations.

Adversities, analysed from an evolutionary point of view, reveal other nuances of understanding, eliminating fears, worries, mistrust and insecurities. Consequently, the consciousness becomes more optimistic, less rancorous and more proactive in interrelationships.

For example, there are reports of experiences related to *instinctive aversions* that, for no reason, corrode relationships and feed extraphysical intrusions. This is the case with people

who generate *sparks of antipathy* upon first contact or present an immediate *energetic rejection*.

When encountering such people, there are two immediate possibilities in handling the situation: the first, immature way, is to strive to nourish such automatic repugnance and suffer from the heat of the stormy relationship; the second, more intelligent way, is to invest in *re*building a healthy relationship.

When the individual sincerely seeks to improve the quality of their relationships, it is possible to recover information about past connections and the reasons for extraphysical interferences in the interactions with the other person. Investing in efforts to *undo the knots of the past* results in reconciliation and liberates not only the two parties but also acts upon the group of intraphysical and extraphysical consciousnesses linked to the pair, thereby helping to loosen the bonds of collective groupkarmic interprisons.

In the next chapter, we will see how the experience of self-pacifying parapsychism integrates with the intermissivist's proexis.

PARAPSYCHIC PHENOMENA ***OCCUR AT ALL TIMES FOR THOSE WHO GLIMPSE THE SUBTLETIES OF PARAREALITIES, WITH DETAIL, AND EXTRACT MAXIMUM EVOLUTIONARY BENEFIT FROM THEM.***

SELF-REFLECTION QUESTIONS:

1. **Focus.** How is the daily experience of your parapsychism? Are you attentive to multidimensionality or are you a slave to matter? Does your parapsychism bring you more pacification or instability?

2. **Balance.** What is the balance of your parapsychic experiences? Do you identify and apply your very personal parapsychic signals? Has there been any perceived assistance in the change of your route and alignment to your existential programme, bringing greater inner satisfaction?

3. **Vision.** What is the contribution of parapsychism for the recognition of your extraphysical reality? How have the phenomena experienced by you helped to broaden the global view of yourself?

CHAPTER 8

EXISTENTIAL PROGRAMME

*"**Proexis.** Indefinite, yet persistent, intuitions about some important existential task (proexis) to be realised or that is rapidly developing."*

The eighth strongtrait in the Test of the Intermissivist refers to the sense of having an existential programme in this intraphysical life.

There are individuals who, from an early age, have a sense of a *non-transferable responsibility* to fulfil a particular mission or life project. This, normally perceived in a parapsychically impressive manner[72], is translated as an irreplaceable need to contribute to the well-being of humanity. These consciousnesses may have a *proexis*.

The *proexis* or *existential programme* is the set of tasks to be performed in the present human life, planned in the Intermissive Course under the supervision of Evolutiologists, who are more lucid consciousnesses and experts in the group to which we belong.

72. **Parapsychic impression** is the feeling of an abstract notion of something extraphysical, subtle, sometimes ineffable, but self-persuasive.

There is an intrinsic relationship between the proexis and intraconscientiality, challenges to be overcome in order to develop new attributes, self-retractions before groups from the past, and, above all, the use of personal talents for singular neocontributions in favour of collective evolution.

Every proexis is different and compatible with the person's ability to accomplish it. *There is no unfeasible proexis*.

The parafacts show that, at the beginning of this 21st century, the number of consciousnesses interested in a consciential upgrade via Intermissive Courses is still minimal. Therefore, not every conscin has an existential programme that has been lucidly planned extraphysically, as is the case with intermissivists.

Today there are many miniproexises and few maxiproexises. A *miniproexis* is primary and egokarmic, related to the person and their closest group. Its extraphysical planning does not demand much detail, as its scope is *retail* in nature. This is the case for people who resomate to meet demands still directed at their own ego and in defence of the *clan*.

The *maxiproexis* is complex, because it involves not only the person and those surrounding them but also other groups with greater consciential diversity. It is a more comprehensive and collective task, whose scope is *wholesale*.

Depending on their temperament, intermissivists may deal with intuitions regarding their proexis in a puerile, fanciful and naive way or in a more mature and realistic way, focusing on the elaboration and realisation of their goals. For example, there is a common mistake or reductionist idea that the proexis is only synonymous with one's professional career.

Although the choice and practice of one's profession is part of the proexological projects, the most serious aspect is the way we use our skills, strongtraits, intelligences and parapsychism in every segment of our lives.

There are those who invest in their profession with dedication during their daily workday.[73] However, outside of these work obligations, they live a mediocre existence without priorities, in true lethargic idleness. Many are unaware of what they want for themselves and escape from self-confrontations through affective-sexual irresponsibility, disorderly routines, adrenaline-seeking risks, alcohol abuse and the use of licit or illicit drugs, wasting their energies. *Misuse of the soma is slow suicide*.

There are certain professional areas that are harmful to humankind, for they go against the cosmoethical principles of the universe. A "promising", yet *antievolutionary* professional placement may be the *golden handcuffs* that lead the consciousness into the world of mega-intruders, harming people and worsening their own holokarmic balance.

Unfortunately, when this happens, the helpers have no alternative but to *abandon ship*, letting these consciousnesses go their own way, antipodal to the interassistantial flow of the cosmos.

Vieira (2013, p. 8928) clarifies that there are avoidable professions due to their interprisological consequences. Among those professions are moneylender, sniper, hunter, enologist, jockey, lobbyist, priest or pastor and prostitute. There are *antiproexis professions*.

73. One challenge for intermissivists is to combine **motivation, work** and **leisure** within their habits and routines.

By engaging in *antiassistantial* professions, the dedicated and sometimes well-intentioned and naive workers, become service providers to intruders and suffer rebound effects apparently unrelated to the profession. In these cases, it seems that everything goes wrong for no apparent reason.

For entrepreneurs, it is worth thinking carefully before selecting the area of their business activity. Weapons shops (warmongers), liquor stores, bars and tobacconists (alcoholism and smoking), hunting and fishing shops (antisubhumanity), and fur coat *boutiques* (antizooconviviality), among others, can generate deleterious chain effects, tightening the knots of interprisons with people you may not even have directly interacted with in this life.

Intelligently directed self-efforts minimise *interprisoned refluxes from the past,* improving the quality of your personal file.

In chronological terms, proexises are divided into two phases: the *preparatory* phase (from birth to 35 years of age) and the *executive* phase (from 36 years onwards).

In the preparatory phase, consciousnesses are in the process of adapting to the soma and suffer pressure from their *consciential basement*[74]. This is the phase of studies and training for the chosen profession.

In the executive phase, adult consciousnesses can engage themselves in professional and personal tasks more closely attuned to their proexis. Each phase requires specific prioritisations to align themselves with the achievement of their proexis.

74. Until adolescence, primitive instincts, destructive attitudes and thoughtless actions predominate, due to incipient discernment common in puberty. This phase is known as the **consciential basement.**

By retrieving intermissive cons, consciousnesses can apply techniques that potentiate the realisation of their proexis. Two of these techniques are valuable for *evolutionary acceleration:* invexis and recexis.

Invexis is the technique of *existential inversion*. When we talk about this technique, we think about *anticipating the application of consciential maturity*. Invexis begins early in life.

Sometimes an intermissivist child or adolescent does not want to waste time and decides to dynamise their life, striving toward the accomplishment of the proexis from a young age. In such cases, invexis is the ideal technique to be installed by the intermissivist before the age of 26 (biological maturity). The technique, created in Intermissive Courses, provides subsidies to avoid the *traps* common to youth and a solid base of cosmoethical principles aligned with the intermissivists' values.

The challenge for an *existential inverter* is to invest their efforts so that their level of more advanced awareness can erupt in the human dimension as soon as possible. This means working hard to overcome the influences of genetics, hormones, insecurities and immaturities, for the benefit of the collectivity.[75]

By assuming an existence based on productive intellectuality and assistantial parapsychism, an inverter avoids following social standards imposed by traditionalisms that castrate their consciential autonomy: they refuse conventional marriages, opting for the formation of an evolutionary duo; surpass the *myth of motherhood* by dispensing with the gestation of children and prioritising consciential gestations; abstain from anticosmoethical

75. Intermissivists are not reborn to remain *like a feather at the mercy of the wind,* or in *dolce far niente.* A **proexis** is not compatible with apathy, laziness, accommodation and an *idle life.*

involvements with holothosenes antagonistic to free thinking such as religions, mysticisms, baratrospheric fads and other psychosomatic pathologies. Although the challenging task of invexis presents an undeniable evolutionary logic to inverters, their social group does not always understand it. Hence the need for inverters to maintain tactfulness to prioritise the proexis with diplomacy and without infantile alienations.

Existential inverters need to invest more energy than others to stay focused on evolutionary priorities. Without self-organisation, discipline, and maturity in decisions, young people tend to follow the flow of pathologies common to their age.

Not all consciexes admitted to Intermissive Courses agree to finalise the preparation for their resoma, aborting their studies instead and disqualifying themselves from their upcoming proexis. In the same way, not every intermissivist conscin is able to achieve the completism of their proexis. Therefore, extricating themselves from regressive social yokes and making the present existence a technique of evolution is an aspiration of intermissivists. Unceasing commitment is necessary to prove their calibre within the *restricting cerebral machine* and under mesological pressures – family, friends, society, and stagnant culture.

WE CAN FIND** YOUNG GENIUSES **WHO ARE, NEVERTHELESS, HOSTAGES OF THE BIOLOGICAL BODY AND MESOLOGY, CONVINCED THEY HAVE NOTHING TO LEARN OR TO TEACH, PURELY DUE TO INTRAPHYSICAL RESTRICTION.

Recexis, or *existential recycling,* is the second technique of evolutionary acceleration. This *new cycle* of human life accelerates the realisation of the clauses of the existential programme. In general, an existential recycler is a person with greater *mileage* or life experience, who, at a certain moment, understands they are at a sublevel regarding their evolutionary objectives and decides to *turn the tables* with a view to dynamising their proexis.

Usually, *recyclers* have already created inevitable liabilities over the course of their existence, sometimes having been linked to antievolutionary and anticosmoethical circumstances, *ego-collars,* and conditionings inconsistent with their current level of maturity.

However, it is also possible for an adolescent or young person to opt for the application of the recexis technique, due to recognising inalienable ties or commitments, or even incongruent attitudes towards evolutionary values that compromise their *freedom of expression and action* towards certain groups of consciousnesses.

Opting for the technique of invexis or recexis is an *intimate* decision. Only you, by means of self-investigation and exhaustive study of each technique, will be able to conclude which of them will help you achieve existential completism.[76] Both techniques have prerequisites and avoidances. Therefore, it is essential to research the specialised conscientiological bibliography.

After deactivation of the physical body, a *high distinction* will be given to intermissivists whose balance of achievements has been remarkable and exemplary, regardless of the evolutionary technique applied.

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76. Intermissivist conscins cannot afford to waste existential time and opportunities. That is why they should optimise their **technique of living**.

Intermissivists did not come into this life to stay behind the scenes of the theatre of human life, *swatting flies.* They need to recognise their merits, strongtraits and achievements of their Personal Evolutionary Register, as well as be aware of anticosmoethical traces from their past. Their considerable extraphysical training and evolutionary intelligence give them great responsibility. It is necessary that they *show why they are here*. Living on *existential holidays,* without major commitments, can lead a conscin to lose the *timing* of their proexis. Evolutionary companions will go ahead, making the challenge much more difficult for those left behind.

Every intermissivist is a leader. It is important to grow and stand out intra- and extraphysically. The cosmoethical application of personal talents in daily interpersonal relationships and in extraphysical assistance to past victims is a positive factor of personal acceleration, leading to liberation from groupkarmic interprisons.

An active intermissivist is at the frontline and naturally draws attention to their own energies. In fact, healthy leadership is a primary attribute for the fulfilment of proexological clauses, and intermissivists must translate their intermissive input into creativity, innovation and entrepreneurship, ventilating fresh air into the environments where they act. Lived mature leadership may culminate in the development of *conscientia epicentrism*.[77]

Intermissivists stand out in several areas due to their multiple talents, drawing the attention of everyone around. They commonly receive a *plethora* of *irrefusable* proposals to be part of all types

77. An **epicon** is a *con*sciential *epi*centre, a multidimensional leader, a reference in assistance for conscins and consciexes through the use of lucid and cosmoethical parapsychism.

of projects. For this reason, the ideal is to align undertakings with clauses of the proexis. Over time, evolutionarily harmful propositions are easily identified and discarded. The challenge is no longer the economy of evils, but the *economy of virtues:* to choose, among many beneficial projects, the *top priority*.

