

PROJECTIVE *PARA-AISTHÊSIS* AND SELF-PARADIGMATIC TRANSITION

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ABSTRACT. The consciential projection, experienced lucidly, is described in the vast literature of the area as providing a series of benefits, among which are those of an educational nature. Since it is not a common activity for most of the intraphysical consciousnesses that inhabit this planet and because it involves high-impact sensory perceptions, it exposes its protagonists, especially beginners, to the risk of experiencing phenomena such as dazzlement, when the goal would be the expansion of self-knowledge and consciential maturity, preferably with a view to assistantiality. In this article, a projective experience lived by the author is appreciated as to its potential to promote the self-paradigmatic transition. First, theoretical considerations are made about paradigm, experience and *para-aisthêsis*, the latter used here to alternatively designate the projective experience in all its complexity, moving it away from any marketing, superficial and ephemeral character that usually accompanies the contemporary concept of ‘experience’. Next, there is the contextualized report and the analysis itself, from which it is concluded that the projective *para-aisthêsis* in question acted as a promoter of the self-paradigmatic transition of its protagonist.

Keywords: projective *para-aisthêsis*; out-of-body experience; self-paradigmatic transition; dazzle.

INTRODUCTION

The conscious human projection, also known as ‘out-of-the-body experience’, ‘unfolding’ and ‘astral travel’, among many other denominations, is the “peculiar experience of perception of the environment, whether spontaneous or induced, in which someone’s center of consciousness seems to be located in a spatial location separated from the living human body (breathing soma)” (VIEIRA, 2002, p. 107).

Among the various uses¹ and benefits – therapeutic², psychological,³ parapsychic⁴ and educational – provided by this practice, we understand that the latter

category deserves more attention, as it is more closely aligned with the content and purposes of this text. Gustus (2015, p. 246) highlights the following educational contributions provided by the conscious human projection: a) expansion of self-knowledge; b) replacing ignorance, belief, faith and speculation by knowledge acquired through first-hand experience; c) acceleration of personal maturity and d) demystification of many enigmas related to the existence of the human being.

Just over ten years ago, the author of this article had an out-of-body experience – the second in his current intraphysical life⁵ until then, but the first with a long apparent duration and a wealth of details – which can be understood as having great educational potential in what concerns the change of certain conceptions related to human life. Seen as an important milestone, a watershed in the process of the evolutionary transition of the consciousness that has passed through it, this experience now becomes the subject of scrutiny in the light of the consciencial paradigm, besides theoretical contribution of authors external to such reference system.

As the aforementioned examination is circumscribed within the scope of the lived experience and the role it plays in the author's self-paradigmatic transition, the text is organized in such a way as to contemplate conceptual aspects directly or indirectly related to both phenomena. Thus, after the appropriate theoretical approaches on paradigm, those related to experience and *para-aisth sis* are followed to proceed to the description and analysis of the projective experience un-

1 In order to highlight the wide scope of the application of the experience outside the body, five specific uses of it stand out, as an example: a) anticipated strengthening to the person in the process of exposing themselves to the risk of biological death; b) provision of assistance, based on an action carried out in a non-physical environment, for people of this dimension who are physically disabled; c) enjoy temporary extraphysical freedom for people imprisoned or with disabilities that restrict or prevent them from moving; d) experience of extraphysical social contact by lonely or socially excluded people and e) more effective use of time by retirees and other individuals with availability in their agenda (GUSTUS, 2015, p. 247; VIEIRA, 2002, p. 849) .

2 Among the possible therapeutic benefits of conscious projection are: a) suppression of fear of death (Thanatophobia); b) assistance to consciousnesses of the physical and extraphysical dimensions; c) reduction of their own insecurities as a consequence of a substantial increase in self-confidence, competence, concentration and the desire to conduct life with purpose and d) improvement of reflexes and memory (GUSTUS, 2015, p. 245-246).

3 The psychological benefits include, among others: a) less importance given to material goods; b) priority directed to assisting other people and not to self-satisfaction; c) meetings with loved ones who have already died (deceased); d) carrying out extraphysical mini-pauses in physical locations or not and e) finding that suicide is not a way to end problems (*id.*, p. 246).

