

CONSCIENTIAL EVOLUTIONARY DYNAMICS

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1. INTRODUCTION

The current paradigm¹, matrix of the hegemonic, conventional sciences, is today the Cartesian-Newtonian-materialistic, where inquiries are carried out only at the tangible-objective level, often with pre-scientific (dogmatic) or electronotic (conventional sciences founded on the electron) approaches.

Research methods and scientific studies in *neoparadigmatic fields* like the consciential neoparadigm, however, organize the participant research and structure the new proceeding dynamics.

The investigative evolution, which is the focus of this essay, happens among conscientiological scientists under changeable and progressive movement; that is to say: the wholeness to be known, studied and understood permits personal or institutional neo-experiences, and, for the interested consciousnesses, this may be one of their highest goals (ALMEIDA, 2007; ARAKAKI, 2005; DAOU, 2005).

This way, the consciousness understands itself through self-researches, based on scientific, self-corroborating explanations, considering both physical and paraperceptiological aspects, valuing its consciential evolution, progressively knowing the reality actually experienced (ALCADIPANI, 2012; ALMEIDA, 2007).

Such learning-relearning methodology can generate interdimensional subject-object relationships that transcend basic models of science. The neo-models, as stressed by the science of Paraperceptiology, go beyond mere objectivism and aim at renewed subjectivity, in which the subject is, at the same time, the *object* of its

studies on paraperceptions and the values of the new evolutionary dynamics.

Living then a subject-object science, their experimenters use the “Laboratory Life” formula (LATOURE & WOOLGAR, 1997), where the researcher is himself a *consciential laboratory* (acronym: *conslab*).

Besides one’s *conslab* (individual to each person) there are collective *conslabs* in (para)psychic dynamics, and 38 *conscientiological labs* structures on the planet (CARLONI & GUIMARÃES, 2010).

2. CONTRASTS

Following are nine challenging neo-dynamics proposing changes in paradigmatic limits listed in chronological order. The comparison sources for the contrasts are derived from what was discussed earlier.

1. **Albert Einstein (1879 - 1955)** - Relativity theory involving the atomic structure of matter which ceases to be considered *absolute*, as defined by Galileo and Newton.

Contrast: Einstein did not associate the free, objective (multidimensional) consciousness to his revolutionary physical theory.

2. **Lev Semenovich Vygotsky (1896 - 1934)** - Cultural-historic theory of social constitution of knowledge in proximal developing zones (PDZ) and actual development (AD), showing one consciousness’ general problem: its spatiality (that is, space locus). Therein, man creates conceptual, substitute and determinant structures, originating superior intellectual operations grounded in everyday experiences.

Contrast: Vygotsky finds support in both real and transcendent personal experiences in his studies without referring to multidimensional life.

- 3. Gregory Bateson (1904 - 1980)** - Epistemological approach of symmetric and non-symmetric relationships, linking together the living things to objective facts in the universe.

Contrast: Bateson's unique "universal approach" could not escape the intraphysical (tropospheric) conception.

- 4. David Bohm (1917 - 1992)** - New relation from the wholeness with the *implicate order*, contrasting Western and Eastern-approach to science.

Contrast: The implied wholeness could have led to the extraphysical orders of the numerous universes discovered.

- 5. Ilya Prigogine (1917 - 2003)**, Nobel-Prize winner of chemistry in 1977, & Isabelle Stengers (1949 -) - The new alliance between the dissipative structures in life, in action.

Contrast: Although relevant and dynamic, this is still the unitary vision of the universe (Newtonian science).

- 6. Humberto Maturana (1929 -) & Francisco Varela (1946 - 2001)** - New organization of the living systems, inclusively social systems, under continuous production of themselves (*self-poiesis*).

Contrast: Self-poiesis is the ability of a living system (intraphysicality only) to organize itself to produce and reproduce its own.

- 7. Waldo Vieira (1932 -)** - Progenitor of Conscientiology, Projectiology, and hundreds of related sub-fields, in order to study the interconnection between human and extraphysical

lives and their characteristics within the evolutionary process. Within the structure of consciencial science the integrated realignment (intercomplementary neo-synapses) is relevant whenever the scientist approaches theoretical issues and undergoes corroborating personal experiences.

The bibliography of this essay lists books by those nine authors, particularly of the researcher Waldo Vieira in Conscientiology, Projectiology and other correlated sciences.