In the course of human life, there are fundamental aspects to be simultaneously prioritised since these allow intermissivists greater capacity to perform on the proexis work fronts.

The first of them is *economic-financial independence*. Financial autonomy is an essential aspect of life. Every proexis has a cost and the intermissivist is a self-made man by nature. In this way, self-organisation from an early stage will help them in building their *nest egg* to avoid critical problems that may force a premature interruption of tasks in the executive phase of the existential programme, making existential completism unfeasible.

In intraphysical society, there is still the myopic view that in order to assist, we must *abnegate material goods*. Resulting from religion, the *Saint Francis' syndrome* does not fit intermissivists' realistic, forward-thinking and bold profile.

Proexological self-efforts demand a high degree of personal organisation. The ideal is, from an early age, to seek economic-financial independence so as not to become a parasite on others.

In this dimension, there is no other way out: investing in a professional career, planning a comfortable life and forming a financial reserve are priorities for a consciousness attentive to their proexis.

The assets acquired enable a conscin to live without hesitation, away from the wasteful holothosene associated with debts and

financial issues. With this, they gain autonomy to go where and when they please, using their assets in a healthy way.

Being financially organised, conscins can dedicate their energies to the highest priority actions: the realisation of the proexis. Those who are *stone-broke* do not have interassistantial self-motivation. The application of financial intelligence is an essential item in the proexis of an intermissivist.

Another important aspect is a healthy lifestyle. Although the soma is only a perishable body, it is the consciousness's greatest instrument to work in favour of our evolution, in this human dimension.

Caring for the soma is a basic necessity of any individual and becomes a basic factor in the self-realisation of the proexist, given the importance of the human body for the fulfilment of the proexis clauses.

The connivance of human society with anti-health attitudes tends to deceive us in numerous ways. For example, it is common for people to ignore their health when young, because they have *their whole lives ahead* of them, and as they grow older, they become invalids due to their irresponsible acts of times gone by. Or, following the fads of their time, they engage in so-called "healthy" experiences, *burning the candle at both ends,* as is common with extreme sportspeople, gym addicts, and even workaholics and internet addicts.

The intermissivists' planning encompassed careful use of the soma, prioritising the health and protection of the physical body. Thus, avoidance of sedentarism and bigorexia, balanced eating and elimination of any addictions such as cigarettes, alcohol and drugs, are essential conditions since youth.

Longevity is a research topic in Intermissive Courses. What is the use of detailed extraphysical preparation if the conscin does not respect the soma and discards it prematurely? If you do not know how to take care of yourself, you will not have the ability to assist others. It is necessary to be fit so you can *break a sweat* executing your proexis.

Living for the moment and nothing else can even result in a premature desoma and centuries of self-frustrations for an intermissivist consciousness. In the following existences, the bitterness of disappointment over past crass failures and deficitary omissions can generate unconscious processes of self-intrusion and hinder the complete self-manifestation of the personality, generating psychosomatic blocks due to insecurities, low self-esteem, and feelings of self-depreciation.

The third fundamental point is the healthy affective-sexual development based on the formation of an *evolutionary duo*. As valuable support for intermissivists, the prioritisation of a mature, enduring, monogamous, and non-promiscuous relationship enhances their personal achievements. The duo's partner may even be an ex-colleague from the Intermissive Course, with related projects.

The *modus operandi* of the evolutionary duo is based on *intercooperation* in the execution of the joint proexis and not on social stereotypes (creation of offspring and acquisition of goods for the family). The joint projects aim to increase the couple's assistantial potential.

Consciential triendowment[78] is another highly relevant aspect for the attainment of the proexis. This concept combines three

78. Many conscins are monoendowed. Some are biendowed. However, few are

talents whose concomitant development is considered a priority in the human dimension: *intellectuality, parapsychism,* and *communicability*.

Rich intellectuality helps conscins improve the quality of their reasoning, pondering, reflection, discernment and other mental attributes, enlarging their cerebral dictionary.

To be able to stand in the *counterflow* and survive amid the threats from the mesology, the following become basic needs: to study, read, analyse, research, think critically and produce intellectually. Beyond the *indispensable* academic formation, those who prioritise self-didacticism, seeking erudition in the vast culture of diverse fields of knowledge, gain more.

On the other hand, attention is needed from the immature conscin regarding the traps of polymathy. Vanity of knowledge acquired results in life stagnation for highly theoretical individuals because 1% of theory is only evolutionarily useful when allied to 99% of practice.

Useful *parapsychism* is a valuable input for the consciousness. The mature development of extrasensory perceptions promotes greater interactions with the function-specific helper, resulting in valuable inspirations for the realisation of the proexis. Veteran intermissivists have already experienced several phenomena, such as energetic coupling, sympathetic assimilation and deassimilation of energies, clairvoyance, and lucid projection, among others. Such phenomena are enhanced in tasks of assistance.

Healthy communicability is a powerful tool for interaction with other consciousnesses. An intermissivist needs to speak and transmit their ideas to society. *Knowing a lot and speaking a*

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conscientially **triendowed.**

little does not help much. Leading proexists seek to develop their communication skills at a high level, but without arrogance, manipulation and anticosmoethical seductions.

The scope of every proexis involves the *evolutionary law of interassistantiality,* that is, aid, help, and support for other consciousnesses and consciential principles. Being a participant and collaborator of others' victories is a great exercise of fraternity, and generates a chain effect for group evolution.

The assistantial level to be reached in the existential programme depends on the consciousness' calibre. In a *miniproexis,* the top priority is being an assistantial support to the consanguineous group and relatives.

On the other hand, in the *maxiproexis* of advanced Intermissive Courses, in addition to assisting the family and those nearby, the consciousness develops a whole range of different cooperative undertakings, reaching the greatest consciential diversity and number of people possible with their talents and aptitudes. Work in the areas of education and health is, by nature, an assistantial activity, which benefits the collectivity.

In terms of assistance, the third sector offers a number of activities that benefit society and are accessible to any interested party. *Voluntary work*[79] provides opportunities to benefit solidarity when dealt with in a professional way, allowing for significant social contributions. Likewise, the choice of the type of volunteer activity, analysis of the organisation in which you will work, and your mission and objectives, are essential. *Naivety can annihilate good intentions*.

79. Gaining position, prestige and power is not the goal of an intermissivist conscin. This is why solidarity and clarification task-related **volunteering** is important.

Assistance is triggered by giving something to others such as energies, attention, knowledge, money, experience, and affection. Thus, it is valid to reflect on the quality of what we have given to other consciousnesses, taking into account the provisions we have received in this existence.

Some conscins are capable of doing more but they are always complaining despite an *embarrassment of riches*. In these cases, the therapy recommended is *assistance without return:* to help others without demanding anything in return. Such a technique leads the consciousness to overcome the *Homo sapiens umbilicus* and experience the altruistic *Homo sapiens benevolens*.

A technique for assessing whether you, the reader, are fulfilling your proexis is the *formula of personal reciprocation* (Vieira, 1998, p. 31-32). First, write down all the benefits received in this life, such as education, support from family and friends, opportunities of destiny, among others. Second, write your personal achievements, in practice, in retribution to humanity.[80]

If the balance is a surplus, you are on the way to completism of the proexis. However, if the balance is deficitary, there are omissions and pending issues to be resolved.

Consciential gestations are the evolutionary fruits left by the conscin in favour of the universe. The works, inventions, projects, solutions, innovations, creations and intellectual production make them useful tools for the collectivity.

Intermissivists are here to positively stir up society, to bring unprecedented contributions, to mobilise and bring together like-minded people and to donate their share or parcel of assistance

80. An intermissivist's tree of life needs to produce evolutionary fruits for them and for Humankind.

to consciousnesses. The extraphysical investment in intermissive training added to the resources received generates group benefits in the accomplishment of the proexis.

At the end of life, depending on the case and personal merit, consciousnesses who have not yet completed the tasks of their proexis may receive a *morexis (existential moratorium)*. This extra time of life will make it possible to complete the agreed commitments.

COMPLEXIS OCCURS WITH THE REALISATION OF THE PROEXIS CLAUSES, RESULTING IN WELL-BEING AND INTIMATE EUPHORIA BASED ON THE FEELING OF A DUTY FULFILLED, EXPERIENCED AFTER THE DESOMA.

SELF-REFLECTION QUESTIONS:

1. **Assurance.** Do you have the conviction of being responsible for accomplishing an important existential task? What is your level of self-organisation and discipline to execute it?

2. **Guidelines.** Which themes common to an advanced proexis relate to you? Which tools do you already possess and which ones are you lacking to put those guidelines into practice?

3. **Reciprocity.** What is the balance of your *receipts* and *donations?* What have you done to reciprocate the gifts of life?

Chapter 9

HEALTHY SELF-RETROCOGNITIONS

*"**Self-retrocognitions.** Logical, coherent, definitive and enriching self-retrocognitions. Unhealthy retrocognitions constitute the catalogue of our self-omissions."*

The ninth strongtrait listed in the Test of the Intermissivist concerns the experience of healthy self-retrocognitions.

A *healthy self-recognition*[81], triggered with the support of *extraphysical helper consciousnesses,* is the access to memories of past experiences of either human or extraphysical existences, when the consciousness manifested themselves before the present moment.

Often called regression or memories of past lives, retrocognitions are still viewed with suspicion or naivety. Both postures hinder the technical and systematic study of the phenomenon that, in order to be confirmed, demands critical investigation.

This phenomenon has always provoked a *frisson* in the most diverse cultures and periods of the history of humankind,

81. One of the main evolutionary objectives of **healthy retrocognitions** is the alignment of this existence to proexological clauses.

even becoming a tool of power and manipulation of other consciousnesses. However, the phenomenon is intrinsic to individuals and everyone can experience it through the application of techniques and development of paraperceptions.

It is important to emphasise the importance of a scientific posture of investigation regarding retrocognitive experiences. Certain mental images may be the result of oneirism, daydreams or the effect of drugs, alcohol, medication, or even pure imagination. As profilaxis against self-deception, the best way to verify the reliability of a retrocognition is by means of accessing memories of many episodes related to the same past experience. With a detailed study of the pieces of the puzzle regarding a specific retrolife, it is possible to reach realistic conclusions about the authenticity or inauthenticity of the retrocognition.

The phenomenon leads to an increase in personal commitment through the recognition of one's actual level of self-knowledge. Some conscins live with the same addictions, accommodations and crystallised pathologies for centuries. Thus, a useful retrocognition is an intelligent solution because it imposes a new rhythm on the individual's life. It generates renovating stress through hyperlucidity about themselves, what they have done – or failed to do – and an outline of their future paths.

Many imagine the process of retrocognition similar to a film: a screen opens in front of you and you watch, as a spectator, the unfolding of scenes in ancient settings. However, several other modalities of self-retrocognition frequently occur that may be devalued by the researcher. It is important to emphasise that people, environments, places, objects and even aromas can function as retrocognitive agents.

Fernandes (2013, p. 6931) affirms that retrocognitions can occur, for example, as clear intuitions about the past while in moments of reflection; feelings of being familiar with a certain place when traveling internationally; the *re*cognition of people from the current social group through synchronicities; the finding of patterns of behaviour that are very particular and similar to the personal profile when studying a biographical work of an ancient personality, among others.

Retrocognitive memories can evoke moments full of emotion. Critical situations, losses of loved ones, accidents and desomas whose psychosomatic impact was greater, are strongly marked in our holomemory. Therefore, it is common to hear about unfortunate retrocognitive experiences related to past traumas.

In such cases, the personality needs to consider that the *past is gone*. By focusing on the present-future, the person imposes their willpower and energies to overcome such frustrations.

Retrocognitive research is productive when analysed from a mentalsomatic point of view and with the use of maximum self-discernment. *Tearful obsessions* with the past only contribute to an emotional imbalance and can lead a conscin to the *rock bottom* of self-intrusion. A fixed retrocognitive idea may even attract intruders who, until then, were unaware of the whereabouts of their victims from the remote past.

Considering these facts, what would be the benefit of a retrocognition? *Healthy* self-retrocognitions are sponsored by helpers and have an educational role. These phenomena can prevent intermissivists from making the same mistakes as in the past, and avoid leaving the evolutionary paths and wasting valuable opportunities, resources and talents in the current proexis.