4 In the parapsychic scope, some of the benefits are: a) proof, through personal experience, that the consciousness is not extinguished with biological death; b) memory recovery related to past lives (retrolives); c) conversion of approximately one third of human life (time used for sleep), into conscious and productive activity; d) recovery of memory related to the purpose of the present human life; e) accelerated development of parapsychic attributes; f) increased lucidity regarding the energetic interactions that occurred between consciences (physical or not) and g) verification of the existence or not of extraphysical intruders connected to the projector (*ibid.*, p.246-7).

5 Intra-physical life: existence of human consciousness in the material or intra-physical dimension (VIEIRA, 2002, p. 1105).

der focus.

We live in a time marked by the instability of the new, the different, the ephemeral, the spectacular and the marketing, in which events permeating people's lives accelerate increasingly, reducing the experience to mere fleeting and instantaneous stimuli, easily and promptly replaced by other equally fleeting and ephemeral stimuli (HARVEY, 1996, p.140-161; FORQUIN, 1993, p.18-19). In this context, the experience presents itself to us "in the form of shock, stimulus, pure sensation, in the form of instantaneous, punctual and fragmented experience" (BONDÍA, 2002, p.23). In short, events and excitements accompanying them are many, but the experience appears meaningless and impoverished, faintly related to what it is originally.

Therefore, this author understands that there is a serious risk that the understanding of the meaning of the word 'experience', when used to designate the experience of lucid consciencial projection, will be minimized, superficial. On the other hand, the term '*para-aisthêsis*' conceptually derives from Aristotelian *aisthêsis*, which refers to the idea of sensory perception of reality as an indivisible whole, but that does not end there, because, for not dissociating from cognition, it leads to production of meaning and, consequently, of knowledge. In addition, because it is absent from contemporary marketing discourses and its use is restricted to the consciencial scope, *para-aisthêsis* shows little or no susceptibility to trivializations, a fact that reinforces the arguments for this term to be used as an alternative to designate the lucid experience out of the body in all its complexity and potential to promote the self-paradigmatic transition.

Having made the conceptual clarifications, the present text continues, as pointed out, with the contextualized report and the analysis of the projective experience in question. Finally, some final considerations are made in order to highlight the most significant aspects of the experience under analysis and its contribution to the paradigmatic transition experienced by the author.

PARADIGM: A PROPRI-CENTERED SYSTEM OF CONCEPTIONS

The word 'paradigm' originates from the late Latin *paradigma - atis*, derived from the Greek *parádeigma - atos*, and means 'model, pattern, standard' (CUNHA, 2010, p. 475). Plato (427-348 or 347 BCE) used the term as a synonym for archetype, that is, a perfect, eternal and immutable model of any existing object in the natural world (JAPIASSU & MARCONDES, 1993, p.189).

Interested in the mechanisms of production, adoption and overcoming of scientific theories, the philosopher of science Thomas Samuel Kuhn (1922-1996) called "paradigm' universally recognized scientific achievements that, for some time, provide problems and model solutions for a community of practitioners of a science" (KUHN, 1992, p. 13). Such achievements, according to the aforemen-

tioned author, would involve the adoption of a whole body of knowledge with a conceptual, theoretical, methodological and instrumental nature, orienting a considerable succession of investigations, always based on their predecessors, having so much in common as to elaborate a research problem along with the standards adopted to solve it (KUHN, 1992, p. 25; 65). Here is the reason why Kuhn considers paradigms as model sources for problems and their respective solutions.

It is worth adding the contributions of Barker (1994), who, using Kuhn's ideas, postulate synthetically that every paradigm corresponds to a set of regulations and rules that, in addition to establishing limits or boundaries, offer the means to solve problems within those same limits or boundaries. Thus, the adoption of a paradigm must be seen as a non-neutral conduct and even bears a set of repercussions of different orders to which Barker attributes the name "paradigm effect". Among such repercussions, one interests more when is at stake our own paradigmatic transition: paradigms act as filters, letting in ideas, instruments and practices similar to the former and rejecting those that are not. As a rule, paradigms are self-centered, egoic systems, as they aim primarily at the maintenance and survival of themselves, whatever the cost, and this implies in constantly being surrounded and permeated by worldviews that defend them from the intrusion of opposing and therefore threatening ideas⁶. This was probably the reason why Thomas Kuhn stated that there is a circularity that accompanies the choice between a given paradigm and one that opposes it, since each of us tends to use "his own paradigm to argue in favor of that same paradigm" (KUHN, 1992, p.128).⁷