The author of this essay is a self-experimenter in Conscientiology since 2000 and has understood the pertinence of the evolutionary-dynamic aspects described in the conscientiological bibliography studied to accomplish her self-researches.

3. WALDO VIEIRA

The first book about Conscientiology was *Projeções da Consciência - Diário das Experiências da Consciência fora do Corpo Físico* (*Projections of the Consciousness - Diary of out-of-body Experiences*), by Waldo Vieira, published in 1981. In this book the author presents 60 lucid projective self-experiments from the first semester of 1979, developed under scientific approaches. In page 40 of the first edition, Vieira proposed new fields of study - Projectiology (the science of the conscious projections) and Conscientiology⁴ (the science of the consciousness).

In 2013, Waldo Vieira, residing in Iguassu Falls, continues to teach and lecture, write books and entries, and propose neosciences as conscientiological areas.

The paradigmatic approximations between Conscientiology, Projectiology, and other like areas, identify those consciousnesses who are interested in understanding themselves by the development of their parapsychic intelligence (DRIES, 2006; VIEIRA, 1999).

Next, in a first explicative approach, 11 basic conscientiological concepts are synthesized in order to ground some aspects of Conscientiology and correlated areas for the technical study of consciential evolution.

1. **Energy and consciousness:** In the cosmos, only two realities co-exist: the consciousness and energies.
2. **Multixistentiality:** There are evolutionary resources in the educative logics in the use of the psychosoma, present in continuous personal multixistential cycles (PMCs) along intraphysical existences alternating with extraphysical periods, thus generating the existential series. Consciousnesses have been involved in PMCs (existential series) for millennia, finding themselves at different evolutionary levels. In each rebirth, the consciousness is to accomplish something evolutionary, both for the consciousness itself and for others. Such self-teaching strategy shall promote interassistance between the participating scientists and is called multidimensional brotherhood development.
3. **Holosoma (holos + soma):** Each intraphysical consciousness has four vehicles of manifestation already identified: *soma* (physical body); *energosoma* (energetic or holochakral body); *psychosoma* (emotion-body); *mentalsoma* (discernment body) and appendixes: bronze, silver and golden cord; the first one, proposed by Carloni & Guimarães (2010), is an energetic residue from human sub-brains in previous lives (consciential trash). The four bodies of manifestation and the three inter-vehicular cords generate a whole named holosoma.
4. **Psychosoma:** Each consciousness is able to manifest itself outside its physical body by means of a lucid projection in the mentalsoma or psychosoma. The psychosoma is subtle but real, not a dream or hallucination (VIEIRA, 2009). The essence of Conscientiology's paradigm is the *Hypothesis of the Objective Body*: throughout the centuries there have been reports about the lucid escape of the psychosoma from the human body in experiences of consciential projection, which is in fact millennia-

old on Earth. Such experiences can be found in articles, books, novels, soap operas, plays, among other channels of information. We stress here the example of the writer Honoré de Balzac (1799 – 1850), in the self-biographic novel *Louis Lambert: If I was here when I was asleep, this fact constitutes a complete separation between my body and my inner being*. Balzac had announced in this novel the appearance of the science Projectiology beyond the intraphysical. In 1982 the sesquicentennial of that *cognitive, consciential projection* presented by the French writer took place.

5. **Bithanatosis (1st and 2nd desomas):** Conscientiological hypotheses indicate a standard-discard at the end of each human life. The bithanatosis of the physical and the energetic somas transforms the intraphysical consciousness into an extraphysical consciousness. Each *extraphysical consciousness*, after eliminating the soma and energosoma, lives on in the extraphysical within the two remaining bodies (the psychosoma and mentalsoma), with only one bond, the golden cord. That is the appropriated form of the extraphysical during the intermissive period between two human lives. If the consciousness is lucid, it can study, experience, interassist in the extraphysical, productively waiting for the next human life.
6. **Intermissive course (IC):** In the lucid *extraphysical* existence between human lives, after two desomas (bithanatosis), some extraphysical consciousnesses can attend ICs in distinct apprenticeship phases. Extraphysical consciousnesses that attend ICs are called *intermissivist consciousnesses*.
7. **Deficit-consciousness:** If its last intraphysical life has brought no evolutionary result to the consciousness, after desoma, energetic residues remain that should have dissipated during the 2nd desoma. Such a *lesser*, unproductive condition, without bithanatosis, may lead to the post-desomatic parapsychosis, generating some hibernating experience in the extraphysical, and even in baratrospheric or sick extraphysical regions. To exist in the cosmos in an evolutionary condition means a permanent existential continuity, incorporating several opportunities;

whether in the extraphysical (as an *extraphysical consciousness*), with the possibility to attend an appropriated course (IC), or as an *intermissivist consciousness* in the human lives (Vieira, 2003).

