

# NEOPARADIGMATIC GROUP EVOLUTIONARY THEORICE: THE ROLE OF PROXEMICS AND CHRONEMICS

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**ABSTRACT.** This article aims to share reflections regarding proxemic and chronemic aspects of multidimensional realities experienced by intermissivists, current and ex-students of *intermissive courses* (ICs). The methodology consisted of compilation and systematization of available information, particularly in publications from the proponent of the neoscience consciology, Waldo Vieira, articles written by intermissivists, and discussions raised during consciological *tertúlias* and other meetings. It presents a chronological framework of relevant information aiming to clarify the importance of proxemics and chronemics for the self-paradigmatic and paradigmatic transitions, bringing forward potential ideas related to intermissivist group evolutionary theorice. It deals with issues related to the self-paradigmatic transition, a condition required in the process of lucid assumption of cosmoethic self-responsibilities faced by every intermissivist, as well as possible paradidactic and paratherapeutic approaches, based on the consciential neoparadigma, comprising available multidimensional evolutionary resources, as facilitators for the neoparadigmatic theorice in the current critical intraphysical life, post IC.

**Keywords:** Intermisive Course; Evolutiology; Localization; Pre-intermissiology; Proaxis.

## INTRODUCTION

**Proxemics.** According to geography and parageography, proxemics is the study of physical and extraphysical distances established by people, whether spontaneously or determined by social and parasocial interactions. The proximity of conscins to each other makes it easier to do business more directly (Vieira, 2004, p. 282). And under a broader perspective of evolutiology, proxemics can be defined as the science that studies the distances and proximity of people, things, phenomena or any researched reality and, consequently, the territorial space where the consciousnesses fixate, temporarily, concentrate or centralize the megafocus or the locus of their faculties and attributes, at a given evolutionary moment. Thus, one can state that proxemics involves, at least, three fundamental areas: space, distance, and territory.

**Etymology.** The word “proxemics” comes from the English language, meaning “proximity”; it appeared in the 20th century. Edward T. Hall was the anthropologist who coined the term in 1963, defining proxemics as “the interrelated

observations and theories of human's use of space as a specialized elaboration of culture" (Hall, 1966).

**Chronemics.** Chronemics is the communicative function of the study of time in social and parasocial interactions, or the way people perceive, structure and value time in their inter-relationships. From an evolutionary perspective, chronemics can be defined as the relationship between time and the resolution of demands, including the rhythm of self-achievements, aiming at self- and heteroevolution, under a proexological point of view.

**Etymology.** The element "chrono" comes from the Greek language, *chrónos*, "time". It appeared in the International Scientific Language from the 19th Century. Thomas J. Bruneau coined the term "chronemics", defining it as the study of both subjective and objective human *tempos* as they influence and are interdependent with human behaviour and communication (Bruneau, 1980).

**Intermissive Course.** Based on one of the theories proposed by consciontology, the *Intermissive Course* (IC) is an advanced extraphysical 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 (situated between two lifetimes), the purpose is to clarify the multidimensional reality of the consciousness and apply technical tools for evolutionary acceleration, with the aim of laying the groundwork for the next human life (Mota, 2019). In intermissiology, an IC can be defined as the set of disciplines and thematic experiences administered to consciexes, after a certain evolutionary level, during the period of consciential intermission, within its cycle of personal multiexistences, aiming at the consciential completism of their proexis, in the next intraphysical life (Vieira, 2005). Thus, from an evolutionary perspective, the IC aims to boost personal and group consciential evolution.

**Scientificity.** Waldo Vieira (1932 – 2015) was a Brazilian dental surgeon and physician who first proposed the theories of projectiology and consciontology and assembled one of the largest libraries in the world on the subject consciousness (*Holocycle* and *Holotheca*), which since 1995 is open to the public in CEAEC, Foz do Iguaçú, Brazil, as part of the so-called *Cognopolis* district (the city of knowledge). The new science consciontology aims to study the consciousness by means of a holistic, holosomatic, multidimensional, bioenergetic, projective, and self-conscious and cosmoethic approach (Vieira, 1994). In addition, as stated by Vieira, a preresomatic IC is the *decisive detail* of the theorice of consciontology, considering a decisive detail as a remarkable aspect in human life, whose knowledge requires practical, evolutionary application, in general of a mentalsomatic order, excluding instinctual or psychosomatic interferences (Vieira, 2010). Projectiology is the sub-discipline of consciontology that studies projections of the consciousness outside the human body and their effects. It is important to emphasise that the findings, hypotheses, and theories of consciontology form a set

of leading-edge relative truths (*verpons*), which refer to advanced new realities and priorities to be deepened, discussed and refuted if required.

**Objectives.** This paper has the main objective of raising hypotheses about the role of proxemics and chronemics in the theorice experience of the consci-entiological neoparadigm, seeking to facilitate the evolutionary neoparadigmatic theorice faced by intermissivists in this current critical intraphysical life, through the recovery of cons or megacons regarding an IC attended during the last intermission.

**Methodology.** The methodology used consisted of compilation and systematization of available information, particularly in treaties and books written by Waldo Vieira, published articles, discussions and reflections raised during public debates, *conscientiological tertulias*<sup>1</sup> and other on-line activities, and information retrieved from the *Public Historical Archives of the Holomemory of Conscientiology* (UNICIN, 2020).

**Structure.** To address the complexities involved before and during the referred neoparadigmatic theorice, this paper has been structured in four sections: I. *Proxemic-Chronemic Binomial*; II. Paradidactic and paratherapeutic approaches; III. Neoparadigmatic theorice and IV. Pre-intermissiology.

## 1. PROXEMIC-CHRONEMIC BINOMIAL

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

**Intermission.** Our last intermission was the extraphysical interval we experienced between the previous human life and the present one. During this period, more lucid and mature consciexes, concerning exemplarism and evolutionary meritocracy, had hypothetically access to specialized intermissive courses. Therefore, the last intermission of intermissivists was what Vieira refers as a *changing intermission*, or the period between two intraphysical lives, in which a decisive change from the old paraproveance of a consciex takes place, through the lucid and voluntary frequency to preresomatic ICs (Vieira, 2008a). The IC can be understood as the unit of measurement or the work of intermissiology (Vieira, 2007, p. 945).

**Duration.** As far as length is concerned, and in general terms, Vieira states that the duration of intermission may follow 3 tendencies (Vieira, 2008b):

1. Intermission lasting between 25 and 30 years (*upgraded resoma*), during which time a consciousness with high potentials undergoes an upgrade of its evolutionary level; this requires more time and the resoma has somehow to be “delayed”.

<sup>1</sup> Daily, two-hour lasting, grouping meetings of researchers to debate, make quick analyses and to obtain transient consensus on neoresearches, hypotheses and theories on novel and advanced themes of common interest of conscientiology.

2. Intermission lasting between 12 and 15 years (*integrated* resoma), in which time the settings and intraphysical contexts are adequate for resomas of a group of consciousnesses.