In the context of⁸ the consciencial microuniverse, from an evolutionary point of view, a paradigm generally identifies itself with a system of conceptions that have been with us for a long time, whether from an early age in an intraphysical life, or over several retrogressions⁹, or even, in both situations (GUSTUS, 2015, p.145-152). It should also be considered that these conceptions do not have only rational bases, but also involve feelings and emotions of the most varied categories that, in most occasions, are linked to evolutionary immaturities (BALONA, 2015, p.200-201). Furthermore, in most cases these views of reality are not

6 It is important to highlight the important role that the Principle of Disbelief (VIEIRA, 2006, p. 613), the Theory of Relative Edge Truths and Universalism (VIEIRA, 2002, p. 348; 360) assumed by Conscientiology mitigate the "paradigm effect" discussed here.

7 Originally, the quote refers to debates involving competing paradigms, defended by their respective groups of supporters and practitioners, and not to an individual decision for one or the other paradigm. In the opinion of the author of this article, however, the idea applies perfectly to cases of self-paradigmatic transition such as the one presented and discussed here, especially if the considerations made immediately before and after the quote itself are taken into account.

8 The consciencial microuniverse corresponds to the microcosm of the consciousness when considered in relation to the macrocosm of the Universe. From this perspective, the consciousness is seen as a whole, with all its attributes, thosenes (thoughts, sentiments and energies) and manifestations throughout its evolution (VIEIRA, 2002, p.1106).

9 Retrolife: previous human existence, recent or remote, to the current intraphysical life (TELES, 2014, p. 214).

even accessible to us through the tools and methods usually employed by intraphysical society, as they do not belong to the universe of what is conventionally called 'conscious'.

The fact is that, if we consider exclusively the present intraphysical existence, a significant part of our thoughts, feelings and actions result from a learning internalization both by the explicit way – in cases where we are verbally and clearly informed by other people who coexist with us since our birth – as well as through the implicit way, that is, on the countless occasions when we observe and, generally, we copy the attitudes of others (OGILVIE & ANGLIN, 2004, p.2). Therefore, our frame of reference for enjoyment, understanding and intervention in the intraphysical world is, to a large extent, shaped by our perception of the environment (mesology) and the spirit of the time, through a society-environment-individual interaction, along the lines of social conditioning.

Add to this phenomenon, on the one hand, the condition of seriality – the series of intraphysical lives that we go through, always interspersed by intermissive periods – that gives us, for each existence in the intraphysical dimension, a paragenetic (existential baggage) with high potential influence on our conceptions and postures and, on the other, the affinity we have with those – conscins and consciexes¹⁰ – who share with us a certain system of beliefs and / or conceptions and we will have there the ideal conditions for the maintenance of a paradigm (GUSTUS, 2015, p. 113-126 e 145-152; OGILVIE & ANGLIN, 2004, p.18-22; KUHN, 1992, p.125-127).

It is worth mentioning that the feelings and emotions previously mentioned are not only fundamental for paradigmatic amalgamation within our consciential microuniverse, but also act in the manner of ferocious guard dogs, ready to defend the system, even in face of a modest sign of invasion, understood as any idea – as a rule, capable of arousing feelings and emotions – that does not conform to the paradigm and, therefore, threatens the stability of the entire set (OGILVIE & ANGLIN, 2004, p.5). In short, as a very well articulated system of conceptions, a paradigm appears as firm and unshakable as a robust centenary tree with deep roots tenaciously attached to the soil to which we cling as if our existence depended on that attitude. This is the reason why changing from one paradigm to another is a task that poses a serious challenge for all consciousnesses and, more often than

10 The consciential paradigm recognizes that the consciousness is multidimensional, that is, it is able to manifest itself in dimensions other than the material, and it does so through vehicles or bodies of manifestation, namely: soma or physical body; energosoma or energetic body; psychosoma, emotional body or extraphysical body and mentalsoma or mental body. With biological death, the then intraphysical consciousness (conscin) discards the soma and, after a variable time, the energosoma, and returns to its extraphysical origin (paraprovenance) where, now as an extraphysical consciousness (consciex), it remains for a variable time also called intermissive period to then resomate, that is, to manifest itself physically through another soma. The alternation between intra and extraphysical lives is repeated many times and varies according to the progress or evolutionary level reached by the consciousness and corresponds to the so-called seriality or series of successive lives (GUSTUS, 2015, p. 31-48, 111-126 e 171-172; VIEIRA, 1997, p. 38-39).

not, requires a gradual transition.