Upon remembering a past existence, we can better understand our consciential essence. Not rarely, we can see ourselves in a different time, country and sociocultural context, but with attitudes similar to those we hold today.

As a result, we amplify self-perception of our temperament, tendencies, century-old or multimillennial traits, independent of the *zeitgeist* of our multiple existences.

A healthy retrocognition can also act as a factor in broadening our *overall vision* of a particular group of people, with the aim of improving the quality of the work being developed.

A conscin can recall a recent life of successes and merits, whose existential completism served as a springboard for admission to the Intermissive Course.

A retrocognition, in these cases, can be sponsored by preceptor extraphysical consciousnesses to help the conscin *put an end* to their evolutionary stagnation through cosmoethical *impactotherapy*[82]. *Discomfort is still a propelling tool for consciousnesses*.

Recording and analysing retrocognitive experiences can involve the dissection of intraconsciential characteristics manifested in the past, in comparison to the current ones. What are the similarities and points of antagonism? What past feats impose greater evolutionary responsibility today? What is the balance from that retrolife compared to the present? What were the mistakes and, in the face of them, what can we do now to have more hits than misses?

It is common to find intermissivists with proficient intellectuality and excellent communicability, but deficient in

82. **Impactotherapy** is a cutting-edge therapeutic procedure triggered by claritask that stirs neurons and generates an immediate growth crisis.

parapsychic development. Due to the lack of proficiency with energies, there is still a long way to go in order to recuperate intermissive cons.

However, even without much experience in parapsychic phenomena, it is possible to intuitively access the general outlines of the clauses agreed upon prior to the resoma. Consciousnesses have, in an innate way, *retrocognitive triggers* to be activated under favourable conditions.

Helpers take the opportunity to *whisper,* instruct and inspire the conscin in order to facilitate their reconnection to their paraprovenance[83]. Therefore, it is valid to diligently investigate every experience that evokes the intermission, as in the following 4 experiences:

1. **Reading.** When reading an interesting book, a conscin can *be touched* or impacted by a given idea. Their curiosity increases and they start to develop a ceaseless itch, intrigued by the subject and eager to learn more. In this case, it is possible that the interest in choosing this book was awakened by an extraphysical inspiration.

2. **Course.** By participating in a particular course, a conscin may feel an intense *energetic shower* when the teacher or classmates address a specific subject. In this situation, it is possible that their helpers have sponsored the energy signal to confirm the relationship the student has with the subject discussed.

3. **Conversation.** When chatting with friends, the conscin can perceive an instant expansion of mental attributes, understanding a complex subject with extreme ease. Here, it is possible that the

83. **Helpers** might have been ex-colleagues in our intermission, and optimise retrocognitions from the Intermissive Course.

holothosene[84] of the discussion is evocative of the Intermissive Course, generating synergism and resulting in mentalsomatic harmony.

4. **Un*known*.** Some people may feel immense familiarity with a person introduced to them a few minutes ago, whose prolific conversation stimulates their best mentalsomatic qualities.[85]

Meetings with former colleagues from Intermissive Courses can generate instantaneous energetic recognition. Such synchronicities may be part of the proexological planning of the evolutionary group, whose personal and collective tasks are interrelated.

In all these cases, it is worth thinking: what ideas have drawn my attention? What is my relationship with the topic? How can I understand this subject more deeply? What is the connection between my proexis and those of my colleagues with whom I have a greater affinity?

In terms of healthy self-retrocognitions, one of the most enriching experiences for an intermissivist conscin is the remembrance of the last intermissive period, specifically the most recent Intermissive Course in which they participated. This *retrocognitive bonus* explicitly shows the conscin their real potential, superior to that manifested as an intraphysicalised person. By becoming familiar with *one's best version,* a conscin confronts themselves and unleashes remarkable recyclings.

An intermissive retrocognition facilitates access to pre-resomatic planning, when the consciex extracted advanced neo-information and planned the current human life. It can enlarge the overall view

84. **Holothosene** is the set of thoughts, sentiments and energies of a place, person, time or fact.

85. **Dejaism** or *déjà-vu* is the sensation of having previously seen, heard or known a certain person, place, idea or circumstance. This parapsychic phenomenon is related to retrocognition.

of one's own personality and potentiate the recovery of cons by clarifying personal doubts related to the proexological clauses.

Having these elements, a conscin may choose new priorities related to the goals planned in their Intermissive Course. Such information is relevant for the directing of their existential programme. *As important as it is to have a retrocognition, it is just as important knowing what to do with such memories*.

In an *intermissive retrocognition,* the impact of energies from the advanced holothosene of the Intermissive Course and its participants leads the conscin to a striking sense of belonging to the advanced maximechanism, an unquestionable sense of assistantial commitment and the self-motivation to sincerely experience pure altruism in a theoretical and practical manner. The most relevant fact arising from such experience is one's predisposition to act as a lucid amplifier of conscientiality through one's own ideas, energies and personal storehouse of experiences.

In terms of a personal case study, this author experienced the following stages of *healthy pre-resomatic retrocognition,* with a holomnemonic access to the root (materthosene) of her personal Intermissive Course, reported hereafter in the first person:

In 2003, while living in Rio de Janeiro, Brazil, I took the personal initiative to *leave the evolutionary sidelines* and face challenges previously ignored. This posture signalled to the helpers the opportunity for an extraphysical action to assist me in necessary reflections and recycling.

On April 21, 2003, I was attending a course to qualify as a conscientiological teacher. There, the dedicated reading of topics related

to the Intermissive Course coupled with raw self-reflection enabled me to engage in a deeper interaction with preceptor consciexes.

Circumspect and deeply focused on my self-research, I meticulously studied each topic of the Test of the Intermissivist, noting my conclusions.

Extraphysical helpers began to inspire me with advanced ideas, expanding my understanding of the subject. The process of mnemonic revival of the intermissive holothosene had started.

The next activity of the course was an intense bioenergetic exercise of approximately 30 minutes. With intimate tranquillity and mental predisposition, I sought to firmly dedicate myself to the expansion of energies. This posture provided the input to broaden the paraperceptions. There was an intensification of the energetic interfusion with the extraphysical team of helpers.

My senses amplified. I felt a change of temperature, with waves of heat and a rapid expansion of energies. The intraphysical environment was diluted and the sensation of the shape of my human body disappeared. The paraperceptions became intensely present, signalling a holosomatic discoincidence.

At that moment, I perceived myself being chaperoned by the helpers and brought to meet *old friends,* in an extraphysical environment whose holothosene was *overflowing* with maxifraternity.

Advanced ideas and feelings were understood *en bloc,* leaving me with a feeling of indescribable wellness. The thoughts of every consciex present were freely accessed. There, negative judgments or criticisms did not exist.

To those personalities, my value as a consciousness surpassed any weaktraits or personal immaturities. They perceived me through a strongtraitist perspective that was unknown to myself. Respect and trust soared, unshakeable, through the air.

By means of paradidactic techniques, the phenomenon of extraphysical reurbanisations was introduced to me. In front of me, I discerned an extraphysical pocket of millions of sick and needy consciousnesses. This group contrasted with another one – infinitely smaller – of *less sick* consciousnesses, which I was a part of and which aimed to assist the others.

Finding myself, surprisingly, in this small group of consciousnesses more predisposed to evolution, the gap between my latent potentials and the sublevel manifested in everyday life was *shockingly clear*. Nothing was said to me, but everything was understood. From then on, I immediately assimilated concepts such as universalism, interassistance and maxifraternity, to a new level of depth.

The sense of intimate responsibility has amplified proportionally to the self-motivation to overcome personal gaps, in order to become an active minipiece within the evolutionary maximechanism.

After this experience, I was led to an extraphysical community. I looked around and observed the pleasant surroundings in the open air. The sun was shining in the blue sky. A combination of sensations elicited an immediate energetic recognition, and I concluded that I was back in my extraphysical home environment, or paraprovenance[86].

86. An intermissive retrocognition temporarily leads us back to our **extraphysical provenance,** enabling access to the Intermissive Course.

There were several people of various ages there. I saw former colleagues from assistance teams and groups of assisted consciexes. I was recognised and cheerfully greeted by many of them. These groups had one feature in common: they were linked to the holothosene of consciential education. At that moment I understood the relationship of this materthosene with the proexological thread of my present human life.

The bioenergetic experiment was brought to an end. Upon focusing my attention on the intraphysical dimension, all this information remained vivid in my memory. The intensity of the experiences created neosynapses and presented a new evolutionary level to be conquered. This event triggered a shift of perspective about my objectives, enabling me to reposition myself within the group maxiproexis.

This experience, presented here in a didactic way to exemplify the theme of this chapter, went beyond any previous parapsychic experiences. It served to propel my personal recycling in a critical moment, immediately eliminating patterns of insecurity and the existing evolutionary complacency, and defining new directions.

From the point of view of evolutionary priorities, it is important to identify, through self-retrocognitions, the *intermissive paraengravings* (Vieira, 2014, p. 381 to 383). In the intermissive period during the preparation for the new human life, the intermissivist consciousness studied, together with the parapreceptor, a strong, essential and urgent topic or idea. This concept, engraved into the memory, is the *leitmotiv* or principal path to be followed in order to conquer new evolutionary stages.

It is likely that this intermissive paraengraving is related to the upgrade of our personal history. It involves not only the temperament, interests, vocations, previous lines of action and megaskills but also new challenges to mature one's cosmoethics, discernment and interassistantiality.

How does one identify this intermissive paraengraving? Systematic self-investigation will provide us with clues on the prioritised proexological theme. The analysis of personal tendencies, interests, strongtraits and mesology may point, over the course of the research, to a direction to be followed. Take notes of your daily perceptions, parapsychic and projective experiences, which are fundamental tools in this process.

The investigative discipline of regarding reading, self-reflection and written production constitutes crucial mentalsomatic acts to catalyse intermissive memories. As a result, in addition to the recovery of cons, a retrocognition of the Intermissive Course leads to the recovery of self-esteem, presential force and personal motivation.

A human being, rediscovering itself as an intermissivist extraphysical consciousness, becomes more coherent and confident in *honouring the evolutionary principles* of their paraprovenance in daily manifestations.

AN INTERMISSIVE RETROCOGNITION IS TRUE *CONSCIENTIAL AUSCULTATION,* ***PROVIDING THE RESEARCHER WITH VALUABLE FINDINGS FROM THE INTEGRAL MEMORY FADED IN THE WEBS OF THE PHYSICAL BRAIN.***

SELF-REFLECTION QUESTIONS:

1. **Pre-resoma.** How do you assess your level of self-knowledge of human pre-existence? What did you use to do before being born? Where were you? With whom? What were your priorities? Why?

2. **Infantilism.** Do you deal with retrocognitive experiences in a mystical and infantile way? Do you still fantasise about being a historical personality without any investigative effort or confirmatory experience?

3. **Contribution.** If you have experienced conscientially-enriching retrocognitions, what did you do with such memories? To what degree is this experience applied for the benefit of humankind and parahumanity?

Chapter 10

A NOTION REGARDING THE EVOLUTIONARY MAXIMECHANISM

"**Omni-interaction.** *Personal and self-aware identification of the cosmos, life and order in the universe, which exists under the permanent control of evolved consciexes.*"

The tenth and last strongtrait listed in the Test of the Intermissivist addresses the notion about the evolutionary organisation of the universe.

The evolutionary maximechanism is the coalescence of efforts by myriads of more lucid intraphysical and extraphysical consciousnesses, joined together in the work of multidimensional, wholesale, universalistic and polykarmic interassistance.

Just as there are consciousnesses and consciential principles that are less evolved than *Homo sapiens* (bacteria, plants, subhuman animals), there are also more evolved consciousnesses. Such consciousnesses act in the most diverse areas within this evolutionary mechanism. The more intelligent consciousnesses perceive the evolutionary gap in relation to us in the same way we perceive that gap by observing the ants on an anthill.

According to conscientiological research, the current understanding is that this evolutionary scale goes up to the *Homo sapiens serenissimus,* who are consciousnesses who supervise continental reurbanisations, and at the apex are *Free Consciexes,* superintendents of planetary works. Beyond that, there are no practical experiences, only philosophies.

Currently, the science of conscientiology does not research other supposedly more advanced levels of evolution, due to the lack of human cognitive ability, at this evolutionary moment, to understand such transcendent realities. However, the parafacts suggest that evolution is dynamic and endless.