3. Short-lasting intermission (*emergency* resoma), due either to personal or group priority needs.

**Reurbex.** According to reurbexology, the *extraphysical reurbanization* (reurbex) is a multidimensional sanitation of the crustal dimension through an interdimensional mega-assistential process, supervised by *serenissimi* (*Homo sapiens serenissimus*). The aim is to achieve changes for the improvement of unhealthy extraphysical communities and environments, anti-cosmoethically degraded, in order to sanitize the intraphysical holothosene of areas of the intraphysical society over which there are anti-evolutionary and deleterious influences on human evolution (Wojslaw *et al.*, 2018). Thus, consciology and the IC are connected through reurbexology. Consciology was structured long before the CI, in the General History of the Earth (Vieira, 2019).

**Chronology.** Combining relevant published information from articles (Balthazar, 2012; Ferraro & Arakaki, 2012), retrieved information from records of specific consciological *tertulias*<sup>2</sup> and in internet (UNICIN, 2020), one can hypothesize that the personal timeline of most intermissivists is highly likely to be related to and/or based on the following presumed chronology:

**Year 1100:** According to Vieira, the year 1100 marks his extraphysical knowledge of the reurbanization megaproject, requiring a long time and involving between 40 and 50 billion consciousnesses; the *serenissimus Reurbaniser*<sup>3</sup> worked on this project for approximately 900 years (Teles, 2018).

**1651:** Starting of the organization of extraphysical ICs in compliance with the implementation of intraphysical scientific neoparadigms; *serenissimi* had to decide who would be the instructors; gathering of extra-terrestrial beings due to their rapport/link with terrestrials.

**1700 – 1945:** Crescendo of extraphysical rescue and invitation of potential intermissivists to enrol in ICs; first pilot ICs and resoma of few first intermissivists; the consciex Zephyrus (paraidentity of Waldo Vieira) got involved on this project after the year 1700, rescuing from barathrospheric dimensions potential intermissivists, who have been part of his holobiography (Teles, 2018).

**1932:** Resoma of Waldo Vieira in Monte Carmelo, Minas Gerais, Brazil, after a long intermission period of 214 years, presumably, having

2 Classes no. 888 (Localization), available at: <https://www.youtube.com/watch?v=vwzbGggc5Bo>; no. 891 (Intermission), available at: <https://www.youtube.com/watch?v=sZ93lC4XzL0&t=5999s>; no. 956 (Changing intermission), available at: <https://www.youtube.com/watch?v=-qLMey2qc2I>; no. 1228 (Conscial transit), available at: <https://www.youtube.com/watch?v=0AJngTyNJoM>; no. 1944 (Parapsychic bonus), available at: <https://www.youtube.com/watch?v=NsmqPUN8do8>; and no. 2378 (Paradoxal self-desertion), available at: <https://www.youtube.com/watch?v=YH7z6VjVnfM>.

3 According to Vieira, the Reurbaniser is the strongest *serenissimus*. After an intermission of 9 centuries, he resomated at the end of the 50s in Germany, near the border with Switzerland, in an oligophrenic body and desomated in 1990. More information about the Reurbaniser and other *serenissimi* are available in Teles (2018): Zephyrus: The Intermissive paraidentity of Waldo Vieira.

the main clause of his self-proaxis the intraphysical set up and consolidation of conscientiology (intraphysical practice of ICs).

**1945 – 1950:** Greater specialization and professionalization of ICs; intensification of reurbexes with the end of II World War; formalisation of ICs.

**1950 – 1960:** Resoma of a *first generation* of maxiproexist intermissivists, according to Waldo Vieira (in tertulia 888 and others), predominantly *recycling*<sup>4</sup> conscins.

**1966:** Vieira moves to Rio de Janeiro (dissent the spiritism movement in Minas Gerais).

**1968 – 1985:** Activities in a temporarily advanced extraphysical community, known as *Pandeiro*<sup>5</sup>, where consciexes attending ICs and projected conscins gathered in classes and debates supervised by evolutiologists and *serenissimi*; in a condition of projected conscin, Vieira participated actively as an epicentre in this communex, which represented a postscript of the IC and a preface to conscientiology.

**1970 – 1980:** Resoma of a *second generation* of maxiproexist intermissivists, according to Vieira (in tertulia 888 and others), predominantly *inverter*<sup>6</sup> conscins.

**1981:** Creation of the *Centre of Continuous Consciousness* in Rio de Janeiro, Brazil; publication of the first edition (in Portuguese) of the book *Projections of the Consciousness – Diary of out of body experiences*.

**1986:** Beginning of the *first wave* for setting up conscientiology; publication of the first edition (in Portuguese) of the treatise *Projectiology*, distributed at no charge to libraries and research institutions in Brazil and abroad; first agglutination of intermissivists (in several research groups).

**1988:** Creation of the IIP (*International Institute of Projectiology*), in Rio de Janeiro, inspired by *serenissimus Monja*<sup>7</sup> (Vieira, 2007, p. 913), as the first *Consci-entiocentric Institution* (CI); parapedagogy started in the intraphysical dimension (itinerancies, lectures, courses); beginning of “IC – CI” parapedagogical interactions.

**1992:** Formation of *Grinvex* (Group of Existential Inverters), first generation of inverters-volunteers-instructors of conscientiology; presumably, cre-

4 Practice of Recexis (existential recycling), a technique consisting of a change for the better of the entire course of a human life and perspective by adopting new values, and Recin (intraconsciential recycling), a technique of brain regeneration through the creation of new synapses or interneuronal connections, allowing for adjustments of the proaxis, acquisition of neoideias, and the implementation of recexis.

5 Upper transition temporary non-geostationary communex already disabled, supposedly located in the Brazilian coast, near Rio de Janeiro (Atlantic Ocean); big extraphysical campaign tent or a paraconvention centre temporarily erected to prepare the implantation of conscientiology on the Planet; intended for the grouping of candidate consciexes to enter the IC and projected intermissivist conscins. Specialties: conscientiology, maxiproexology and reurbexology. It has inspired the creation of Tertuliarium and other enterprises in Foz do Iguaçu. More information about Pandeiro and other extraphysical communities are available in the entry 5202 “Extraphysical community” in the Encyclopaedia of Conscientiology; 2 tertulias available at: <https://www.youtube.com/watch?v=TYLUSwFMKzUandhttps://www.youtube.com/watch?v=VzVWYSMLLOc>.

6 Those practicing the Invexis (existential inversion), a technique that aims to rationally anticipate evolutionary manifestations, usually done in the final of intraphysical life, to the initial period of adolescence or youth.

7 Amongst all *serenissimi*, Monja is the closest to the activities of conscientiology and projectiology; supervised the work in the Pandeiro communex, from which results have been fundamental for implementation of conscientiology.

ation of a neocommunex (*Empathium*), according to Vieira (2019), an evolved comunex assisted by the helper Veroneza, on the area of the European Union, to promote intercomprehension between conscins and consciexes, possibly related to the Maastricht Treaty (officially the Treaty on European Union).

**1993:** Creation of IIP first international units (in Argentina and USA).

**1994:** Publication of the first edition (in Portuguese) of the treatise *700 Experiments of Conscientiology*; launch of the treatise in Portugal.