EXPERIENCE AND KNOWLEDGE

The etymology of the word ‘experience’ comes from the *Latin* *experientia* and is generally used to express the idea of “experiment, practice, ability” (CUNHA, 2010, p. 280). A slightly closer look at the three meanings attributed to the word suggests some cognitive dimension, an aspect apparently confirmed by definitions alluding to “any knowledge obtained through the senses” (HOUAISS & VILLAR, 2009, p. 858) or “a spontaneous or lived knowledge, acquired by the individual throughout their life” (JAPIASSU & MARCONDES, 1993, p.92).

This relationship between experience and knowledge or, more specifically, learning, was thoroughly explored by American educator John Dewey (1859-1952), for whom every act involving learning occurs through experience, even though “not all experiences are genuine or equally educational” (DEWEY, 2008, p. 11, our translation). This is because, according to the author, both the learner’s involvement and purposes and the way in which they construct meanings are decisive elements for the experience to result in learning. In Dewey’s conception, an underlying element – aesthetic quality – would be responsible for the absolutely personal sense and meaning that the individual attributes to the experience, as it results from a synergistic relationship between what is perceived by the senses and the appreciative component of that same individual (DEWEY, 1989, p.18, 24, 47 e 109).

Expanding the look on the experience-sense-knowledge triad beyond school contexts, Bondía (2002, p.8) conceives experience as “what ‘goes through us’ or what ‘touches us’ or what ‘happens to us’ and, in passing through us, transforms us”, concluding that “only the subject of the experience is, therefore, open to their own transformation.” In this conception, knowledge deriving from experience depends on the way in which we respond to what happens to us throughout life and on the meaning we attribute to these facts – the event itself and the response given before it. It is not, therefore, a search for ‘absolute truth’, but “the meaning or the meaninglessness of what happens to us” (...) “knowing that reveals to the concrete and singular man (...) the meaning or the meaninglessness of their own existence (...) a particular, subjective, relative, contingent, personal knowledge” (BONDÍA, 2002, p.10).

Conscientiology recognizes the authenticity of the experience-sense-knowledge triad, but adds a fourth component to it: evolution. That is because, under the conscientiological perspective, experience, as a personal experience, has the greater purpose of providing knowledge aimed at consciential self-evolution¹¹,

which leads us to recognize that, also from the perspective of this neuroscience, the experience is identified with the idea of self-transformation. Furthermore, the way in which an individual responds to what happens to him at each moment of their life and the meaning they attribute to each of these occurrences are also factors which contribute so that, from the evolutionary point of view, self-transforming knowledge effectively occurs. The truth provided here is relative, very personal and self-evident, due to the intrinsic link with personal evolution, and requires engagement of the self-investigating consciousness with regard to the thoughtfulness, discernment and reflexivity dedicated to the experience (ZASLAVSKY, 2013, p. 9, 33, 36).

PARA-AISTHÊSIS: SYNERGY (PARA) PERCEPTION-COGNITION

In Aristotelian philosophy, *aisthêsis* represents the bodily capacity, whose bases are found in a power derived from our *psychê*¹², to perceive objects and phenomena in the world through the five sensory pathways. According to this conception, the perceived 'object' exerts an impression on us (marks us) or an impact (affects us) as an inseparable set of simultaneous sensations, although each one can be experienced individually in the same time interval (VERRIPS, 2006, p. 30). In this perspective, the term *aisthêsis*, often translated as 'sensitive perception', designates both the perception of the world by the five senses as an indivisible whole and the sensory knowledge derived from that experience, which is also associated with the act of perceiving the very occurrence of perception (ARISTÓTELES, 2006, p. 270, 284).