Many intermissivists may have an intimate conviction about the maximechanism, or even about their role as minipieces in the evolutionary hierarchy. Others may have the parainstinctive sense of belonging to something greater and galactic, and a sense of commitment to this broader work.

There are people who, from childhood, feel connected, in some way, to the universe. They have an inner certainty that life is not *only this*. They reflect on existence, events and relationships with beings, taking into account the synchronicities of the cosmos.

Such transcendent topics are considered natural and are a source of curiosity in readings and studies. Fascinating comic books and science fiction films, such as the *Star Trek* series, arouse the interest of these people.[87] Often, since childhood, they develop an affinity for cosmology, astronomy, astronautics, aerospace sciences and exobiology; watching the sky and making "nonsense" comments to adults.

87. The existence of **life** on other planets, as well as in other dimensions, is a natural concept for intermissivists.

Others develop, early on, a sense of connectedness and interdependence between consciousnesses, whether they are primitive or advanced consciential principles. Appreciation for living beings, ecology, phytoconviviality and zooconviviality also express this notion of belonging to the cosmos.

In short, intermissivists intimately understand the connection of all consciousnesses and things to the cosmos as well as the repercussion of individual actions in the *consciential network,* that have positive and negative implications for the collective. This conviction leads to a consideration of their personal responsibility, generating a growing interest in solidarity.

Such innate ideas have nothing to do with beliefs or religious dogmas that place credulous conscins *on their knees,* submissive to the idea of a god or creator. On the contrary, they are libertarian convictions, based on the personal intermissive background.

The experience of pararealities extends the vision of worlds and pluridimensions, situating the individual in evolutionary space-time. A lucid intermissivist is no longer a hostage to absolute truths preached by religions. The *sheepishness* adopted in previous lives gives way to *mature antisectarianism* and cosmoethical autonomy in the current life.

For a consciex, subtle experiences that are difficult to translate take place in *Evolutiology* classes of Advanced Intermissive Courses. These experiences irrevocably promote definitive deconstruction: the *collapse* of infantile beliefs and illusions about human existence and the purpose of living.

In the extraphysical classes, the use of advanced paratechnology and experiences of the expansion of the consciousness through the mentalsoma etch the new paradigm of evolutionary intelligence into the holomemory.

Under the supervision of Evolutiologists and consciousnesses with a high level of maturity, intermissivists experience maximum transcendentality as they *glimpse the infinite*. In a flash, they understand that they are a small piece in the multidimensional megamechanism.

The explosion of blocks of information causes intermissivists to catch sight of the *intergalactic dynamics* of more advanced consciousnesses and reflect on the conception of the world, evolution of the planets, laws of the universe and cosmic ethics. They experience a momentary departure from the parochialism of the brain of *Homo sapiens sapiens* towards the macrocosmos of *Homo sapiens universalis*.[88]

With overwhelming logic, polykarmality begins to make sense as an overriding posture in the consciential manifestation. The law of cause and effect is understood and seen as a possibility to perform assistance in the daily routine. Likewise, there is an increase in optimism and enthusiasm to spontaneously contribute to the evolutionary maximechanism.

Despite being mere *appetizers* of what the cosmic reality actually is, the phenomena of *extrapolationism* imbue in the consciousness *universalistic* neoprinciples of how to live that were never before introjected. It is the neoworldview or consciential *weltanschauung*.[89]

In terms of experiential magnitude, *interplanetary paraexcursions* are among the most overwhelming experiences common to Advanced Intermissive Courses. With the advice of

88. The **Intermissive Course** is, in short, a didactic set of extrapolations and expansions of hyperacuity for the intermissivist consciousness.

89. ***Weltanschauung*** is a German term related to a broad perception of the world, or cosmovision.

technical supervisors in the field of volition, student consciexes are taken on field trips to gain insight into the reality of other distant and inhabited planets.

The contact with extraterrestrial realities and local consciousnesses promotes real *impactotherapy,* shaking consciential structures and driving the consciousness to recycle prejudiced or separatist tendencies.

The educational synthesis of this experience offers the sense of a universal family and a *cosmic antiapartheid* through fraternity towards the consciousnesses. *The defence of one's ego no longer makes sense.*

Upon resoma, intermissivist conscins bring an innate motivation to insert themselves in this interassistantial mechanism in favour of every consciousness, independent of personal affinities and purposes. They feel in charge of themselves and their destinies. They understand that happiness or chaos are merely results of their way of dealing with the flow of the cosmos. They recognise their past anticosmoethical actions and try to rewrite their consciential biography by righting their wrongs.

These reflections help the personality to live with autonomy, without blaming others for their frustrations. A great part of society is still trapped by the demands of the umbilicochakra, failing to see the world around them.

Lucid intermissivists critically observe the pathological intraphysical society. With a sharp eye, they identify the *illusions* of human life.[90]

90. **Cultural idiotisms,** accepted as common sense, are absurdities that impair personal and group evolution.

Over time, the stateless character of these individuals manifests in a natural way to deal with consciential boundaries: distinct cultures, languages, societies, ethnicities and classes. They present an attitude of respect for differences, antisectarianism and conciliation in all spheres of manifestation. Personal interest in knowing different realities arises by means of polyglotism, travelling to different countries and healthy coexistence with multiculturalism.

Consciential openness to engaging with diversity is a cosmoethical posture of high value for extraphysical assistantial teams. Individuals with a cosmopolitan posture do *not* defend flags, clubs, ethnicities, religions, parties or homelands. They are open to, where necessary, mediating conflicts and proposing solutions in the multidimensional environments in which they are situated.

UPON RECOGNISING ONESELF AS PART OF THE** MAXIMECHANISM, **ONE ALIGNS WITH THE PROEVOLUTIONARY DYNAMIC OF THE** UNIVERSE, **BUILDING ASSISTANTIAL BRIDGES BETWEEN ARCHIPELAGOS OF CONSCIOUSNESSES.

The greatest learnings come from contact with different realities. By interacting with distinct ways of being, thinking and acting, an open-minded consciousness has the possibility to research the outside world and ponder their own microuniverse.

A universalistic sense arises when an individual opens their doors to peaceful coexistence with other consciousnesses and consciential principles, understanding the differences and making their contribution without the purpose of convincing others of what they think is right or wrong.[91]

In practical terms, universalism *is not present* where there is racism, parochialism, segregation, blind fanaticism and dogmatism, neophobia, apriorism and the selfish defence of personal interests.

The cultivation of admiration for others, regardless of social, genetic, religious and ideological differences facilitates a harmonious coexistence, making interassistance possible. In this case, it is worth reflecting: how do we deal with people who think differently from us and whose principles and actions are *indisputably* contrary to what we *believe* to be the best?

In life, those who gain more are the ones who are open to healthy interaction with people who have different manners of life. In this way, we develop respect, admiration, fraternity and a broader understanding of the universe.

THE TENDENCY TOWARDS UNIVERSALISM IS EXPRESSED IN THE INTEGRATION OF THE CONSCIOUSNESS WITH THE MULTIPLE COLOURS OF HUMANITY, CULTURES, COUNTRIES, LANGUAGES AND, ULTIMATELY, THE PARAHUMANITY.

91. Intermissivist conscins are essentially **pacifists.**

SELF-REFLECTION QUESTIONS:

1. **Minipiece.** Are you a *functional* or *dysfunctional* minipiece of the evolutionary maximechanism? Or, are you still a *maxipiece in a centripetal minimechanism?*

2. **Conviviality.** What is your level of healthy interaction with other conscins, consciexes, cultures, animals and plants? Do you still defend only *your side* or choose to reconcile the parties, respecting the rights of every consciousness and consciential principle?

3. **Universalism.** Do you see yourself connected to the other consciousnesses around you or perceive yourself as a remote island? What is the quality of your political, communitarian and planetary awareness? Do you understand the chain reaction of individual actions that affect the whole?

III. CONCLUDING ARGUMENTS

The Intermissive Course has sown neoideas
so that their application in human
life enables evolutionary harvests.

After analysing the Test of the Intermissivist in detail, what have you, the reader, concluded?

Out of the 10 strongtraits studied throughout this book, which ones are part of you? And which of these traits do you think you do not yet possess? *Self-reflection triggers self-knowledge*.

Positioning oneself in relation to a recent Intermissive Course is a consciential watershed moment. If you have reached this point in the book, you probably have found correlations between the subject matter and your personal principles.

If the points of view presented in this book reverberated positively within you, provoking a sense of familiarity and producing a *logical resonance* within your braincase, this is a sign of your affinity with Intermissive Courses.

If you have spontaneously recognised that you are an intermissivist, welcome aboard! Seek to deepen your self-research about your intermissive nature in order to align yourself with the fulfilment of the clauses of your proexis.

Reflect, research, study, recycle and act. The intraphysical existence is too brief to be *dragging our feet*. If well used, this life can be worth ten previous lives. Cut off the excesses of immaturity and immediately organise a new pro-evolutionary lifestyle.

If you have arrived at the conclusion that you did not participate in a pre-resomatic Intermissive Course but wish to accelerate your intraconsciential recycling, try to take maximum advantage of the opportunities provided by the universe.

Those who *leave it as it is to see how it goes* are a long way off from intermissive campuses, so qualify yourself conscientially. What can you do to accelerate your evolution in this *school of life?* Prepare yourself, from this point forward, for this remarkable neo-achievement: admission to the Intermissive Course during the next intermission.

However, if you are still unsure about your degree of intermissibility, do further research. Study the bibliographies at the end of this book, talk to veteran intermissivists, deepen your self-research and invest in your parapsychic development. Such measures will help you to recuperate your cons.

Participation in intermissive schools promotes a *surgery of destiny,* transforming the vulgar ex-conscin into a multidimensional agent of extraphysical reurbanisations. Responsibility towards the evolutionary group triggers a practical need for a greater commitment to multidimensionality, aiming at the accomplishment of the group proexis.

Not every intermissivist is superendowed and not all gifted people are intermissivists. It is worth mentioning that intermissivist conscins are still a microminority but they are not perfect beings nor above good and evil. They carry a peculiar set of abilities related to evolutionary intelligence[92] – parapsychic, cosmoethical and interassistantial innate talents, to be diligently implemented in the day-to-day.

Thus, intermissivists put in a great deal of effort to broaden their discernment in order to eliminate inconsistencies between what they *know* and what they *do*. They dedicate themselves to refining self-manifestations through studying their mistakes and successes and valuing feedback from their peers.

Students from the intermission invest in mastering energies and developing parapsychism to overwrite their *primal genetics* and *thosenic addictions*. They make themselves available to provide assistantial services, sometimes anonymously, in cooperation with the extraphysical teams of helpers.

Prioritising maturity against the counterflow of the *unthinking masses* may see natural setbacks in the intermissivists' processes of self-overcoming. The intra- and extraphysical pressures and *irresistible seductions* of all sorts of human pathologies are factors that make existential completism difficult for those restricted to the animal body. *Let us be more consciousnesses and less Cro-Magnons.*

Tireless work in the fight against consciential self-mimicry and the acquisition of healthy habits arise from the inner will. Contrary to how it may seem, such efforts become contributing factors to deep inner satisfaction, as they make conscins *loyal* to

92. Intermissivists are above average in terms of their use of **evolutionary intelligence.**

their *intermissivist paraprovenance*.[93] Intermissivists who are up-to-date regarding the clauses of their proexis are proactive and value mature self-leadership.

How can you know more about your own Intermissive Course? Analyse your interests, vocations and potentials. Which personal strongtraits help you overcome personal bottlenecks? What can you best provide to others? What are your consciential megapowers, or exceptional talents? You have reached the Intermissive Courses due to your strongtraits and positive tendencies.

Your childhood is another source of information. Despite the restriction of the brain, the energetic links to the parabrain do not dissipate completely in the first years of life. Thus, a child-conscin can retain valuable information about the progression of events prior to resoma.

Seek to recover memories about your *operating mode* during childhood. What did you use to think? What did you long for in your existence? What questions did you use to ask?

Take advantage of the information in this book to reflect on your intermission by analysing which chapters most caught your eye or seemed more familiar to you. Such a sensation may be associated with a rudimentary retrocognition, the threads of your personal Intermissive Course.