**1995:** Beginning of the *second wave* for setting up conscientiology with the foundation of CEAEC (*Centre for the Higher Studies of Conscientiology*) in Foz do Iguaçu, Parana, Brazil, gathering intermissivists around a second CI; IIP is renamed to IIPC (*International Institute of Projectiology and Conscientiology*); CEAEC marks the start of the first *Cognopolis* in Foz do Iguaçu; creation of IIPC international units in Canada and England.

**1996:** Creation of an IIPC international unit in Spain; consolidation of comunex *Empathium*.

**2000:** Vieira moves to Foz do Iguaçu; creation of *Holocycle* and *Holotheca*, where, with the help of a research team, he starts the *Encyclopaedia of Conscientiology*; creation of a conscientiological *campus* in Portugal (IAC – *International Academy of Consciousness*).

**2001:** Beginning of a *levelling course of conscientiology* held at *Holocycle*, with spontaneous and informal mini-*tertulias* with Vieira; foundation of the *International Association for the Consciousness Evolution* (Campus ARACÊ, in Domingos Martins, Espírito Santo, Brazil).

**2002:** Beginning of conscientiological *tertulias* at the so-called *green saloon* (Pitaguari, 2002, p. 37-38); on Sundays, *tertulias* were held at the *Holotheca's* auditorium; launch of the English version of the treatise *Projectiology* in New York (USA) (Vieira 2002).

**2003:** Publication of the first edition (in Portuguese) of the treatise *Homo sapiens reurbanisatus*.

**2005:** Foundation of the *International Association of Conscientiological Research Campi* (INTERCAMPI) in Natal, Rio Grande do Norte, Brazil; beginning of the extraphysical comunex *Interludium*<sup>8</sup>.

**2006:** First prototype edition of the *Encyclopaedia of Conscientiology* (with 240 prescriptive entries).

**2007:** Publication of the first edition (in Portuguese) of the treatise *Homo sapiens pacificus*.

**2008:** Opening of *Tertuliarium* at the CEAEC campus; beginning of online real time transmission of *tertulias*; 555 people connected with conscientiology

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<sup>8</sup> Presumably, an extraphysical community with a high level of cosmoethic interassistance, operating in favour of the consciousnesses involved in the work of the preresomatic period, in human areas corresponding to the Iguaçu National Park, Triple Border (Brazil, Paraguay and Argentina) and Southern Cone.

had immigrated to Foz do Iguaçu; Vieira had expected around 900 intermissivists; therefore, around nearly 400 intermissivists were still missing.

**2010:** Broad campaign carried out in the main media in Brazil calling intermissivists through the publicity of the conscientiological *tertulias*; first *tertulias* with neo-authors.

**2011:** First *International Congress of Intermissivists*<sup>9</sup> in Foz do Iguaçu, Paraná, Brazil.

**2013:** Second *International Congress of Intermissivists*<sup>10</sup> in Foz do Iguaçu.

**2014:** Publication (in Portuguese) of the treatise *Dictionary of Arguments of Conscientiology*.

**2015:** Beginning of the *third wave* for expansion of Conscientiology; reach of 500 authors of entries for the EC; third *International Congress of Intermissivists*<sup>11</sup> in Foz do Iguaçu; desoma of Waldo Vieira in Foz do Iguaçu.

**2018:** First *Intermissivist's meeting*<sup>12</sup> in Strasbourg.

**2019:** The ICCC comprised 24 CIs and 12 pre-CIs, independent, non-partisan, non-profit civil associations focused on consciential evolution, maintained predominantly by voluntary work; the EC reached more than 5,000 entries, from around 700 authors. Besides the first well-structured *Cognopolis* in Foz do Iguaçu, the ICCC disposed of 4 other *Cognopolis* in Brazil, still at their embryo phase: *Pedra Azul* (in Domingos Martins, State of Espírito Santo), *Rosa dos Ventos* (in Natal, State of Rio Grande do Norte), *Squarema* (in Saquarema, State of Rio de Janeiro), *Orthocognitivus* (in Florianópolis, State of Santa Catarina).

**2020:** On the 11<sup>th</sup> of March, the World Health Organization (WHO) declared COVID-19 a pandemic, generating a situation of social isolation; suspen-

9 Realization: APEX, CEAEC & REAPRENDENTIA, from 22 to 24.7.2011, in Foz do Iguaçu. Event suggested by Waldo Vieira; coordination: Laênio Loche and William Klein. Objective: to deepen studies on ICs aimed at neointermissivists not yet informed about the neoscience conscientiology. Opening course of the event: Invitation to the Intermissivist, given by Vieira, at Tertuliarium, from 8 am to 3 pm, with 346 participants. The event totalled the presentation of 15 articles. Audience: 203 participants (organizing team, subscribers and speakers). 3 videos available: Part 1- Opening session, available at: <https://www.youtube.com/watch?v=Dom1FweFLXo>; Part 2- Conference 1 (William Klein), available at: <https://www.youtube.com/watch?v=cwcuO7aiapU> and Part 3- Conference 2 (Phelipe Mansur), available at: <https://www.youtube.com/watch?v=-Vjdf0kdcmg>.

10 Realization: APEX & CEAEC, from 12 to 14.7.2013, in Foz do Iguaçu. Event coordination: João Ricardo Schneider. Event focused on evolutionary tasks in the current existence and in the next intermission. It counted 13 articles, 4 conferences and 4 debate tables, one of them with the presentation of Pre-CIs, among them ECTOLAB and VERBETOGRAPHY. 2 videos available: Part 1- available at: <https://www.youtube.com/watch?v=9-Dw90Cavc8> and Part 2: available at: [https://www.youtube.com/watch?v=mgxU\\_J5n-i8](https://www.youtube.com/watch?v=mgxU_J5n-i8).

11 Realization: CEAEC & ASSINVÉXIS, from 10 to 12.7.2015 in Foz do Iguaçu; support from APEX, OIC, CONSCIUS and CONSECUTIVUS. The event was the 20th anniversary celebration of CEAEC and had the objective of remembering and reflecting on environments of the IC, through workshops, techniques, conferences and an Intermisive Holomnemonic Field. No publication of articles and conferences have been made

12 Organization: *Union of International Conscientiocentric Institutions* (UNICIN), from 9 to 11.11.2018 in Strasbourg, France. Event proposed and coordinated by volunteers living in Europe with the objective to gather intermissivists through round tables, workshops and bioenergetic fields. Audience: 280 participants; video available at: <https://www.youtube.com/watch?v=w-lEuhg7MbE>.

sion of all on-site activities with most activities being adapted to online distance learning; a challenging turning point for a new digital communication era requiring personal and institutional flexibility to reach proexological completism.