8. **Trithanatosi (3rd desoma):** According to a hypothesis of Conscientiology, there is new evolutionary opportunity after the discarding of yet another body of manifestation, the psychosoma. In this condition, the consciousness becomes a free consciousness (FC), leaving the existential seriality (resomadesoma cycles in the continuity of the PMCs) in order to face new, cosmic, universal challenges, unknown until *then*.
9. **Existential program:** Each existence allows the possibility of fulfilling what one came to accomplish on the planet: one's existential program. Besides the fulfillment of the existential program, an existential moratorium may occur, as well as the accomplishment of the group existential program (*maxi-existential program*).
10. **Consciential energy:** The consciousness' vital agent in terms of energy is the vibrational state (VS). In the VS, self-promoted and healthy, there is qualification of consciential energies, predisposing the consciousness to manifest itself in harmonic resonance with the universe.
11. **Consciential evolutivity:** The quality of consciential evolution is grounded on new, useful knowledge, producing interassistential, libertarian consequences for many.

The interparadigmatic approximations of Conscientiology, Projectiology and other conscientiological areas regard the consciousnesses interested in understanding themselves, without believing in cultural, family, religious and social dogmas, mediation (*medium*), or do-it-yourself recipes.

4. CONSCIENTIAL PARADIGM

The consciential paradigm is the appropriated scientific model to assess both intra and extraconscientiality, according to the science Conscientiology. Next, 16 fundamentals of that paradigm are compared against conventional or intraphysical science.

Fundament 01. In the studies of Conscientiology, out of intention and organization (multidimensionality, holosoma, parapsychism, bioenergies) there is the personal principle of not believing in anything, progressively constructing the Disbelief-logy.

Intraphysical science: Following some belief of the kind “I am the best”, scientific disputes take place in basic science.

Fundament 02. The conscientiological laboratory’s (*conslab*’s) epistemologic self-evidence is constructed within inquirers that register, reflect and organize personal or collective experiences exposing them to the other experimenters-observers for refutation.

Intraphysical science: Ordinary science does not recognize the multivehicular consciousness, who is an integral experimenter.

Fundament 03. The conscientiological approaches (association of ideas, exemplary facts, neoconcepts, conscientiometric tests) propitiate objectives, methodology, principles, laws and theories to recover the experienced scientific proceedings.

Intraphysical science: The electronotic science is theoretical-experimental, without self-reflected lucid self-experiences.

Fundament 04. There is experimental knowledge, with the use of the three consciential powers *will-intention-organization*, in self-researches in one’s own *conslab*, so that the consciousness advances with regard to cosmic evolution.

Intraphysical science: Basic science is limited (tropospheric), since based on the electron and on pure mathematics.

Fundament 05. The productive conslabs, the experiments, the registers, that is to say, science experienced and described, seek *useful* and therefore interassistential *objectives*.

Intraphysical science: There are no interassistential objectives, generally speaking, in the Academy, although part of the scientists may be useful to the improvement of human life (like the vaccines).

Fundament 06. Reflections and experiments ground the understanding in scientists' generation of useful contents, those with assistential balances.

Intraphysical science: Vulgar experimentation is often selfish, centered on one's vanity, assisting only the scientist himself.

Fundament 07. *Conslab's* scientific experimentation permits affection in the qualification of the process-product obtained.

Intraphysical science: Academy is impersonal, setting scientists apart, generally around competitions and prizes.

Fundament 08. The fact, whether objective or subjective, is part of a specific imagetics and becomes an event of pluriplanetary evolutivity (VIEIRA, 1999). Consciential actions constitute a scientific field in itself, throughout the cosmos.

Intraphysical science: According to Grof (1994) and Lévy (2005), as the universe evolves leaving behind the time of the physical *big bang*, human, intelligent liberty proceeds towards the spiritual *big bang*, transporting itself to brand new interdimensions. The concept of those scientists' is on the way to the universal cosmology.