Finally, in everyday life, the general key to accessing intermissive content is healthy parapsychism allied with assistantiality. When combining these two points, the factor of a *function-specific helper* arises. Veteran helpers are interested in assisting us to remember

93. When lucid, an ex-student conscin of an Intermissive Course feels an undoubted need to honour their **extraphysical provenance** through the materialisation of the clauses of their proexis.

the intermissive lessons and clauses of the proexis, as they can then rely on more help in their multidimensional work.

In addition, multidimensional assistance links us directly to the holothosene of subjects studied in the Intermissive Courses and favours the frank recovery of mega cons.

There is a parapedagogical principle that says: *Those who learn must teach*. As a *retrocognitive agent*[94] of Intermissive Courses, former students also become teachers through their exemplary *attitudinal contents*.

Verba moment, exempla trahunt. Words instruct, examples lead. Ideas, decisions and actions impact the surroundings and make people think. What traces do you, the reader, leave in the environments where you pass?

It is easy to study the *theory* of the Intermissive Courses. The challenge to any human consciousness is to immerse themselves in the *practice* through the daily living of parapsychic experiences.

After warm farewells from intermissive colleagues and teachers, at the time of resoma, consciousnesses bring with them *indelible seeds* of the learnings among the evolutionary group. These lessons are translated into innate ideas, sophisticated moral principles and personal values that are dissonant from the usual interests of social groups.

At this moment, in the phase of applying the teachings received, it is worth asking: what is the level of the concrete and tangible *practical fertility* of the intermissive gains? In what way has the planet been *reaping* the fruits of *your* Intermissive Course?

94. **Intermissivists,** in their own right, are agents able to predispose retrocognitions in other intermissivists. We do not disconnect from our extraphysical origins, nor from our colleagues.

THE** HOMO SAPIENS INTERMISSIVUS **PRESERVES THE INDELIBLE RESPONSIBILITY OF HONOURING ALL THE TRUST PLACED IN THEM, BY BEING COMMITTED TO APPLYING THE PARALESSONS RECEIVED.

POSTFACE

The contents exposed in this work were solely a preamble to the extensive conscientiological research on intermissiology carried out so far (Base year: 2016).

Conscientiocentric Institutions (CIs) are the fruits of joint efforts towards approximating intermissivists to their extraphysical reality. In CIs, you will find an *intermissiophilic* pole to deepen the theorice (*theor*y + pract*ice*) of self-investigation, participating in courses and workshops of various specialties of conscientiology.

Currently, in Foz do Iguaçu, PR, Brazil, intermissivists from various cities and countries are dedicated to the research and production of conscientiological knowledge in campuses of conscientiology. The extraphysical communities of Intermissive Courses inspire these mentalsomatic environments.

In the campuses, researchers have at their disposal laboratories, parapsychic dynamics, specialised libraries and a large number of events, conferences, forums for debates, research meetings and pedagogical activities to exchange their experiences.

In scientific terms, the largest group undertaking in producing these advanced studies is the *Encyclopaedia of Conscientiology,* a project in full development, with contributions from hundreds of volunteer-researchers. This encyclopaedia seeks to bring together human knowledge from the perspective of the consciential paradigm, functioning as a retrocognitive tool of intermissive contents.

If you are interested in furthering your studies on such subjects, visit the website www.tertuliaconscienciologia.org. You can participate in *Conscientiology Tertulias,* daily online free debates on various topics of conscientiology, and submit your questions and opinions.

Finally, this author is available to clarify your questions about the topics covered in this book and about conscientiological research in general, by emailing tathiana@email.com.

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40. **Idem; *Remembrances of the Intermissive Course through the Expansion of the Mentalsoma;*** Article; *Journal of Conscientiology;* Journal; Quartely; Vol. 7; N. 26; 1 enu.; *International Academy of Consciousness* (IAC); London; UK; October, 2004; pages 169 to 173.

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48. **Idem;** ***Princípios do Estado Mundial Cosmoético;*** collaboration: Dulce Daou; *et al.;* pref. Rosemary Salles; revision: Team of Editares Revisers; 306 p.; 3 sections; 25 chs.; 8 citations; 21 e-mails; 142 enums.; 58 foreignisms; 1 photo; 1 microbiography; 1 tab.; posf.; glos. 84 terms; 107 refs.; 9 webliographies; 1 annex;

alpha.; geo.; ono.; 23 x 16 cm; pb.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2013; pages 165 and 190.

49. **Ramos,** Osmar Filho; ***Cristo espera por ti;*** *(Romance de Honoré de Balzac);* pref. Gerard Genette; psychography by Waldo Vieira; revision: Eduardo Ferreira; Erotides Louly; & Waldson Dias; 370 p.; 4 sections; 76 chs.; 9 chronologies; 1 e-mail; 1 enu.; 1 illus.; 56 acronyms; 1 website; 404 commented notes; 56 refs.; 23 x 16 cm; pb.; Commented Edition; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2007; pages 25 to 29.

50. **Razera,** Graça; ***Hiperatividade Eficaz: Uma Escolha Consciente – Um Estudo Conscienciológico Sobre o TDAH – Transtorno da Desordem da Atenção e Hiperatividade Infantil;*** pref. João Bonassi; revision: Cristiane Ferraro; *et al.;* 258 p.; 2 sections; 23 chs.; 31 citations; 25 e-mails; 1 interview; 47 enums.; 8 diagrams; 7 statistics; 1 photo; 2 flow charts; 2 graph.; 8 illus.; 3 organograms; 1 microbiography; 29 acronyms; 15 tests; 11 websites; glos. 132 terms; 4 films; 215 refs.; 1 appendix; alpha.; 21 x 14 cm; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 2001; page 188.

51. **Rossa,** Dayane; ***Oportunidade de Viver: Estudo sobre a Existência Humana e o Sentido da Vida;*** pref. Amin Lascani; revision: Team of Editares Revisers; 328 p.; 8 sections; 47 chs.; 22 e-mails; 192 enums.; 1 photo; 1 microbiography; 2 tabs.; 20 websites; glos. 179 terms; 10 films; 199 refs.; alpha.; 23 x 16 cm; pb.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2014; pages 36, 57 to 61, 172 and 184 to 188.

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53. **Scheinpflug,** Werner; ***Os Cursos Intermissivos e suas Implicações;*** Article; *1er Forum Internacional de Investigación de la Conciencia;* Barcelona, España, 21-24.10.99; 10 enums.; 2 diagrams; 1 photo; 6 refs.; *Instituto Internacional de Projeciologia e Conscienciologia;* Rio de Janeiro, RJ, 1999; pages 59 to 70.

54. **Schneider,** Leonardo Gonçalves; ***As Amizades no Contexto da Invéxis;*** Article; *XI Congresso Internacional de Inversão Existencial;* C*onscientia;* Journal; Quartely; Special Ed.; Vol. 18; N. 1; Section: *Original Article;* 1 e-mail; 12 enums.; 1 microbiography; 4 techniques; 12 refs.; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; January-March, 2014; page 38.

55. **Stédile,** Eliane; ***Conexão Cognitiva: Ideias de Vanguarda para a Ampliação de Pontos de Vista;*** Interviews: Eliane Stédile; pref. José Tadeu Athayde; revision: Marco Antônio Facury; 442 p.; 95 cognitive conections; 1 e-mail; 92 interviews;

5 enums.; 1 photo; 1 microbiography; 95 topics of interviews; 2 websites; posf. Leandro Fidelis; 70 refs.; 23 x 16 cm; pb.; *Epígrafe Editorial e Gráfica;* Foz do Iguaçu, PR; 2015; pages 429 and 430.

56. **Teles,** Mabel; ***Profilaxia das Manipulações Conscienciais;*** contributors: Eduardo Ferreira; & Ivo Valente; pref. Flavia Guzzi; revision: Ana Flávia Magalhães; *et al.;* 346 p.; 6 parts; 44 chs.; 1 chronology; 22 e-mails; 223 enums.; 1 photo; 1 microbiography; 32 questions; 2 tabs.; 10 websites; glos. 182 terms; 10 films; 344 refs.; 1 appendix; ono.; 21 x 14 cm; pb.; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); & *Associação Internacional Editares;* Foz do Iguaçu, PR; 2007; page 154.

57. **Idem; *Zéfiro: A Paraidentidade Intermissiva de Waldo Vieira;*** revision: Erotides Louly; *et al.;* 240 p.; 3 sections; 14 chs.; 113 citations; 22 e-mails; 32 enums.; 37 photos; 1 timeline; 1 microbiography; 2 tabs.; 20 websites; glos. 210 terms; 45 refs.; alpha.; geo.; ono.; 23 x 16 cm; pb.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2014; pages 101, 103, 134 to 136, 139, 146, 151 and 190.

58. **Thiago,** Glória; ***Vivendo em Múltiplas Dimensões;*** pref. Wagner Alegretti; revision: Sheila Guia; Tony Musskopf; & Werner Scheinpflug; 366 p.; 32 chs.; 50 chronologies; 16 e-mails; 56 enums.; 1 photo; 1 microbiography; 4 questionnaires; 2 websites; glos. 124 terms; 29 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1999; page 307.

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60. **Tornieri,** Sandra; ***Mapeamento da Sinalética Energética Parapsíquica;*** pref. Hernande Leite; revision: Mabel Teles; *et al.;* 296 p.; 4 sections; 55 chs.; 1 citation; 23 e-mails; 153 enums.; 138 examples; 1 photo; 1 microbiography; 55 thoughts; 11 inquiries; 1 tab.; 11 techniques; 2 tests; 21 websites; glos. 135 terms; glos. 210 terms; 6 films; 51 refs.; 1 annex; 2 appendices; alpha.; 21.5 x 14 cm; pb.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2015; page 14.

61. **Vicenzi,** Luciano; ***Coragem para Evoluir;*** pref. Málu Balona; revision: Gisele Salles; Karina Thomaz; & Márcia Abrantes; 188 p.; 8 chs.; 21 e-mails; 1 interview; 51 enums.; 1 photo; 2 illus.; 1 microbiography; 2 tabs.; 3 websites; glos. 37 terms; 50 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 2001; page 22.

62. **Vieira,** Waldo; ***100 Testes da Conscienciometria;*** revision: Alexander Steiner;

232 p.; 100 chs.; 15 e-mails; 103 enums.; 1 photo; 1 microbiography; 123 inquires; 2 websites; 14 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; page 82.

63. **Idem; *200 Teáticas da Conscienciologia: Especialidades e Subcampos;*** revision: Alexander Steiner; *et al.;* 260 p.; 200 chs.; 15 e-mails; 8 enums.; 1 photo; 1 microbiography; 13 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; pages 75, 102, 138 and 212.

64. **Idem; *700 Experimentos da Conscienciologia;*** 1,058 p.; 40 sections; 100 subsections; 700 chs.; 147 abbrevs.; 1 chronology; 100 dates; 1 e-mail; 600 enums.; 272 foreignisms; 2 tabs.; 300 tests; glos. 280 terms; 5,116 refs.; alpha.; geo.; ono.; 28.5 x 21.5 x 7 cm; hc.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1994; pages 264, 451, 602 to 608.