More than two thousand years separate us from the times of Aristotle and, meanwhile, the concept of *aisthêsis* has distanced itself considerably from the original, having gradually fallen into oblivion or, according to authors like Heckert (2006, p. 158) for example, given origin to the word 'aesthetics'¹³, whose meanings

11 In both intra-physicality and extra-physicality, there are many experiences that the consciousness can go through, especially those resulting from relationships maintained with other consciousnesses, which represents a great opportunity to acquire knowledge of various orders, including the development of new skills, capacities and attributes that can be translated into wisdom directly applicable to existence and coexistence. Here is a summary of what, in conscientiological terms, is understood by consciential evolution, a broader concept than that of biological evolution, this latter restricted to the physical dimension (GUSTUS, 2015, p.31-48 e 111-126; VIEIRA, 1997, p. 101).

12 In the work entitled *De Anima* (in Greek *Peri Psychês*), Aristotle (384-322 BCE) conceives *psykhê* – the equivalent of 'soul' or 'consciousness' – as the principle common to all living beings (animated beings) and that therefore differentiates them from non-living or inanimate beings. In this sense, the soul (substance or form) is seen as that which is naturally and inseparably inscribed in organisms, the effective capacity (known as 'first actuality') which, together with the body (matter), constitutes an ordered unit, at the best sense of the term, which is the being. From this perspective, the soul would be endowed with five attributes or capacities, to which Aristotle attributes the name of 'powers': a) nourishing; b) perceptual; c) desiderative; d) locomotive and e) reasoning (ARISTOTLE 2006, p. 20, 22, 25, 28, 77).

are as varied as possible throughout history. Presently, acquisitions out of a vehicle is understood as an ‘aesthetic experience’ or, simply, ‘experience’. Here lies the motivation to revise the use of the word ‘experience’ to designate projective experience.

With the publication, in 1982, of the thesis ‘*Aisthêsis*: principles and perspectives of the Aristotelian sense’, German philosopher Wolfgang Iser (1927-) rescues the essence of this concept and, assuming meaning¹⁴ production as inseparable from human condition, argues that there can be no attribution of meaning without the individual experiencing sensory episodes. In this light, knowledge results from meaning production and this, from sensitive experience (HERMANN, 2006, p. 33), the latter understood as “a special subject-object ‘communication’” (FUSCO, 1952, p. 8).

This intimate coexistence of the human being with a world that makes sense to him and the predominant role of experience in this process – which involves both fruition and knowledge – is also defended by the American philosopher and psychologist William James (1842-1910). In his work entitled ‘Radical Empiricism’, James combats the traditional dualisms ‘mind / body’, ‘subject / object’ and ‘spirit / matter’ and advocates in favor of a plural, continuous and concatenated experience, in which the epistemological and metaphysical of the act of knowing are simultaneously present and amalgamated by experience itself (RAZZO, 2012, p. 66, 68, 69). James alludes to an apprehension of reality, via experience, in which parts of the latter are intertwined through relationships integrating themselves experience, without any external empirical resources contributing to its validation (JAMES, 1987 apud RAZZO, 2012, p. 69). Under this perspective, the sensitive and the rational are inseparable dimensions of a self-transforming experience, a process that we could refer to as “thinking fruition” (MAFFESOLI, 1998, p. 196).

In the conscientiological sphere, experience not only plays a decisive epistemological role, but also assumes itself as an integrated and inseparable set of components, among which are those obtained through the sensory path. For Zaslavsky (2013, p. 33, 36), from the perspective of Conscientiology, the experience “occurs as a complex, singular, individual totality” (...) and is “composed of several elements, which fill the spectrum of self-awareness, in the manner of sensory perceptions, emotions, reasoning, memories, intuitions and also the cognition that goes beyond the body, space and physical time, called extrasensorial”. For the author of this article, it is a concept very much in line with the concept of *aisthêsis*, hence the proposal that this term be used instead of ‘experience’.

Experiences involving one or more of the five senses are usually accompa-

35 There seems to be no consensus on the etymology of the word ‘aesthetics’. For Japiassu and Marcondes (1993, p.88), the word comes from the Greek *aisthetikós*, from *aisthanesthai*, while Cunha (2010, p. 270) indicates also Greek origin, but from *aisthetike*.