Fundament 09. Scientific contents aim to and constitute some practical, scientific thosenity in the quest for products that will be useful for many (GUIMARÃES, 1993; KUHN, 2006).

Intraphysical science: In tropospheric science, the acronym *thosene*, comprising *thought*, *sentiment* and *personal energy* in the experiments, does not exist.

Fundament 10. Strong, missing, and weak traits exist in the person and the group (collective traits). It matters to the conscientiological scientist to lucidity search for daily solutions, in order to eliminate their consciential trash (setback). Complex pathologies (setbacks) can be understood and eliminated with experimental lucidity by the interested consciousnesses.

Intraphysical science: In Academy there is no discussion about scientific setbacks, despite all the disagreements occurred.

Fundament 11. The wordless information through one's personal example can be made by each experimenter, day and night, and shall have the power of a collective therapy, both for authors and for observers.

Intraphysical science: There is no conscientiotherapy in Academy, as example of better actions for the group or the individual.

Fundament 12. The outcomes of the conscientiological studies, whenever exposed to the other experimenting consciousnesses, build up a fraternal science in action.

Intraphysical science: The tropospheric scientist's abdominal sub-brain, in certain cases, generates an angry contamination, shaping profound academic quarrels.

Fundament 13. There is the discerned projectability, that is to say, the lucid escape from the psychosoma, the 2nd body of manifestation of the consciousness, according to thousands of personal or collective millenary accounts. Important subsidies in the extraphysical may be available to the interested scientists.

Intraphysical science: In basic science, the paradigmatic limit is the electron (electronotic vision), that is to say, there is no interest in the extraphysicality. The atom, however, has been divided for decades into even smaller particles, in quantum physics, which allows for the possibility of new cosmic structurations.

Fundament 14. Scientific evidence in the conscientiological sciences is self-researched, self-registered, self-reflected, self-understood, since they are not derived from sacred books or gods, goddesses, prophets, and gurus (Disbelief-logy). Theoretically, this is an important principle as well in basic science.

Intraphysical science: On the other hand, there are the Academies of the Vatican, the muslin *fatwas* and *Sunas*, and the pentecostal and pontifical institutions all around the planet. Such organizations function as universities for their participants.

Fundament 15. The tasks of the self-researching consciousness are grounded on techniques and methodologies which privilege the consciousness in the conscientiological research.

Intraphysical science: The consciousness has no place in the methodological structures of intraphysical science.

Fundament 16. Cosmoethics, the multidimensional ethics of the cosmos, is a practical strategy for self-researchers interested in conscientiological evolutionary dynamics.

Intraphysical science: Cosmoethic multidimensionality is not even a secondary subject for the Academy.

It is here suggested that lucid scientists challenge this list of 16 conscientiological fundaments to refute them and become experimenters within the appropriated Disbelief-logy (GUIMRÃES, 2000; ALEGRETTI, 1999).

5. DISBELIEVING, EXPERIMENTING CONSCIOUSNESS

By tentative-hypothesis of research, each disbelieving consciousness, in the case it experiences the disbelief principle, can understand itself as an intraphysical consciousness guinea pig and name itself a *guinea pig-intraphysical consciousness*.

The guinea pig-intraphysical consciousness, assertive in the use of the bodies of manifestation (soma, energosoma, psychosoma, and mentalsoma) and attentive to the flux of the cosmos, without wasting, perceive better their self-incoherencies experienced, their personal syndromes.

Sometimes, even in interaction, the person does not develop energetic contact with the other consciousnesses. That situation is an *energetic absence* that may be used for personal self-encapsulation (a fraternal, positive action), or else, it is a useless situation, of pathological interpersonal abandonment.

By the guinea pig- intraphysical consciousness, the resources of the chakras (energetic vortexes), which capture, separate and distribute the environment's immanent energies, "transforming them into consencial

energies that can accelerate the soma's and holochakra's vibratory frequency" (VIEIRA, 2000), are better profited.

To be as one with bioenergetic objectivity - when the vibration of the vehicles of manifestation (soma, holochakra, psychosoma, and mentalsoma) is appropriated to the interassistance between peers - can prevent *energetic wastage*.

The bioenergetic conscientiologic knowledge, practiced in intraphysical life, permits coupling with other consciousnesses to fathom the fraternal energetic field in both of them (coupler and coupled). This provides better intraphysical actions, more brotherly by the energetic contact (coupling) with the surrounding extraphysical population.