65. **Idem; *Aceleração da História Pessoal; Acomodação Mimética; Agente Retrocognitivo Inato; Alavancagem da Proéxis; Amizade Raríssima; Autocompromisso Multidimensional; Autoparaprocedência Cursista; Bagagem Pré-Ressomática; Balanço Pré-Evoluciólogo; Cinco Ciclos; Cláusula Pétrea; Código Pessoal de Cosmoética; Colheita Intermissiva; Comitê de Pararrecepção; Consciência Cosmoética; Consciex Pesquisadora; Conscin Não Intermissivista; Convite ao Intermissivista; Curso Intermissivo; Desafio da Proéxis; Descensão Cosmoética; Esquadrinhamento Paraprocedencial; Etapa da Consecução; FEP do Intermissivista; Função do Intermissivista; Incompléxis; Incubação Intermissiva; Indução Intermissiva; Iniciativa Planetária Pioneira; Intermissão; Intermissão Mudancista; Intermissão Prolongada; Intermissivista; Intermissivista Inadaptado; Intermissivista Potencial; Lei da Proéxis; Megadesafio do Intermissivista; Miniproéxis; Momento da Megadecisão; Natureza Intermissiva; Neoconquista; Nível Intermissivo; Paradever; Pararrealidade Conscienciológica; Parexcursão Interplanetária; Pré-Intermissivista; Princípio do Exemplarismo Pessoal; Profissão Evitável; Profissão Herdada; Recin Intermissiva; Senso Universalista; Tacon; Tares Expositiva; Tempo dos Cursos Intermissivos; & Tirateima do Intermissivista;*** entries; In: **Vieira,** Waldo; (Org.); ***Enciclopédia da Conscienciologia;*** 11,034 p.; glos. 2,498 terms (entries); 192 microbiographies; 147 tabs.; 191 entry authors; 8th Ed.; Digital; *Associação Internacional Editares* & *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2013; pages 195 to 198, 224 to 227, 370 to 378, 405 to 407, 475 to 478, 1,392 to 1,395, 1,820 to 1,823, 2,155 to 2,157, 2,173 to 2,176, 2,777 to 2,779, 2,801 to 2,804, 2,840 to 2,845, 2,918 to 2,921, 2,940 to 2,942, 3,169 to 3,171, 3,311 to 3,314, 3,393 to 3,395, 3,534 to 3,540, 3,788 to 3,793, 3,876 to 3,879, 3,905 to 3,907, 4,720 to 4,723, 4,808 to 4,811, 5,167 to 5,171, 5,329 to 5,333, 5,911 to 5,917, 5,934 to 5,937, 5,962 to 5,966, 6,028 to 6,030, 6,258 to 6,262, 6,263 to 6,265, 6,266 to 6,268, 6,269 to

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66. **Idem; *Conscienciograma: Técnica de Avaliação da Consciência Integral;*** revision: Alexander Steiner; 344 p.; 150 abbrevs.; 106 topics of evaluation sheets; 3 e-mails; 11 enums.; 100 evaluation sheets; 1 photo; 1 microbiography; 100 qualities of the counciousness; 2,000 inquiries; 1 website; glos. 282 terms; 7 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1996; pages 55, 213, 215, 218 and 219.

67. **Idem; *Dicionário de Argumentos da Conscienciologia;*** revision: Team of Holocycle Revisers; 1.572 p.; 1 *blog;* 21 e-mails; 551 enums.; 1 esquema da evolução consciencial; 18 photos; glos. 650 terms; 19 websites; alpha.; 28.5 x 21.5 x 7 cm; hc.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2014; pages 73, 167, 208, 233, 237, 268, 301, 303, 354, 381 to 383, 412, 422, 466, 486, 497, 509 to 512, 516, 528, 539, 565, 597, 629, 713, 717, 718, 752, 757, 814, 821 to 833, 852, 857, 867, 872, 880, 907, 912, 918, 951, 963, 1,017, 1,164, 1,175, 1,194, 1,244, 1,262 to 1,264, 1,283 and 1,320.

68. **Idem; *Dicionário de Neologismos da Conscienciologia;*** Lourdes Pinheiro (Org.); revision: Ernani Brito; *et al.;* 1,072 p.; 1 blog; 21 e-mails; 4,053 enums.; 1 facebook; 2 photos; glos. 2,019 terms; 14,100 neological terms; 1 list of neologisms; 1 microbiography; 21 websites; 61 refs.; 28.5 x 21.5 x 7cm; hc.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2014; pages 9, 10 and 305.

69. **Idem; *Homo sapiens pacificus;*** revision: Team of Holocycle Revisers; 1,584 p.; 24 sections; 413 chs.; 403 abbrevs.; 38 e-mails; 434 enums.; 484 foreignisms; 1 photo; 37 illus.; 168 trivocabular megathosenes; 1 microbiography; 36 tabs.; 15 websites; glos. 241 terms; 25 pinacographies; 103 musicographies; 24 discographies; 20 cenographies; 240 films; 9,625 refs.; alpha.; geo.; ono.; 29 x 21.5 x 7 cm; hc.; 3rd Ed. free of charge; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); & *Associação Internacional Editares;* Foz do Iguaçu, PR; 2007; pages 143, 342, 397 to 399, 463, 895, 914, 943 to 945 and 987.

70. **Idem; *Homo sapiens reurbanisatus;*** revision: Team of Holocycle Revisers; 1,584 p.; 24 sections; 479 chs.; 139 abbrevs.; 12 e-mails; 597 enums.; 413 foreignisms; 1 photo; 40 illus.; 1 microbiography; 25 tabs.; 4 websites; glos. 241 terms; 3 infographics; 102 films; 7,655 refs.; alpha.; geo.; ono.; 29 x 21 x 7 cm; hc.; 3rd Ed. free of charge; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2003; pages 98, 117, 169, 189 to 191, 197, 200, 209, 244 to 248, 335, 455, 462 and 463, 487 to 496, 828, 833 to 835, 848

to 852, 944 and 1,064 to 1,067.

71. **Idem;** ***Léxico de Ortopensatas;*** revision: Team of Holocycle Revisers; 2 Vols.; 1,800 p.; Vol. 1 and 2; 1 blog; 652 analogical concepts; 22 e-mails; 19 enums.; 1 diagram of the consciential evolution; 17 photos; glos. 6,476 terms; 1,811 trivocabular megathosenes; 1 microbiography; 20,800 orthothoughts; 2 tabs.; 120 lexographic techniques; 19 websites; 28.5 x 22 x 10 cm; hc.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2014; pages 333 to 336, 897, 899 and 905 to 910.

72. **Idem;** ***Manual da Dupla Evolutiva;*** revision: Alexander Steiner; Cristiane Ferraro; & Graça Razera; 212 p.; 40 chs.; 15 e-mails; 88 enums.; 1 photo; 1 microbiography; 1 test; 2 websites; 16 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; pages 15, 73 and 100.

73. **Idem;** ***Manual da Proéxis: Programação Existencial;*** revision: Alexander Steiner; Cristiane Ferraro; 172 p.; 40 chs.; 15 e-mails; 88 enums.; 1 photo; 1 microbiography; 2 websites; 17 refs.; alpha.; 21 x 14 cm; pb.; 2nd Ed.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1998; pages 12, 18, 31 and 32, 127 and 138.

74. **Idem;** ***Manual da Tenepes: Tarefa Energética Pessoal;*** revision: Alexander Steiner; 142 p.; 34 chs.; 147 abbrevs.; 1 e-mail; 52 enums.; 1 photo; 1 microbiography; 1 tab.; 1 test; glos. 282 terms; 5 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1995; pages 51 to 54.

75. **Idem;** ***Manual de Redação da Conscienciologia;*** revision: Alexander Steiner; *et al.;* 276 p.; 15 sections; 150 chs.; 152 abbrevs.; 23 e-mails; 54 enums.; 274 foreignisms; 30 Portuguese idiomatic expressions; 1 photo; 60 Spanish voiceovers; 85 trivocabular megathosenes; 1 microbiography; 30 investigations; 6 techniques; 30 theories; 8 tests; 60 types of knowledge artefacts; 60 voices of animals; 3 websites; glos. 300 terms; 609 refs.; 28 x 21 cm; pb.; 2nd Ed. rev.; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2002; pages 55 to 272.

76. **Idem;** ***Nossa Evolução;*** revision: Alexander Steiner; & Sheila Guia; 168 p.; 15 chs.; 149 abbrevs.; 1 e-mail; 1 photo; 1 microbiography; 162 questions; 162 answers; 1 website; glos. 282 terms; 6 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1996; pages 51 to 54.

77. **Idem;** ***O que é a Conscienciologia;*** 184 p.; 100 chs.; 1 e-mail; 1 photo; 1 microbiography; 15 techniques; 11 tests; glos. 280 terms; 3 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1994; pages 123 and 124.

78. **Idem;** ***Projeciologia: Panorama das Experiências da Consciência Fora***

do Corpo Humano; revision: Alexander Steiner; *et al.;* 1,232 p.; 18 sections; 525 chs.; 150 abbrevs.; 16 e-mails; 1,156 enums.; 1 scale; 1 photo; 3 graphs.; 42 illus.; 1 microbiography; 1 synopsis; 2 tabs.; 2 websites; glos. 300 terms; 1,907 refs.; alpha.; geo.; ono.; 28 x 21 x 7 cm; hc.; 4th Ed. revised and extended; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1999; pages 817 to 821.

79. **Idem; *Projeções da Consciência: Diário de Experiências Fora do Corpo Físico;*** revision: Alexander Steiner; 224 p.; 60 chs.; 1 chronology; 1 e-mail; 5 enums.; 1 photo; 1 microbiography; 1 projective questionnaire; glos. 24 terms; alpha.; 21 x 14 cm; pb.; 5th Ed. rev.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1995; pages 24 to 26.

80. **Idem; *Temas da Conscienciologia;*** revision: Alexander Steiner; Cristiane Ferraro; & Graça Razera; 232 p.; 7 sections; 90 chs.; 10 diagnoses; 15 e-mails; 115 enums.; 1 photo; 1 microbiography; 10 investigations; 30 conscientiometric tests; 2 tabs.; 2 websites; 16 refs.; alpha.; ono.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; page 123.

81. **Zolet**, Lilian; ***Parapsiquismo na Infância: Perguntas e Respostas;*** pref. Moacir Gonçalves; revision: Cathia Caporali; 256 p.; 4 parts; 104 chs.; 22 e-mails; 51 enums.; 1 photo; 1 microbiography; 104 questions with answers; 1 tab.; 20 websites; glos. 172 terms; 23 films; 83 refs.; 4 webliographies; alpha.; ono.; 21 x 14 cm; pb.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2014; page 55.

82. **Zolet,** Simone; & **Marques,** Fabio; ***Paraidentidade Intermissiva: Retrocognição do Melhor em você. Uma Abordagem Autoconscienciométrica;*** Article; *II Jornada Internacional de Conscienciometrologia;* Foz do Iguaçu, PR; 04-06.07.14; *Glasnost;* Journal; Yearbook; Ano 1; N. 1; Section*: Oficina;* 2 e-mails; 2 enums.; 2 microbiographies; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2014; page 7.

ANNEXES

*Intermissive Course**
(Intermissiology)

* Entry extracted from the *Encyclopaedia of Conscientiology.*

I. Conformatics

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

Themetology. Homeostatic central theme**.**

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

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

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

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

Loanwordology: the *Intermissarium***.**

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

II. Factuistics

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

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

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

III. Detailism

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

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

Philiology: evolutiophilia**.**

Holothecology: the intermissiotheca; the proexotheca; the hyperspacetheca**.**

Interdisciplinology: intermissiology; parapedagogy; extraphysicology; pre-resomatology; postdesomatology; parahistoriology; proexology;

holomnemonics; self-researchology; projectiology; definology; parafactum; parageographology**.**

IV. Profilology

Castology: the consciex colleagues of the IC**.**

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

Hominology: the *Homo sapiens evolutiologus***.**

V. Argumentology

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

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

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

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

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

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

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

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

1. **Alcoholism.** How many years of intraphysical life did you drink (alcohol, drugs)?

2. **Obesity.** How many years of intraphysical life did you eat (in excess)?

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

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

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

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

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

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

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

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

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

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

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

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

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

09. **Genetics.** Consciential technique of healthy *re*acquaintance with genetics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. **Alchemists.** Ex-alchemist pioneers of conventional science; ex-encyclopaedists.
2. **Assistants.** Ex-interassistantial personalities from all epochs.
3. **Citizens.** More lucid ex-citizens from all Intraphysical Societies (Socins), throughout the millennia of Human History.
4. **Philosophers.** Ex-philosophers from Ancient Greece (Hellenism) from multiple lines of cognition.
5. **Geniuses.** Ex-geniuses of humankind or the *giants of the ages,* in general.
6. **Initiated.** Non-fanatical parapsychic ex-initiates, from all genres of sects and religions.
7. **Inventors.** Ex-inventors, discoverers and creative heurists, benefactors of humanity.

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

Reciprocity. However, the reciprocal is also true: *Intermissive Courses* are more enriched, from a direct and experiential point of view, also due to IIPC and other CIs. This is because new generations of extraphysical students from ICs find, in the constant activities, events and achievements of conscientiology, the possibility of observing another practical course in terms of intraphysical experiments, the essential purpose of ICs.

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

VI. Conclusion

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

1. **Application of a neoidea:** heuristicology; Neutral**.**
2. **Self-evocation:** mnemosomatology; Neutral**.**
3. **Pioneering planetary initiative:** experimentology; Homeostatic**.**
4. **Interlúdio:** parageographology; Homeostatic**.**
5. **Evolutionary jubilee:** intraphysicology; Homeostatic**.**
6. **Paraprovenance:** extraphysicology; Neutral**.**
7. **Retrothosenity:** thosenology; Neutral**.**

Those who admit the hypotheses of macrosomatics and paragenetics as realities, even if not yet deeply investigated, evidence having attended a pre-resomatic Intermissive Course.