**Groupality.** The term *Cognopolis* refers to a district, including campuses, buildings, and all facilities around it, intended to optimize gathering of consciousnesses interested in studying conscientiology. It comes from the Latin *cognitio* (knowing) and the Greek *polis* (city). The cognopolis neighbourhood in Foz do Iguaçu was created in 2009, with an area of 7 million m<sup>2</sup>, of which 1.7 million m<sup>2</sup> reserved to conscientiology. Considering its physical buildings and facilities, and keeping the right interparadigmatic functioning, one could make a didactic analogy with conventional higher education institutions, such as university districts. In order to provide various facilities and create an exceptional atmosphere for community members and visitors, the cognopolis in Foz do Iguaçu uses strategies and builds facilities similar to university districts. It supports research, teaching, learning, and provides other services, such as libraries (*Holocycle* and *Holotheca*), accommodation (condominium for residents; Village and Mabu Interludium Hotel for visitors), canteen, auditorium (CEAEC, *Discernimentum*), discussion forum (*Tertularium*), individual and group laboratories (*Acoplamentarium*), specialized advisory and therapeutic services (e.g., conscientiotherapy), among other resources. Specialized researches are carried out in the CIs, and by members of Invisible Colleges (research groups), with a considerable amount of relevant results being published in scientific conscientiological and conventional journals and discussed in regular scientific events. In addition, the mega group project, the EC, is running for 20 years, making available free of charge more than 5,000 entries, written by more than 800 authors. As far as the organizational structure is concerned, the general concept is inspired by the structure of the United Nations (UN) and in view of its status as a cell of the World State. This is based on the so-called UNICIN (*Union of the International Conscientiocentric Institutions*), having the materhosene of megafraternity and structured in social bodies, giving technical and operational support to the volunteers.

**Paraprovenance.** It seems that for most consciousnesses from Vieira's group, the headquarters of ICs, or the referential point, was at the communex *Pombal*<sup>13</sup>. However, one can hypothesize that ICs were implemented in several other communexes, some more other less evolved than *Pombal*. Many intermissivists possibly had the opportunity to visit the temporarily more advanced communex *Pandeiro*.

**Kick-off.** According to Vieira, the first class of the preresomatic IC, in general, is based on *Destructive Cosmoethics* or unlearning, that is, on the stimulus

13 A supposed millenary upper transition communex located in the area of the Tintagel region, Cornwall, United Kingdom; extraphysical megalopolis; without streets, having big blue trees, beautiful gardens, and based on volitation, it operates in the manner of a large hospital or extraphysical infirmary (parambulatory); place of recovery for most of the former CCCI intermissivists; initial IC paracampus. Specialties: Parambulatoriology, Desomatology, Reurbexology.

to the deactivation of the wrong secular postures of the consciex before the intricacies of consciential evolution and still ignored or stubbornly neglected (Vieira, 2014, p. 880). Moreover, one of the first striking manifestations of the consciential evolution is the idea of its intimate continuity. Thus, an effective vaccination for seriexis is also a topic of the first class of the first and more rudimentary IC. A kind of “multiplication table” of the evolutionary primary school (Vieira, 1994, p. 593).

**Scale.** According to a theory proposed by Vieira, a *serenissimus* would be an evolutionary model, an active personality on the planet although anonymous, 100% evolved in relation to the human average, still between 20 and 25% on a hypothetical scale. Acting in an invisible, cosmoethic and fraternal way in favour of human evolution, a *serenissimus* is an example of a full use of holosomatic consciential attributes (Vieira, 1994, p.749), as proposed in an evolutionary scale (Vieira, 2004, p. 198).

**Castology.** The main cast of ICs supposedly includes current and ex-students; extraphysical instructors, parapedagogues and helpers; volunteers from consciencentric institutions (CIs), evolutiologists, superintendents, amongst others. Table 1 proposes an adaptation and a summary of a potential castology (Klein, 2011, unpublished), of presumable involvements of different personalities, within the evolutionary scale, in continuous, interchangeable, and multidimensional interactions amongst consciousnesses (conscins and consciexes). It is supposed that during the presomatic ICs, multiple work and pararesearch teams are created temporarily with the students. Such equipexes, in certain destination contexts, might predispose to the formation of equipins later (Vieira, 2014, p. 629).

**Curriculum.** Vieira lists 25 themes of classes and research assumedly as part of didactic curricula of ICs (Vieira, 2005), and Mota proposes a parapedagogical *curriculum* structured around 5 thematic axes: 1. Multidimensionality; 2. Intrapysicology; 3. Evolutionary techniques; 4. Theorice studies; and 5. Inter-assistantiology (Mota, 2019).

**Level.** It is supposed that there are intermissive courses at different levels. In the advanced, high-level IC, four basic objectives stand out: a) the self-evolution, b) the productive benefit from the intraphysical existence, c) the personal evolutionary tasks and d) the technical planning of the new life (Vieira, 2005).

**Proexis.** The existential programming (proexis) is supposed to be settled during the IC, immediately prior to the intraphysical resoma of the lucid consciex (Vieira, 1994, p. 612). Involvement in maxiproexis (group proexis) might indicate participation in more advanced IC.

**Resoma.** According to Ressomatology, an extraphysical consciousness, candidate for resoma, admitted to advanced intermissive courses of specialized paraeducation, presents / displays 4 characteristics of competence or prerequisites (Vieira, 2005).

- a) Reaching the intermissive paradulthood.
- b) Undergoing the consciential shock of the second desoma.

- c) Not experiencing a locked human life, without conscious projections.  
 d) No longer living a critical human life, subject to interplanetary, extraphysical transmigrations to the minor.

**Effects.** Considering the human development, the critical period of knowledge acquisition is from 2 to 5 years of age; it is when the effects of the primary or advanced IC appear (Vieira, 1994, p. 286).

**Table 1.** Evolutionary scale of consciousnesses and their presumable involvement with ICs

42,333	Personality	% of a <i>serenissimus</i>	
Transmigrated Consreu	<i>Homo transmigratus</i>	10	
Resomated Consreu	<i>Homo sapiens reurbanisatus</i>	20	
Vulgar <i>pre-serenissimus</i>	<i>Homo sapiens sapiens</i>	25	} Students
Unconscious bait	<i>Homo sapiens assistens</i>	25	
Penta practitioner	<i>Homo sapiens tenepessista</i>	25	
Conscious projector	<i>Homo sapiens projectus</i>	30	
Lucid epicon	<i>Homo sapiens epicentricus</i>	35	
Conscientiologist	<i>Homo sapiens conscientiologus</i>	40	} Instructors
Permanintfree (deperto)	<i>Homo sapiens despertus</i>	50	
Semiconsciex	<i>Homo sapiens semi-extraphysicus</i>	60	
Self-critical guided	<i>Homo sapiens teleguiatus</i>	65	
Evolutiologist	<i>Homo sapiens evolutiologus</i>	75	
Serenissimus	<i>Homo sapiens serenissimus</i>	100 (model)	} Superintendents
Free consciex (FC)	<i>Conscientia libera</i>	Evolute infinity	} Cosmovisionaries

Source: Vieira (2004) p. 198, adapted by the author from Klein (2011, unpublished).