36 The term ‘sense’ is used here as a synonym for ‘meaning’.

nied by feelings of admiration and surprise, which can be sources of high motivating potential for thought and reflection (DAHLIN, 2001, p.130), fundamental attitudes to be adopted in the projective experience so that it can obtain the maximum possible use in evolutionary terms. On the other hand, it is necessary for the person to be attentive enough to avoid these same feelings leading him, on the contrary, to incur in the so-called dazzle, an euphoria phenomenon that substantially attenuates or masks perceptions and paraperceptions. Relatively common in the first projective experiences, this dazzle restricts their deep understanding, making them superficial, not much productive (LAVÔR, 2010, p. 69).

Therefore, it is worth adopting all available prophylaxis against dazzle and other associated simplifications, aiming at an authentic *aisthêsis* of lucid consciential projection that, in the scope of this text, we will call *projective para-aisthêsis*. The use of the new term as an alternative to 'experience' acts, in this author's conception, as a substantial adjuvant to this task.

EXPERIENCE OUTSIDE THE BODY UNDER ANALYSIS

In 2008, this author had his first long and rich lucid projective experience, probably sponsored¹⁵, whose detailed account, transcribed *in litteris* from the original record¹⁶, is as follows.

The report

05/02/2008, Carnival Tuesday morning, between 5 am and 9 am.

After getting up to drink water, around 4 am, I went back to bed and, some time later, fell asleep. At some moment, I found myself in a closed place, whose characteristics resembled those of an archaeological museum or something like that, with small chambers and diffusedly illuminated by yellowish lightbulbs (incandescent type). I did not see the bulbs, but the pattern of visualized light was typical of them.

The fact is that I seemed to be really visiting the place just like in museums. My impression was that I was accompanied by someone who was close behind me, on my left, and whose presence was more intuitively, subtly perceived, than properly seen.

Occupying one of the walls of the chamber that I "visited", there was a mammal

15 The sponsored or assisted lucid projection is the one triggered by an extraphysical helper (VIEIRA, 2002, p. 787). This, in turn, is a beneficial and supportive consciousness to one or more human consciousnesses related to a certain evolutionary level (id., p. 1098).

16 The crucial role that the faithful and detailed record of the projective experience (projeiography) plays for the understanding of that same experience individually and, by comparison, of past and future experiences, as well as for the realization of self-research (as a data source), should be highlighted along with the development of lucid projection itself (SIVELLI & GREGÓRIO, 2014, p. 31; VIEIRA, 2002, p. 768).

sculpted in a lying position on its paws, head upright, like dogs. By the way, the animal in question resembled a canid with a fine snout and pointed ears. Adorning it, there were some small stones similar to shining crystals.

I gazed at that sculpture for a while and, looking away from it in search of a new piece on display, I realized that the image followed the movement of my eyes and head. Immediately afterwards, I started to levitate, or volitate, rising slowly and continuously, in a helical trajectory, until I found myself in front of a brick wall apparently settled with clay and occasional multicolored painting. At that moment, I had the clear and immediate insight that I could be projected and, to make sure, the ideal would be to try to cross that wall. Stretching my arms, I placed the palms of both hands on the surface of the wall, immediately experiencing the complete lack of resistance of the material. After this achievement, I launched myself towards the wall and, without any effort, crossed it, ending up in a kind of “elevator shaft”, whose walls resembled pyramid faces with carved inscriptions.

While floating in this dimly lit tunnel, I had the certitude of being projected and, as if remembering the CPC classes, I started to mentalize the phrase “I want good energy”. Every time the phrase was “thought”, the sound of its vocalization was heard by me with a reverberation effect. I’m not sure how many times the sentence was repeated in thought, but apparently it was around five.

The experience was interrupted with a small crack produced by the bedroom window, perceived with incredible clarity. The return to physical waking state was immediate and very clearly perceived. The awakening entailed a pleasant sensation, in addition to an apparently complete remembrance. My soma seemed to be surrounded by a thin layer of that environment, a phenomenon that lasted for a few minutes.