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

Specific Bibliography:

01. **Vieira,** Waldo; ***Conscienciograma: Técnica de Avaliação da Consciência Integral;*** 344 p.; 150 abbrevs.; 11 enums.; 100 evaluation sheets; 4 indexes; 2,000 items; glos. 282 terms; 7 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1996; pages 55, 61, 64, 93, 163, 189 and 215.

02. **Idem; *200 Teáticas da Conscienciologia;*** 260 p.; 200 chs.; 13 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; page 75.

03. **Idem; *Homo sapiens reurbanisatus;*** 1,584 p.; 479 chs.; 139 abbrevs.; 40 illus.; 7 indices; 102 synopses; glos. 241 terms; 7,655 refs.; alpha.; geo.; ono.; 29 x 21 x 7 cm; hc.; 3rd Ed. free of charge; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2004; pages 54, 84, 86, 106, 111, 112, 143, 169, 177, 189 to 191, 197, 318, 335, 355, 401, 463, 466, 490, 542, 549, 828, 835 and 1,099.

04. **Idem; *Manual da Dupla Evolutiva;*** 208 p.; 40 chs.; 16 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 1997; pages 15, 73, 84 and 100.

05. **Idem; *Manual da Proéxis: Programação Existencial;*** 168 p.; 40 chs.; 17 refs.; alpha.; 21 x 14 cm; pb.; 3rd Ed.; *Instituto Internacional de Projeciologia e Conscienciologia* (IIPC); Rio de Janeiro, RJ; 2003; pages 12, 18 and 127.

06. **Idem; *Manual da Tenepes: Tarefa Energética Pessoal;*** 138 p.; 34 chs.; 147 abbrevs.; glos. 282 terms; 5 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1995; pages 60 and 88.

07. **Idem;** ***Manual de Redação da Conscienciologia;*** 272 p.; 152 abbrevs.; 274 foreignisms; glos. 300 terms; 28 x 21 cm; pb.; 2nd Ed. revised; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; 2002; page 22.

08. **Idem;** ***Nossa Evolução;*** 168 p.; 15 chs.; 149 abbrevs.; glos. 282 terms; 6 refs.; alpha.; 21 x 14 cm; pb.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1996; pages 14 to 16, 21, 41 and 124.

09. **Idem;** ***O Que é a Conscienciologia;*** 192 p.; 100 chs.; glos. 280 terms; 3 refs.; alpha.; 21 x 14 cm; pb.; 3rd Ed.; *Associação Internacional Editares;* Foz do Iguaçu, PR; 2005; pages 123 and 124.

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

11. **Idem;** ***700 Experimentos da Conscienciologia;*** 1,058 p.; 700 chs.; 147 abbrevs.; 600 enums.; 8 indexes; 2 tabs.; 300 tests; glos. 280 terms; 5,116 refs.; alpha.; geo.; ono.; 28. x 21.5 x 7 cm; hc.; *Instituto Internacional de Projeciologia;* Rio de Janeiro, RJ; 1994; pages 189, 204, 218, 451, 484, 563, 565, 596, 597, 603, 604, 609, 616, 678, 690, 702 and 706.

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

Selection of Entries from the Encyclopaedia of Conscientiology

Below are listed, in alphabetic order the translated titles (from Portuguese) of 70 entries from the *Encyclopaedia of Conscientiology* related to the theme of this book, with the aim of optimising the reader's research:

01. **Acceleration of Personal History** (Evolutiology; Homeostatic).
02. **Consecution Stage** (Self-proexogramology; Homeostatic).
03. **Levering of the Proexis** (Proexology; Homeostatic).
04. **Challenge of the Proexis** (Proexology; Homeostatic).
05. **Changing Intermission** (Intermissiology; Homeostatic).
06. **Researcher Consciex** (Intermissiology; Homeostatic).
07. **Conscientiological Parareality** (Intermissiology; Homeostatic).
08. **Consoltask** (Interassistantiology; Neutral). *(Tacon)*
09. **Cosmoethical Descension** (Evolutiology; Homeostatic).
10. **Intermissivist Self-paraprovenance** (Intermissiology; Homeostatic).
11. **Entrenched Clause** (Proexology; Homeostatic).
12. **Expository Claritask** (Interassistantiology; Homeostatic).
13. **Five Cycles** (Self-proexology; Homeostatic).
14. **Gerontic Pre-intermissivist** (Recexology; Homeostatic).
15. **Incomplexis** (Self-proexology; Nosographic).
16. **Inherited Profession** (Self-proexology; Neutral).
17. **Innate Retrocognitive Agent** (Invexology; Homeostatic).
18. **Intermissiometry** (Paraconscientiometrology; Neutral).
19. **Intermission** (Intermissiology; Neutral).
20. **Intermissive Connection** (Intermissiology; Homeostatic).
21. **Intermissive Course** (Intermissiology; Homeostatic).
22. **Intermissive Effect** (Self-evolutiology; Homeostatic).
23. **Intermissive Harvest** (Evolutiology; Homeostatic).
24. **Intermissive Level** (Intermissiology; Homeostatic).
25. **Intermissive Nature** (Intermissiology; Neutral).

26. **Intermissive Paraduty** (Intermissiology; Homeostatic).
27. **Intermissive Recin** (Pararecinology; Homeostatic).
28. **Intermissive Turning** (Intermissiology; Homeostatic).
29. **Intermissivist** (Intermissiology; Homeostatic).
30. **Intermissivist Creativity** (Verponology; Homeostatic).
31. **Intermissivist Friendship** (Conviviology; Homeostatic).
32. **Intermissivist's Handbook** (Proexology, Homeostatic).
33. **Intermissivist Incubation** (Intermissiology; Homeostatic).
34. **Intermissivist Induction** (Intermissiology; Homeostatic).
35. **Intermissivist's Megachallenge** (Maxiproexology; Homeostatic).
36. **Intermissivist Precocity** (Intraphysicology; Homeostatic).
37. **Intermissivist Teacher** (Parapedagogy; Homeostatic).
38. **Intermissivist's Decisive Argument** (Intraphysicology; Homeostatic).
39. **Intermissivist's Destagnation** (Self-prioriology; Homeostatic).
40. **Intermissivist's Function** (Proexology; Neutral).
41. **Intermissivist's PER** (Self-evolutiology; Homeostatic).
42. **Interplanetary Paraexcursion** (Intermissiology; Homeostatic).
43. **Invitation to the Intermissivist** (Self-experimentology; Homeostatic).
44. **Law of the Proexis** (Proexology; Homeostatic).
45. **Mimetic Accommodation** (Self-mimicryology; Nosographic).
46. **Miniproexis** (Miniproexology; Homeostatic).
47. **Moment of the Megadecision** (Recexiology; Neutral).
48. **Multidimensional Self-Commitment** (Multidimensiology; Homeostatic).
49. **Neoconquest** (Self-evolutiology; Homeostatic).
50. **Non-intermissivist Conscin** (Interassistantiology; Neutral).
51. **Obnubilated Intermissivist** (Parapathology; Nosographic).
52. **Paraprovenancial Scrutinising** (Parascaniology; Neutral).
53. **Parareception Committee** (Intermissiology; Neutral).
54. **Personal Code of Cosmoethics** (Cosmoethicology; Homeostatic).
55. **Pioneer Planetary Initiative** (Experimentology; Homeostatic).
56. **Potential Intermissivist** (Intermissiology, Neutral).
57. **Pre-Intermissivist** (Intraphysicology; Homeostatic).
58. **Pre-Resomatic Background** (Intermissiology; Neutral).
59. **Pre-Evolutiologist Balance** (Self-proexology; Homeostatic).
60. **Principle of Personal Exemplarism** (Cosmoethicology; Homeostatic).

61. **Proexogenic Financial Intelligence** (Proexology; Neutral).
62. **Prolonged Intermission** (Intermissiology; Neutral).
63. **Retributiology** (Proexology; Homeostatic).
64. **Retrocognitive Agent** (Mnemosomatology; Homeostatic).
65. **School of Cosmoethical Leaders** (Leaderology; Homeostatic).
66. **Sense of Multiexistential Self-Continuity** (Seriexology; Neutral).
67. **Time of the Intermissive Courses** (Parapedagogy; Homeostatic).
68. **Unadapted Intermissivist** (Parapathology; Nosographic).
69. **Universalist Sense** (Cosmoethicology; Homeostatic).
70. **Extremely Rare Friendship** (Conviviology; Neutral).

These and other entries from the Encyclopaedia of Conscientiology are available free of charge at: www.tertuliaconscienciologia.org



ABOUT THE AUTHOR

Tathiana Mota is an intermissivist, born in 1974 in Manaus, AM, Brazil. Besides having a Bachelor's Degree in Business Administration, she is a polyglot, translator and educator. An interest in parapsychic phenomena led the author to conscientiology classrooms in 1993. In 1997, she became a volunteer dedicated to *itinerant conscientiological teaching*. She has worked in projects for teacher training in Brazil and abroad at the International Institute of Projectiology and Conscientiology (IIPC) and the International Association of Parapedagogy and Consciential Reeducation (Reaprendentia), which has evidenced her *intermissive link* with the specialty of parapedagogy. Tathiana is currently on sabbatical in Brisbane, Australia, immersed in a multicultural experience to deepen her research on global citizenry. She is a volunteer of BiblioAfrica, encouraging education through reading and contributing to the acquisition, translation and donation of books in the African Continent.

COGNOPOLIS, THE CITY OF KNOWLEDGE

Cognopolis (City of Knowledge) is a suburb created in 2009 in the city of Foz do Iguaçu, Parana, Brazil, where there are 24 conscientiocentric institutions maintained by the work of volunteers. Constituted by ordinance 18887, Cognopolis has green spaces with a walking trail, residential condominiums, the Mabu Interludium Hotel and activities related to education, culture and research.

Also known as the Suburb of Volunteering, Cognopolis was conceived by the professor, lexicographer and doctor Waldo Vieira (1932-2015).

In Cognopolis, you find the Holocycle and the Holotheca. The Holocycle - *holo* (set) and *cycle* (a word related to the term encyclopaedia) - is the site of Conscientiology's intellectual production. Considered an incubator of authors, it contains one of the largest *lexicothecas* (collections of dictionaries) in Brazil, with more than 7,200 examples, a *encyclotheca* (a collection of encyclopaedias) and a newspaper library (a collection of periodicals - newspapers and magazines) with more than 596,874 clippings.

The *Holotheca* (a set of thecas) unites a collection of approximately 930,727 items, which contains 104,792 books and other written materials and objects from diverse locales and cultures. The *comic book theca* (a collection of comic books) is considered to be one of the largest in Latin America, with 35,000 comic books published in 16 languages from 22 countries.

Scientific events are frequently held in Cognopolis to disseminate research results and stimulate debate. Writing books and articles is also strongly encouraged in the City of knowledge. Among the 841 volunteers, 119 are published authors, of which 82 wrote on Conscientiology topics.

Cognopolis is open to visitors and is a part of Foz do Iguaçu's tourist route.

For more information contact CEAEC:
Website: www.ceaec.org | Facebook: Campus CEAEC | E-mail: ceaec@ceaec.org



CONSCIENTIOCENTRIC INSTITUTIONS - CIs

CIs. Conscientiocentric Institutions – CIs – are organizations whose purposes, methodologies of work and organizational models are based on the Consciential Paradigm. The main activity of CIs is to support the evolution of consciousnesses through the clarification task guided by verpons, leading edge relative truths, which are found in the Science Conscientiology and its subfields.

Volunteer. Every Conscientiocentric Institution is an independent, non-profit association, that is maintained predominantly by volunteer work of teachers, researchers, administrators and professionals from several areas.

ICCC. This set of Conscientiocentric Institutions and Conscientiology volunteers composes the International Cosmoethical Conscientiological Community (from Portuguese: Comunidade Conscienciológica Cosmoética Internacional – CCCI) which currently consists of more than 24 CIs.

AIEC | International Association for the Expansion of Conscientiology

AIEC financially supports major Conscientiology projects and assists in the realization of such projects. It also has its own projects which focus mainly on construction. In 2014 it built the Mabu Hotel and Resort next to the CEAEC campus. Its next project is a Cultural Mega-Centre. Designed by renowned Brazilian architect, Oscar Niemeyer and located in Cognopolis (the suburb in which the CEAEC campus is situated), the Cultural Mega-Centre will be dedicated to the research and study of humanities, history and culture and will host exhibitions and other events.