**Strongtraits.**<sup>14</sup> For those interested on learning about a possible personal IC, Vieira suggests analysing with extreme self-criticism the condition to have at least 5 of these 10 personality traits (strongtraits) and their manifestation in terms of depth, extent, vigour and quality (Vieira, 1994, p. 604):

1. Self-confidence. Internal absence of mortifying doubts during adulthood.
2. Self-awareness. Certainty of possessing a sense of immortality, an awareness of eternal life, inside of yourself, in your personal essence.
3. Prioritisation. A deep-rooted aspiration regarding taking useful advantage of the current existence, searching for discernment, general knowledge, and greater self-awareness.

<sup>14</sup> Strong points, positive components of a conscin's personality that propel its evolution.

4. **Seriexis.** Natural, intimate acceptance of the theory of seriexis as a fact, incorporated into day-to-day existence.
5. **Hyperacuity:** Experience of enlightening inspirations (innate ideas) about your destiny, personal career (proexis) or human life (seriexis).
6. **Self-motivation.** Spontaneous self-motivation to research and execute assistential, or beneficial, parapsychic, energetic practices.
7. **Parapsychism.** Sporadic, yet convincing and pacifying, parapsychic and animistic self-perceptions.
8. **Proexis.** Indefinite, yet persistent, intuitions about some important existential task (proexis) to be realised or that is rapidly developing.
9. **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.

Mota expands in 10 chapters each of these strongtraits, considered as the Test of the Intermissivist (Vieira, 1994), and proposes at the end of each chapter a set of self-reflections questions (Mota, 2019). By developing, consolidating and using their strongtraits and personal attributes in a cosmoethical manner, intermissivists can retrieve their singularity regarding their intraconsciential roots (mastered during the IC), which will enable them to use those ancestries as a tool to boost and qualify their evolutionary trajectory with self-sustainability towards an effective self-paradigm transition in the post-IC intraphysical life. No matter where (proxemics) and when (chronemics) being reborn, a consciousness always has opportunities to evolve.

**Ancestry.** On several occasions, Vieira mentioned that most intermissivists came from groups of intellectuals, monarch, churchgoer, among others (“semi-literates” between 17 and 19 centuries). However, going back further on time, he also said that most intermissivists have been ancient Celts and even compared them (including himself in this group, back 3,000 years ago) with intermissivist conscins nowadays, currently volunteers at the ICCC. He considers that our tendencies are still the same, however our objectives and purposes are others, although the way we do things, our companions, the way we work and react within our relationships are more or less the same.

Table 2 presents a summary of the parameters referred by Vieira to compare two evolutionary moments (ancient Celts and neointermissivists), from 5 existential perspectives (Vieira, 2014, p. 37). This comparison reveals and illustrates the process of recycling and overcoming of anachronic postures, and the opting for cosmoethical interassistential self-leadership based on the theorice application of the consciential neoparadigm (self-paradigmatic transition).

**Table 2.** Comparison between ancient Celts and intermissivists in the 21 century.

Parameter	Ancient Celts	Intermissivists (ICCC volunteers)
<b>Leadershipology</b>	The power of the clan chief, the Celtic king, completely depended on the number of his warriors	The power of the leader of an inter-assistancial institution completely dependent on the number of its volunteers (peaceful personalities of CIs)
<b>Maintainology</b>	Clan chiefs fought with their neighbours to achieve supremacy, power and assets, in order to attract and keep the warrior gang	Interassistancial leaders need to assist their neighbours to attract and maintain the attention of the evolutiologist from the <i>Interassistancial Multidimensional Maximechanism</i>
<b>Megafocusology</b>	The warrior wanted the war, not only for the material rewards, but as a possibility to practice heroic acts, leading him to sit closer to the boss at the banquets of triumphs	Volunteers want interassistanciality, not for the material rewards, but as a possibility to conquer evolutionary neo-levels and sit at the epicentre's table, debating in <i>minitertulias</i>
<b>Rewardology</b>	Warriors were rewarded for their services with gifts of weapons, jewellery, cattle and a place of honour at the banquet of victory	Interassistancial volunteers are rewarded for the satisfaction of assisting the needy and improving their evolutionary balance in the <i>Personal Evolutionary Record (PER)</i>
<b>Competentiology</b>	The warriors, untimely and bellicose people, competed both with each other and with their enemies; the war was seen as the continuation of the party	Fraternal and anti-warrior volunteers, do not compete with each other, nor with intra and extraphysical heterointruders; volunteering is their party, the social mega-event, according to the <i>self-motivation-work-leisure trinomial</i>

Source: Author's adaptation from Vieira (2014) and Vieira's words in tertulia 2226 (Groupkarmic support), available at: <https://www.youtube.com/watch?v=OJvoZTDEKjY>.

**Bounding.** Experiencing the *Proxemic-Chronemic Binomial* requires meta-reflexion and generates growth crises to reach consciential maturation in the space of existential dimensions and time of intraphysical life, through recycling processes yielded from the reconnection with our paraproveance and recovery of cons. Further, the ideal location of each thing favours and can accelerate personal and group pro-evolutionary chronology.

## 2. PARADIDACTIC AND PARATHERAPEUTIC APPROACHES

**Facilitators.** Lucid intermissivists can access extraphysical consciential targets in order to learn about their recent intermissive course, enhance their retrocognitions, verify the extraphysical monitoring from helpers and evolutionists, get in direct contact with parapopulations, observe extraphysical interplanetary transmigrations, and even have an interview with a *serenissimus*

(Vieira, 1997). The synergism between intra and extraphysical teams can be understood as facilitators for the evolutionary self-paradigmatic transition.

**Timing.** From the perspective of parachronology, Vieira presents in a functional, chronological, evolutionary order *4 times* of the ICs, involving all parapedagogical levels (Vieira, 2006a):

1. *First Time*: acquisitive; the sense of extraphysicality for intraphysicality or of pre-resomatic intermission for human life; the vertical work of *preparing the maxiproaxis*; the contacts with evolutiologists or evolutionary advisers; the encounter with extraphysical helpers; the initial, direct work of the clarification task (claritask) in the extraphysicality for ICs; the self-evolutionary consolidation of / by lucid consciences; the extraphysical reurbanizations. Period of extraphysical self-learning or self-incubation of ICs.

2. *Second Time*: executive; the meaning of intraphysicality for extraphysicality or of human life for the post-desomatic intermission; the *performance of maxiproaxis*; the consolidation of conscientiology in the intraphysical dimension; the conscientiological volunteering; the retrocognitive agents of CIs; the conscientiologists; the *Cognopolis*; the ICCC; the evolutionary consolidation of / by lucid conscins; the human recycling; the *principle of personal exemplarism* (PPE). Period of the intraphysical self-application of ICs: complexis (existential completism).

3. *Third Time*: distributive; the horizontal work, at a later level, of the claritask of intraphysicality for ICs, through intermissivists; the Conventional Science; the electronotic conscins; the internet users; the communicology; the universalism; the direction of the World State; the holothecology; the universal library; the evolutionary consolidation of the works of lucid conscins for the electronotic conscins. Period of intraphysical hetero application of ICs: maximorexix. Multiexistential self-relays are anticipated through the *intraphysical harvesting*.

4. *Fourth Time*: retreating; the *intermissive harvesting*.