This experience marked me a lot for its realism and uniqueness, a clear distinction from any dream I have had until today and the lucidity with which I experienced it. (Registration done on 02/06/2008, between 5:30 and 6:10 PM)

The context

At the time the episode described above took place, this author volunteered for three and a half years at a Conscientiocentric Institution in the city where he resides. During this period, he participated in several courses and parapsychic dynamics. At the same time, he was attending the Projectiology and Conscientiology Course (CPC), the result of a partnership with the International Institute of Projectiology and Conscientiology (IIPC) of São Paulo, when the referred course was in the 18th of the forty classes provided.

The author maintained weekly contact with fundamental concepts of conscientiology and, from time to time, he experienced phenomena related to energetic practices in which he participated, such as dis coincidence, odorization, breeze feeling and impressive paraperception characteristic of the presence of

a consciex. However, although he considered lucid projectability to be perfectly plausible, admissible, logical and interesting, not having experienced it yet led him to conceive it as something whose proof was reserved for a small group of consciences specially gifted for that.

Religiosity was far from being an important feature of this awareness that, despite having, throughout his life until then, passed through various beliefs, had neither practiced nor professed any faith for a long time. On the other hand, this religious distance, added to the academic training acquired, reached the limits of atheism, agnosticism and hypertrophied skepticism. Hence his predisposition to admit the existence of other dimensions, as long as it was based on scientific bases, understood here as conscientiological. On the other hand, the aforementioned predisposition coexisted with a conflicting disbelief in the very ability to access those realities, a privilege to which the author of the treaties used in the courses and their teachers would be entitled.

Reflections on the projective episode¹⁷

The repercussions brought by an out-of-body experience like the one reported here are undoubtedly several, but we think that, considering the relevance degree perceived by the subject of the experience, the most appropriate will be to highlight two of them:

1) Verification – in practice, through direct and unquestionable knowledge – of extraphysical reality and consciential projection as a way of accessing this reality, something already widespread in conscientiological circles, but which, in line with the Principle of Disbelief, must be experienced by the individual themselves. The following aspects contributed to this observation: a) the apparent long duration of the projective experience; b) the wealth of details; c) the level of lucidity and control and d) the degree of details recollection. In the author's first lucid experience outside the body, several of these elements were present, although without the differentials of the perceived duration, the degree of control and the richness of details; its educational potential was minimized, although it cannot, at all, be considered innocuous.

2) Self-revealing experiences of this kind, as they, also in practice, directly reveal the individual to himself as someone capable of projecting himself lucidly and obtaining benefits – no matter which ones, as long as cosmoethical – from this experience. From that point on, that conception that experiences outside the body are reserved for a few elected members, members of an elite endowed with the means to access extraphysical reality, falls apart.

It is fair to point out that, despite the considerable experiential impact pro-

17 Although well elaborated, projectiography represents little or nothing for consciential improvement, especially with regard to our relationship with multidimensionality, if it is not subjected to projective criticism or projection analysis, an accurate examination of the projective experience (s) in order to understand it (them) in depth (LOPES, 2015, p. 65; VIEIRA, 2013, p. 149).

duced by the projective phenomenon in question, this author did not feel compelled to communicate what happened to the people around him, whether they were conscientiologists or not, nor did he embark on the path of simplifying the experience, limiting himself to retain only its striking aspects in the field of sensations. On the contrary, he took care to record the experience in writing in as much detail as possible, restricting oral communication to his spouse, also a conscientiologist, and two epicons of the Conscientiocentric Institution in which he volunteered¹⁸. Additionally, it was organized in the sense of: a) understanding what the episode experienced represented; b) identify the perspectives opened up from it; c) outline new goals and d) seek to achieve them. Such measures are better explained in the next topic of this article.

FINAL CONSIDERATIONS

The experience reported and discussed here placed its protagonist in front of realities that conflicted with his initial conceptions and, at the same time, it hinted possibilities to acquire a broader view about phenomena not experienced before, which seemed hardly reachable. Thus, attributes such as lucid projection and multidimensionality are no longer mere concepts, even if coherent and plausible, to become components of a reality not previously accessed because its exploration depends on specific conceptual and syntactic bodies¹⁹, in this case those that integrate conscientiology.