Website: www.worldaiec.org | E-mail: aiec.comunicacao@gmail.com

APEX | International Association of the Existential Program – Apex International

APEX is a research and educational organization dedicated to the study of one's purpose in life (or life task). In Conscientiology, this is known as the Existential Programme. APEX studies the life task on both an individual and collective level, as sometimes we come to this life with objectives to achieve as a group. It delivers a range of courses including the popular 4-day Existential Balance course. These are aimed at allowing students to identify their life task and evaluate their current performance in relation to it. Ideas and techniques are offered to help students take the next important steps in accomplishing their purpose in life.

Website: www.apexinternacional.org | E-mail: contato@apexinternacional.org
Facebook: APEX – Associação Internacional da Programação Existencial

ARACÊ | International Association for the Evolution of Consciousness

Based in Espirito Santo, Brazil, the focus of ARACE's research and educational activities is group evolution. It offers an extensive range of courses in various locations and is renowned for its three Serenariums, laboratories in which the participant spends three days alone, without access to any external communications. The purpose of this type of laboratory is to perform self-research, gain profound personal insights and contemplate one's priorities in life, with the aim of increasing the rhythm of one's personal evolution.

Website: www.arace.org

Facebook: Associação ARACÊ

E-mail: associacao@arace.org

ASSINVÉXIS | International Association of Existential Inversion

ASSINVEXIS is an organization dedicated to promoting, publicizing and debating all topics linked to adolescents 'sensing' they have a purpose in life and directing their efforts and resources towards realizing it. In Conscientiology, this is known as the Existential Inversion. Typically, an 'inverter' is aware of having made plans for this life during the previous period in between lives (the intermissive period). ASSINVEXIS assists young people (from the age of 13) to get on track with their Existential Programme and gives courses at its own campus which is being further developed in Cognopolis.

Website: www.assinvexis.org

Facebook: Assinvéxis

E-mail: contato@assinvexis.org

ASSIPI | International Association of Interassistantial Parapsychism

ASSIPI is a Conscientiocentric Institution specialized in the study, research, development and practical use of parapsychism, an indispensable attribute for personal evolution. With a base in Cognopolis and a presence in Portugal, ASSIPI offers a wide range of practical courses focusing on developing one's experience and control of bioenergies and parapsychism. It is well-known for its popular 3-day course called 40 Energetic Maneuvers.

Website: www.assipi.com

Facebook: ASSIPI

E-mail: assipi@assipi.com

CEAEC | Centre for the Higher Studies of Conscientiology

Founded in 1995, CEAEC was the first conscientiological campus. It consists of nearly 20 laboratories dedicated to facilitating the participant's experience of a range of paranormal phenomena and insights into his or her personal evolution. It is also a research and teaching institution maintained by volunteers of diverse nationalities and professions interested in the advancement of human knowledge. CEAEC is home to the Tertularium (venue for daily tutorials on multidimensional themes); *Holocycle* and *Holotheca* house over 66,000 books and other works related to the consciousness and associated subjects; and the Acoplamentarium – a group laboratory that enables participants to develop their clairvoyance. CEAEC is open to individual and group visits.

Website: www.ceaec.org

Facebook: Campus CEAEC

E-mail: ceaec@ceaec.org

COMUNICONS | International Association of Conscientiological Communication

The purpose of COMUNICONS is to disseminate Conscientiology. It conducts and publishes interviews on leading edge topics with researchers and instructors, liaises with the media, runs a YouTube channel and maintains the portal of Conscientiology – a hub for news and details of the latest events in Conscientiology.

Website: www.comunicons.org.br

Facebook: Comunicons Comunicação Conscienciológica

E-mail: comunicons@comunicons.org.br

CONSCIUS | International Association of Interassistantial Conscientiometrology

The focus of CONSCIUS is to help interested individuals increase their self-knowledge – to help them understand themselves better. The organization works with the Conscientiogram a complex methodolgy, developed by Dr. Waldo Vieira, that allows people to evaluate themselves – their personal attributes and interdimensional abilities – according to a scale of consciential evolution. CONSCIUS offers a range of practical courses designed to lead participants towards self-understanding.

Website: www.conscius.org.br

Facebook: Conscius

E-mail: conscius@conscius.org.br

CONSECUTIVUS | International Association of Holobiographical and Seriexological Research

CONSECUTIVUS is an organization that specializes in the study of the series of successive lives. It conducts research and offers a range of practical educational activities aimed not only at helping participants recall past lives, but also helping them approach the topic in a rational way so they can naturally positioning themselves in relation to their past and better understand their present. This process can help a person understand the probable causes and connections related to certain aspects of their character, allowing them to fit better within themselves and to achieve a state of self-reconciliation.

Website: www.consecutivus.com.br

Facebook: Consecutivus

E-mail: consecutivus@consecutivus.com.br

COSMOETHOS | International Association of Cosmoethicology

An organization dedicated to the research and deeper understanding of cosmoethics, or the cosmic moral and the practical interpretation and application of such principles in everyday life. Beyond this Cosmoethos develops and presents numerous courses and lectures that are widely presented by the team.

Website: www.cosmoethos.org.br

Facebook: Cosmoethos

E-mail: contato@cosmoethos.org.br

ECTOLAB | International Association of Laboratorial Research into Ectoplasm and Parasurgery

The International Association of Laboratorial Research in Ectoplasmy and Parasurgery specifically aims to develop independent thinking on the topics of parasurgery and ectoplasm, with a strong focus on their relationship to health. It accepts requests from the public for free parasurgery via its website. The parasurgeries are conducted weekly during an activity known as a Dynamic during which energy is donated by a physical team is used by a nonphysical team for the purpose of assisting either physical or nonphysical recipients.

Website: www.ectolab.org

Facebook: Ectolab

E-mail: ectolab@ectolab.org

EDITARES | International Association of Editares

EDITARES` main goal is to clarify interested individuals on the multidimensional reality of life. This is achieved through the publication of books and other works of conscientiological content. Authors of such works are typically independent researchers wishing to disseminate their findings and/or experiences.

Website: www.editares.org | Facebook: Editares Editora

E-mail: editares@editares.org

ENCYCLOSSAPIENS | International Association of Conscientiological Encyclopaediology

ENCYCLOSSAPIENS is responsible for the Encyclopaedia of Conscientiology, of which there are currently 15 volumes. It supports people who wish to write and publish entries. Over 500 researchers have now contributed to the encyclopaedia which can be accessed via websites or custom software. 26 debates are also available in English.

Website: www.encyclossapiens.com

Facebook: ENCYCLOSSAPIENS

E-mail: encyclossapiens@encyclossapiens.org

EVOLUCIN | International Association of Conscientiology in Infancy

EVOLUCIN is an institution whose goal is to make Conscientiology available and accessible to children within educational, social, family and schooling contexts. It is not uncommon for children to have parapsychic abilities. Parents wishing to help their children understand the phenomena they are experiencing from a rational, non-mystical perspective and develop their capacities, are welcome to get in touch. Active in Brazil and Germany, EVOLUCIN offers courses and publishes books.

Website: www.evolucin.org

Facebook: Evolucin Conscienciologia Na Infância

E-mail: evolucin@gmail.com

IC TENEPES | International Association of Pentaology

A non-profit organisation that researches the Personal Energetic Task (Penta) in a theoretical and practical manner. Producing, as a result, courses, educational activities and technical-scientific publications that aim to improve the practice of penta and through this technique contribute to the consciential evolution of humanity and parahumanity.

Website: http://www.ictenepes.org | Facebook: IC TENEPES

IIPC | International Institute of Projectiology and Conscientiology

The International Institute of Projectiology and Conscientiology (IIPC), the oldest and largest CI, is an independent educational and scientific research institution widely active throughout Brazil and noted for its excellence in courses and technical-scientific publications on Projectiology and Conscientiology. It offers an extensive range of basic and advanced courses, workshops and immersions for all interested individuals, giving attention to both theoretical concepts and practical applications.

Website: www.iipc.org.br

Facebook: IIPC SEDE | Foz do Iguaçu

E-mail: iipc@iipc.org.br

INTERCAMPI | International Association of Conscientiology Research Areas

INTERCAMPI is dedicated to furthering research in Conscientiology. Its goal is to construct a campus in the north-east of Brazil, where it is based. It aims to build a unique infrastructure that will bring the multidimensional aspects of our reality into focus, facilitating research, self-knowledge and self-development. INTERCAMPI hosts conferences, courses, debates, free activities and congresses, in addition to being engaged in a variety of cultural projects.

Website: www.intercampi.org

Facebook: Intercampi Instituição Conscienciocêntrica

E-mail: intercampi@intercampi.org

INTERPARES | International Association of Interassistantial Supports

An association that intends to make Conscientiology available to all those, with very limited financial resources, who are sincerely interested in studying it. Individual attention will be given to each case and it is intended that scholarships will be formed and granted to facilitate this assistance.

Website: www.interpares.org.br

JURISCONS | International Association of Paralawology

Juriscons seeks to stimulate the experience of multidimensional megadiscerniment. The study of paralawology opens up vast research areas, including those of the World State, cosmoethics and non-violent communication, among many others. Juriscons is active in Foz do Iguacu, Sao Paulo and internationally.

Website: www.juriscons.org | Facebook: @ci.paradireitologia

Email: juriscons@juriscons.org

OIC | International Organization of Conscientiotherapy

OIC applies the principles of Conscientiology to health. In considering health from a multidimensional, multiexistential perspective, OIC serves to re-educate and redefine the current global view of health. It has a team of fully qualified and practicing psychiatrists, psychologists and medical doctors who, in addition to carrying out research, provide counselling to people in need, analyzing and considering their issues within the consciential paradigm.

Website: www.oic.org.br

Facebook: OIC – Organização Internacional de Conscienciоterapia

E-mail: aco@oic.org.br

ORTOCOGNITIVUS

Website: http://cognopolis-sc.org/

Facebook: cognopolis.sc

E-mail: contato@cognopolis-sc.org

REAPRENDENTIA | International Association of Parapedagogy and Consciential Reeducation

REAPRENDENTIA specializes in conscientiological education. It develops and conducts training to enable interested individuals to become teachers of Conscientiology and also conducts research related to Conscientiology and Parapedagogy. REAPRENDENTIA is well-known for a course entitle PAE (Programme for the Acceleration of Erudition), which is aimed at developing one's personal erudition (knowledge acquired by study, research; learning). In addition to hosting activities in Brazil, the organization has a presence in Fort Lauderdale, USA.

Website: www.reaprendentia.org.br

Facebook: Reaprendentia Foz Do Iguaçu

E-mail: contato@reaprendentia.org.br

UNICIN | Union of International Conscientiocentric Institutions

Established in 2005, UNICIN has administrative oversight of the ICCC. It provides support, guidance and orientation to new organizations, liaises with the individual organizations and mediates at a supra-institutional level.

Website: www.unicin.org

E-mail: protocolo@unicin.org

UNIESCON | International Union of Conscientiology Writers

UNIESCON is a Conscientiocentric Institution comprised of authors of conscientiological books. It facilitates exchange among writers and promotes the qualification of leading edge relative truths (known in Conscientiology as verpons) and masterpieces. It offers writing workshops and provides mentors and other support to writers.

Website: www.uniescon.org

Facebook: Uniescon – União Internacional de Escritores da Conscienciologia

E-mail: uniescon.ccci@gmail.com

For information regarding assistantial projects, opportunities and initiatives in Africa and globally, visit: http://www.interconsglobal.org

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Marcelo da Luz	WHERE DOES RELIGION END?
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Adriana Lopes	SENSOS EVOLUTIVOS E CONTRASSENSOS REGRESSIVOS
Alessandra Nascimento e Felix Wong (Orgs.)	CONSCIENCIOLOGIA É NOTÍCIA: PROJECIOLOGIA
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	O QUE É A CONSCIENCIOLOGIA
	PROJECIOLOGIA
	PROJEÇÕES DA CONSCIÊNCIA
	ENCICLOPÉDIA DA CONSCIENCIOLOGIA

1. AREA OF RESEARCH:

This book researches themes of intermissiology,
a specialty of C**onscientiology.**

2. PRINCIPLE OF DISBELIEF:

Don`t believe in anything, not even in the information presented in this book.

It is intelligent to do your own research on the subject.