The use of energies in small, minimal details, discussed here, is the *energetic vivacity*.

The thinking flexibility increases and strengthens the bioenergetic performance, in the several dimensions experienced.

That personal fluidity conjugated to Multidimensional Self-awareness (MS) is fundamental in experimenters with their conslabs.

The intention is to be lucid with self-fluidity in the energetic situations, possible at any moment.

Every situation experienced is multidimensional and, therefore, energetic.

Conscientiology's researchers, according to the author's bibliographic research, overcame the *wasting syndrome* and wrote academic texts (master dissertations and graduation monographies) stressing conscientiological aspects: Dias (2010); Nascimento (2009); Salgues (2004); and Monteiro (1999). Their texts are referred to at the end of this essay.

This author, striving to overcome old setbacks (wastes), has discovered past fears, remains from ancient incoherencies.

In the recycling of those personal surprises, three aspects stand out, listed in the crescent order to recompose what she called *holosomatic presential intelligence*:

1. **Scars:** Old psychosoma's wounds pulsate and heal through reflection-action.
2. **Sediments:** Psychosoma's scars are sediments from several lives experienced.
3. **Self-research:** Self-researches can be made over healed wounds, like scientific studies on sea sediments.

Allowing itself to fulfill wishes and aspire to new goals, the consciousness defines techniques for its holosomatic process-product in order to understand itself with its whole conslab (mentalsoma, psychosoma, energosoma, soma). Such dynamics dismisses the self-barriers of paralyzing fears.

In this essay, by revisiting old setbacks, the author registers two anti-wasting techniques for the assertive use of the whole holosoma.

1. **Self-technology of the personal sediments:** It matters to the holosomatic self-reeducation, with registers and their study with synthesis (**One-Page-at-Most Technique - OPM**) of the understandings. By means of that reeducated technique, to advance the assessment of oneself and one's own conscial universe will fulfill the personal sedimentology's *memorabilia* (continued holosomatic universe). The *reeducated mentalsoma* (a dynamic experimenter) qualifies the *healed psychosoma* through everyday-practices reflected from the reeducation. In this scenario, personal or collective competency is generated, and the individual action can be expanded to an experimenting team. The mobilization of energies by means of the VS and

competent experiments with the mentalsoma originate a new situation whereby holosomatic scars sediment themselves and cease to *hurt*, since they are understood through the (personal and group) movement of the experiments undertaken.

- 2. Energetic-shower self-technology:** According to Vieira (2008), this practice consists in self-provoking a bath or shower sensation, unchained by will and with energy running through the coronachakra (crown-chakra). This exercise can also be made mentally, with mobilization determined by one's own will in the experiment. In this condition, the researcher seeks the psychological balance besides sounds thosenes during their personal experience as imagistic-parapsychic self-researcher.

The use of examples and techniques in this essay intended to start a modality of simple, interparadigmatic discussion about the fundamentals presented and contrasts/neo-facts discussed.

The author waits feed-back from the readers about this thematic, with useful indications of errors and omissions, acknowledging the attentive and fraternal reading.

In next articles of this journal the author intends to revisit other aspects of the materialistic Cartesianism-Newtonism under the approach of Conscientiology, the science of the consciousness.

NOTES

1. Paradigm is the theoretical or philosophical premise that originates a scientific field. It is a scientific construction, with methods and values conceived as model for studies and researches (KUHN, 2006).
2. The researcher Waldo Vieira (1932 -) has channeled books as a spiritist medium, but, with his maxi-dissidence in 1967, he walked away from the spiritist group. In the year-base 2013, he coordinates

the writing of the Encyclopedia of Conscientiology, presently with 16 volumes. Besides, he writes the Conscientiology's Argument Dictionary (CAD) and the Lexical of Ortothosenes. He has already published six treatises, dozens of Conscientiology books, hundreds of papers and has been debating more than 2,800 complex Encyclopedia entries, together with the authors of other Encyclopedia entries, in the Center for Higher Studies of Conscientiology's (CEAEC's) Colloquy Hall (Tertularium), in Iguassu Falls, PR, Brazil.

3. Science that studies the "wholesome" consciousness, with all its bodies of manifestation, experiences, epochs and life sites, in an integral, projective and self-conscious approach of the cosmos' several dimensions, under the pluriexistential and interdimensional form (Dias, 2010).

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