**Resources.** In the universe of reurbexology, the chronological order of evolutionary resources proposed by Vieira was: 1. Parareurbanology; 2. Paratransmigraciology; 3. Conscientiology; 4. *Intermissive Course*; 5. *Pandeiro* communex; 6. *Cognopolis*; 7. *Interludium* communex; 8. *Encyclopaedia of Conscientiology* (Vieira, 2019, p. 1760).

**Enterprises.** From the perspective of evolutiology, table 3 proposes, in alphabetical order, and from a proxemic-chronemic perspective, 14 specific examples of correlations between intraphysical and extraphysical evolutionary resources available to lucid intermissivists interested in qualifying their holothese-nic orthoforms with a consequent acceleration of self- and group-evolution.

**Table 3.** Correlation between intraphysical and extraphysical evolutionary enterprises / resources available to intermissivists.

No.	Intraphysical Enterprises	Extraphysical Enterprises
01.	<i>Campi</i> of CI	<i>Paracampi</i>
02.	<i>Code of Personal Cosmoethics</i> (CPC)	<i>Personal subtilissimus codex</i>
03.	<i>Cognopolis</i> (communin)	Paracognopolis (communex)
04.	<i>Conscientiocentric Institutions</i> (CIs)	<i>Extraphysical centres</i>
06.	Conscientiological Laboratories	Paralaboratories
07.	Conscientiological Techniques	Paratechniques
08.	Equipin (intraphysical team)	Equipex (extraphysical team)
09.	Holotheca	Parapsycotheca
10.	ICCC	<i>Interludium</i>
11.	Parapedagogical theorice	ICs
12.	Penta	Offiex <sup>15</sup>
05.	Residence (intraphysical basis)	Pararresidence (Paraprovenance)
13.	Reurbin (intraphysical reurbanization)	Reurbex (extraphysical reurbanization)
14.	Self-conscientiogram	<i>Personal Evolutionary Record</i> (PER)

Source: the author

By experiencing these correlations in daily practices, intermissivists can favour the process of interparadigmatic dialogues required in the intraphysical life post-IC, when undergoing the theorice of the consciential paradigm. However, the knowledge learned during the intermissive period is consolidated in the intraphysical dimension through concrete actions (penta, recins, gescons, development of parapsychism, change of habits, updating of values, etc.), under a new self-paradigm, understood as the mentalsomatic system of references, acting as a filter or mode of perception of reality and set of rules for living (Zaslavsky, 2019). Thus, the new theories and neo-propositions of conscientiology bring a double challenge for intermissivists when facing the critical resoma post-IC: a) paradigmatic changes (*external* paradigms), having the clear challenge of applying, in practical and cosmoethical terms, the knowledge acquired during the IC and using the current available resources and conditions (*Zeitgeist*), to contribute in the promotion and sustainability of these changes, and b) the personal (*internal*) paradigm transition (self-paradigmatic transition), which is a continuous and progressive process of change between personal cognitive and mentalsomatic referential systems, as the old self-paradigm becomes anachronic and dysfunctional. In our holobiography, we have made other self-paradigmatic transitions, when leaving, for example, dogmatic believes (religious paradigm) to get involved with

<sup>15</sup> Extraphysical clinic of an intraphysical epicon. Although being epicentred by an intraphysical consciousness (conscin), the offiex has been included as an extraphysical enterprise because the conscin must be projected.

scientific experimentations (conventional scientific paradigm). However, unlike previous historical moments, at this time we can be lucid for the process, investing in catalysing it intentionally towards evolution. As we are learning to function in and with the consciential neoparadigm, new needs and cognitive and lifestyle rearrangements or realignment are required. In this sense, understanding the role of the chronemics and the proxemics is fundamental to root, understand and sustain cognitive and paracognitive changes, in order to consolidate a new way of functioning evolutionarily (upgraded self-thosenity).

**Contingency.** Interconsciential reapproximations tend to reveal the most intelligent evolutionary megafocus according to the location (proxemics) and evolutionary moment (chronemics), favouring the progress of the groupkarmic course and, desirably, generating thosenic flexibility, orthothosenic pro-evolutionary postures, and sustainable interassistential holoconviviality.

### 3. NEOPARADIGMATIC THEORICE

**Neoparadigm.** Considering that the sustainability of the conventional science in the last 4 centuries has been based on materiology (intrapysical mechanistic Newtonian-Cartesian paradigm), lucid intermissivists should ponder and analyse some important new approaches regarding scientificity, in order to understand and experience the theorice of the consciential neoparadigm:

1. *Multidimensionality/multivehicularity.* Our multidimensional nature is confirmed when we experience the phenomenon of conscious projection or the out of body experience (OBE), so we can manifest ourselves in a lucid manner in other space and time dimensions, beyond this well-known physical dimension (through the soma or physical body). Consequently, we can realize the existence of 3 other non-physical bodies (the energossoma or energetic body, the psychosoma or the body of emotions, and the mentalsoma or the body of discernment), composing our holosoma or the set of vehicles of manifestation of a consciousness. Science originates from the need to know and understand things; thus, doubts are the foundations for every front of scientific work. Therefore, from this new perspective of experiencing multidimensionality and multivehicularity, the transition from a systematic and always accumulative conventional materialistic scientific knowledge to a neo-application of an integral, multidimensional, parapsychic vision of the universe and consciousness is required; in addition, this amplifies the idea that no scientific theory can be considered a definitive or absolute truth.

2. *Self-research/seriality.* Being immortals, our inevitably consciential trend is to evolve through the accumulation of experiences in successive lives (seriex-is), surviving the death after discarding each physical body (desoma) and being reconnected to a new physical body in every intrapysical life (resoma), giving

continuity to a number of alternating intraphysical and extraphysical periods, dealing with different groups and contexts. Important at this point is to bring the basic conscientiological Principle of Disbelief, which states, “do not believe in anything, experiment, have your own experiences”. In theory, this seems quite simple, yet, in practice, it is a serious challenge, for everyone, particularly for those who have experienced dogmatism and belief formation in previous lives. The personal understanding and application of this principle is the basis of the so-called conscientiological self-experimentation, required for the incessant evolutionary growth of any consciousness, intermissivist or not. Within this context, the development of self-parapsychism is an essential requirement to liberate ourselves from indoctrinations, brainwashing and manipulations, in order to self-validate relevant self-generated scientific knowledge enabling us to understand more about life and our multidimensional reality. Scientific work is performed through continuous conjectures and reverifications; however, scientists are not immune to human limitations or weaktraits. Independent scientific self-research must be pure and free; the consciousness is the object of the research, dealing with immense self and hetero perturbations, or disturbances from their holobiographic history; there should not be any limits for enlarging the self-knowledge of a consciousness, or ego.

3. *Universalism*. Science emphasises rationality and logicity, separating truth (fact) from fiction (fantasy), and therefore contributing for responsible citizenship and transformation for a better world. It is the responsibility of conscientiological scientists to aim at self and hetero re-education through horizontal claritaskal interassistential accomplishments, within diverse consciencial micro and macro universes, without any barriers of nationalisms, prejudices, borders between nations or cultures.