With the appropriate theoretical and practical resources, the reality was then resignified, since it started to include both multidimensionality and the means to access it. The researcher who until then worked exclusively within the limits of intraphysical society found, through his own experience, the relationship and coherence between concepts that are among the basic conscientiological principles and between them and the practice advocated by conscientiology. Given this, he began to see himself – and to act – also as a potential researcher of this neuroscience. He deepened his studies and participated in several other courses and activities in the conscientiological area. In addition, he became a penta²⁰ practitioner and intensified his work with the Technical-Scientific Collegiate of the Conscientiocentric Institution of which he was a member at the time. In this

18 Vieira (2002, p. 781) warns of the “compulsion or fever to communicate happy projective experiences to others” that usually affects the dazzled projectors and recommends “prudence, common sense and criteria” in the face of that impulse.

19 The syntactic body of an area of knowledge comprises aspects related to the method or standard of procedures through which, making use of its conceptual body, that area seeks to achieve its investigative purposes (SCHWAB, 1977, p.172)

20 A *penta* practitioner is the practitioner of the Personal Energy Task (Penta), a daily activity with a fixed schedule, performed individually during the physical vigil by the human consciousness and which consists of the transmission of consciential energy (CE), aided by a helper, directly to needy or sick consciousnesses, whether extraphysical (consciexes) or intraphysical (conscins), projected or not, close or at a distance (VIEIRA, 1996, p. 11).

sense, he experienced a self-paradigmatic transition and made use of it.

As a consciousness, this author fully participated, with all his holosoma, in the projective²¹ experience examined in this article. Therefore, one cannot rule out the possibility that, in addition to the aforementioned repercussions of a cognitive nature, there were also sensorial, emotional and, probably as an unfolding of the educational process, still those of an attitudinal nature. All these repercussions were amalgamated and, synergistically, produced the re-signification experienced.

In the topics ‘Experience and Knowledge’ and ‘Projective *Para-aisthêsis*: Synergy (Para)Perception-Cognition’, this author highlighted the meaning production as the great pillar over which happens the construction of knowledge that is always particular, subjective, relative, contingent, personal and that goes beyond the individual’s physical body. Senses – also understood here as meanings – are produced within the scope of experience, characterized by sensory and extrasensory perceptions, emotions, memories and reasoning, accompanied by feelings of admiration and surprise. These, in turn, can either stimulate thought and reflection, generating knowledge leading to a re-signification of reality by the subject, or exhaust themselves in a powerful and dull hedonistic behavior, in a direct identification with the worn and distorted concept of experience assumed by most in contemporary intraphysical society.

With regard to the author of this text, the possibility of becoming a dazzled neo-projector was real, notably due to the following factors: a) his inexperience with regard to extraphysical experiences; b) his propensity to experience moments of intraphysical euphoria (euforin) without adequate control over this state and c) at least in part, due to his exaggerated skepticism. However, the considerable mental discipline and the habitual exercise of self-criticism that he brought with him²², combined with the theoretical-practical basis received since he was introduced to the consensual paradigm, has decisively countered the dazzle phenomenon, as they opened space for an action that, being holosomatic, had the proper mentalsoma beacon, through which ponderation, discernment and reflexivity mentioned in the topic “Experience and Knowledge” of this article could act.

Thus, despite the sensations and feelings experienced, the ephemeral, the trifle and the fleeting – typical elements of the contemporary conception of experience – were definitely not part of this author’s relationship with the phenomenon experienced, neither in his decisions, nor in his analyses. For this reason, it is understood that the experience under scrutiny here is in line with the *concept* of

21 Holosoma: the set of vehicles for the manifestation of an intraphysical consciousness or a conscin (soma, energosoma, psychosoma and mentalsoma) and of an extraphysical consciousness or a consciex (psychosoma and mentalsoma) (VIEIRA, 2002, p. 1105).

22 It is worth mentioning the four factors highlighted by Vieira (2002, p.781) that contribute to dazzling among lucid projectors: a) inexperience in extraphysical events; b) untamed intraphysical euphoria; c) mental indiscipline and d) frank absence of self-criticism.

projective para-aisthêsis and, in this condition, catalyzed an authentic process of self-paradigmatic transition of its protagonist.

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