4. *Cosmoethics*. From registered victories and progress, failures, errors and omissions, science permits the assertion of something by hypothetical statements. Based on its philosophical cosmic morality, much broader than human morality, the consciencial neoparadigm takes into account the multiple interpersonal relationships, the different vehicles of manifestation, the quality of thosenes (thoughts, sentiments, and energy) and their repercussions, without secondary interests. May what happens be the best for everyone.

**Theory.** Despite all supposedly available paratechnology, the IC, strictly speaking, is theoretical before the condition of the restriction of this human life. Thus, according Vieira, here, in intraphysicality, intermissivists face the practice, which matters most. In this respiratory dimension, the intermissivist conscins experience the *field practice* and not the *cabinet theory*. The IC gives the opportunity for improvements, and the intraphysical life puts in practice the best self-potentials. Presuming that intermissivists are in a better condition today, their evolutionary responsibility is greater (Vieira, 2019, p. 1898).

**Practice.** Proposing as a supposition a strong mentalsomatic basis, the lessons learned in the course imply radical transformations, for the better, in the intermissivist's paragenetic background, which will be fixed through the practical application in the coming intraphysical lives.

**Transition.** Being a continuous and progressive process of changes between personal cognitive and mentalsomatic referential systems, the self-paradigmatic transition becomes a crucial evolutionary bottleneck to be overcome by intermissivists, when aiming at a concrete and optimized theorice of the consciential neoparadigm. This transition goes far beyond the simple comparison between paradigms. Within the interparadigmatic field, Zaslavsky (2016), states that "comparison of distinct theories, conceptions or paradigms always brings difficulties and tends to be deceptive", when referring to radically distinctions between the pillars of the consciential neoparadigm and the conventional paradigm, operating in the dichotomy between mind and matter, and assuming the theoretical premise of atomism (materialism). As mentioned by Zaslavsky, when referring to approximations between philosophical ethics and cosmoethics, it is important to highlight that the point of enclave for these comparisons, as a whole, is the transformation from a formal and abstract perspective of the conventional paradigm into a substantial and concrete (theorice) in the consciential paradigm. For that, such self-paradigmatic transition must be based on building up a stable self-orthothosenity.

**Priorology.** From the perspective of self-priorology, we can hypothesise, for example, in alphabetical order, 7 basic aspects or conditions to be considered by lucid intermissivist conscins interested on qualifying their multidimensional cosmoethic performance:

1. **Completeness:** the fulfilment of the fundamental clauses of proexis and maxiproexis updating the *code of personal cosmoethics* (CPC) and the balance of the *personal evolutionary record* (PER).

2. **Interassistance:** through interactions with equipins and equipexes related to self-mentalsomaticity (conscientiography), pentalogy, offiexology, volunteering and conscientiological teaching.

3. **Locus:** the place where the consciousness temporarily fixes, concentrates or centralizes the megafocus of its faculties and attributes, in a given opportunity or evolutionary moment to attend egokarma and groupkarma demands.

4. **Metrics:** measurement of 3 foundations of the evolutionary structure of a conscin: space, time, and quality (self-thosenity; *Zeitgeist*; universalism).

5. **Self-evolution:** the qualification of intraconscientiality by recexology (recin and recexis), depertology and pre-intermissiology.

6. **Self-parapsychism:** parapsychic autonomy through the theorice of para-perceptiology.

7. **Singularity:** the self-protagonism contributing in a *sui generis* way (uniqueness) as a mini-piece of interassistential maximechanism.

**Continuity.** The conscientiological *tertulias* are a resumption of old meetings held in several countries and with different ethnic groups from our past, but one point up in the evolutionary spiral. It is plausible to consider the preresomatic ICs as a qualifying resource for consciential and group evolution. In this way, the conscientiological tertulias can be understood as a continuity or an intraphysical caricature of ICs.

**Indicators.** From the perspective of experimentology and cosmoethicology, Vieira lists, in a logical order of occurrences, 20 ideal indicators, measures, achievements, self-experiences or chosen stages, capable of formatting the evolutionary worksheet for any interested intraphysical consciousness, of new generations in the 21st century (Vieira, 2006b). As far as the neoparadigmatic theorice is concerned, these 20 indicators could be taken by intermissivists as good factual references:

01. Existential self-organization (Homo sapiens sapiens).
02. Personal vibrational state (VS; energosomatology).
03. Formal studies (diploma or diplomas; first; mentalsomatology).
04. Uninterrupted self-taught (private library; later).
05. Existential inversion (invexis; invexology).
06. Professional career (dignified survival; conscientiocentrolology).
07. House of your own (first; intraphysicology).
08. Personal car (proxemics; after).
09. Existential programming (proexis; proexology).
10. Existential recycling (recexis; recexology; *first*).
11. Intraconsciential recycling (recin; *afterwards*).
12. Evolutionary duo (duology).
13. Economic and financial independence (financial reserve; financial spreadsheet).
14. Personal parapsychic signal (parapercepciology).
15. Penta (personal energetic task; *Homo sapiens tenepessista*; interassistan-tiology; *first*).
16. Extraphysical clinic (offiex; extraphysicology; *afterwards*).
17. Consciential gestation (self-gescon).
18. Independent researcher (self-research).
19. Deperticity (total permanently intrusion free; depertology; *Homo sapi-ens despertus*).
20. Existential completism (complexis; positive balance in the PER).

**Position.** By assuming the evolutionary self-protagonism of “here and now”, based on the application of *Evolutionary Intelligence* (EI) within the consciential neoparadigma pillars, through the intraconsciential compass that guides their self-proexis, intermissivists are able to undergo the self-paradigmatic transition, towards the personal complexis, as mini pieces of a *Multidimensional Interassis-tantial Maximechanism*.

#### 4. PRE-INTERMISSIOLOGY

**Leadership.** Pré-intermission is an evolutionary opportunity for conscins to dedicate themselves to voluntary activities related to applied conscientiological studies, research and pararesearch to reach the autonomy and skills necessary for the development of a multidimensional interassistential leadership. The aim is to become better prepared, increasing the chances to be successfully engaged in possible rescue works in the baratrosphere<sup>16</sup>, after the second desoma. Thus, one might speculate that intermissivist conscins should become specialists in dealing with lower communexes, as that is where most likely the next intermissive leadership we will performed.

**Disclosure.** Thus, from a proexological perspective, we may assume that the current generation of conscientiology volunteers comprises the pioneers to experience self-conscious cosmoethicology on Earth, from whom megagescons (masterpieces of polycarmic claritasks) are expected. The production of such megagescons will be important for disseminating the realities of ICs, preparing, through exemplarism, the future students, evolutionary colleagues or new intermissivists from the next intermissive periods and intraphysical lives still to come (Vieira, 2006a). In addition, we can infer that megagescons will facilitate the author's self-relay, by the retrieval of significant information to gather the linking between the current critical life and previous and future experiences in a cohesive and unified whole, without discontinuity or abrupt consciential gaps. For the next generations to come, one can expected a geometric growth of intermissivists. Supposedly, the consolidation of conscientiology has allowed, in a first moment, the regrouping of the first generations of intermissivists, who would possibly be ungrouped (diaspora) in the next seriexes in order to continue the work of reurbex.

**Pre-communex.** According to Vieira, in the development of the work of reurbexology, Africa is demanding the promotion of brain drain from the ICCC, that is, a positive exodus of intellectuals and scientists from *Cognopolis* (Foz do Iguaçu), to there; a diaspora in the Century XXI (Vieira, 2019, p. 827). By analogy, one may hypothesise a project of a temporary communex (*Pandeiro 2*) in Africa, in the second half of the 21st century, to reinforce the reurbex; further, the work in such communex might be carried out under supervision of the serenological communex, such as the so-called *Super fraternity* (also known as *Paradise*)<sup>17</sup>. This evolved communex may constitute the headquarters of the reurbex and the extraphysical basis of the Reurbanisator *serenissimus* and other veteran *serenissimi*. The aim with *Pandeiro 2* would be to agglutinate the African holothosene for the IC; Zephyrus will be a central personality and a specialized parapsycotheca will

<sup>16</sup> Pathological extraphysical dimension of the terrestrial paratroposphere (Wojslaw *et al.*, 2018).

<sup>17</sup> Retrieved from the morning tertulia no. 175 (Extraphysical communities) of 24.11.2019, by Eduardo Azevedo, available at: <https://www.youtube.com/watch?v=VzVWYSMLLOc>.

give support for former members of the ICCC to perform, together with other 100 consciousnesses with deeper roots in Africa, the leadership in the next intermission. It is predicted 50 years for the conclusion and operation of the comunex Pandeiro 2, which later will be the matrix for the creation of permanent comunexes. Considering the desoma of Vieira in 2015, this would be around 2065, i.e., acting in the final ten years of intensification of reurbex.

**Premise.** By enlarging their comprehension about existing seriexological and multidimensional interconnectedness during the pre-intermissiology phase (space-time connection), lucid intermissivists can be better prepared for their next desoma and their subsequent extraphysical leadership involving hosting and referral of peers, contributing in a *sui generis* way with the process of extraphysical reurbanization.

## FINAL CONSIDERATIONS

**Evolutiology.** The fundamental characteristic of the conscin intermissivist, aware of having concluded a pre-resomatic IC during the period of intermission, is the priority evolutionary self-cognition, which is the personal theoretical level of the EI. From this concept, there will be the formation of a basic platform of the recycled personality, encompassing recin, self-proexis, invexis, penta, self-offiex, megagescon and complexis (Vieira, 2014, p. 857). Through a process of metareflexion, it is likely that the neoparadigmatic theorice will generate new self-verpons and recovery of cons indispensable for completing the proexis in this intraphysical life post-IC.

**Pre-intermissivist.** A person who has not participated in an IC, before resomating, may be able to access Conscientiology and join the CI volunteering. It might have been easier for extraphysical helpers to access such consciousness in a condition of conscin, than as a consciex in the extraphysicality. Such personality is the authentic pre-intermissivist (Vieira, 2019, p. 1612). Acting under the new conscientiological self-paradigm, intermissivists will face and can assume cosmoethical self-responsibilities regarding parapädagogy, as innate retrocognitive agents and attractors of new intermissivists.

**Complexis.** In the conscientiological community (Cognopolis), all components had the same starting point: the IC. However, their existential programs follow diversified guidelines within the universe of polycarmic consciential gestations. The starting point is unique. The points of arrival – the compléxis – vary to the infinite (Vieira, 2004, p. 835). By mastering and consolidating in theorice the new self-paradigmatic thosenic manifestation, based on all 7 pillars of the leader theory of conscientiology, the conscientiological paradigm (holosomatics, bioenergetics, multidimensionality, seriality, self-research, cosmoethics and

universalism), intermissivists are more likely to successfully reach their personal complexis, giving their unique contribution to the group completism.

**Identity.** Understanding proxemics and chronemic aspects of the evolutionary group brings out the sense of belonging and reveals prospective actions and maxiproexological movements for the next decades. Each new intermissivist (re)discovering conscientiology sums up for the ratification and consolidation of this neoscience, by giving a singular contribution that will certainly push up the whole group to a new level of intraconscientiality and groupality. As a result, individual self-paradigmatic transitions along time and space will define the group holobiographic trajectory, as well as the rhythm of development of group consciential maturity.

**Expansion.** The current geopolitics organization of conscientiology and the increasing planetary diversified demands imposed by the post COVID-19 era may be indicators for the beginning of a new developmental cycle for expansion of conscientiology, possibly implying especially an increase of its internationalization. The pandemic ended up generating interassistential demands that required quick adjustments, reactions, and qualification of people. This greatly expanded the interconnection, at local, regional, and international levels, previously unimaginable. In addition, the high level of adaptability and sustainability shown during this critical moment reveals and reinforces the pro-evolutionary interdependence bonds and the group synergism in favour of a planetary interassistential maximechanism.

**Megaclaritask.** As a mini piece of a maximechanism related to an evolutionary group, intermissivists face a megachallenge in the current post IC critical intraphysical life: to perform the so-called *megaclaritask*, understood as the interassistential work to promote hetero development of consciousnesses towards consciential self-evolution. Yet, intermissivists are able to reverse the benefits from the pro-evolutionary theorie of lucid proxemics and chronemics concerning self and hetero completism about this megaclaritask, which, at the end of the day, is “the most relevant initiative of interassistiantiology at the Mega School of the Earth, in the Third Millennium” (Vieira, 2008c).

**Diaspora.** Considering the intra and extraphysical consolidation of the conscientiology as a new science, comprehending more than 3 decades of parapsychic culture and scientific self-research, the first well-established cognopolis in Foz do Iguaçu and the ongoing implementation of several neocognopolis in Brazil, one can realize the extension of this maxiproexological (group) multidimensional work. This joined consciential bond created by individuals performing voluntary work can be understood as an intraphysical anti-diasporic movement, gathering a considerable number of intermissivists, in this current proxemic and chronemic context (first generations of intermissivists from structured IC, at the 20<sup>th</sup> and 21<sup>st</sup> century), with a strong consciential basis primarily in Brazil. However,

thinking about the planetary expansion of conscienciology, one can hypothesize with some confidence that a next step may comprise an intraphysical diasporic movement of intermissivists, following the consolidation of multidimensional interassistential leaderships (pre-intermissiology and intermissiology post-conscienciology). Thus, it becomes so relevant to focus, here and now, on concrete achievements, taking the advantage of this group moment with such abundance of multidimensional resources, contributions and inputs to implement significant actions (recins, development of new traits, consolidation of new values, etc.) and, above all, to produce lucid consciencial gestations (gescons), aiming at facilitating the next self- and group relay.

**Questions.** Have you already reflected on the proexological and evolutionary consequences arising from proxemic-chronemic aspects of your self-paradigm? On a scale of 1 to 5, what score would you give for the adequacy of your personal location on Earth? As the manager of your consciencial time, are you satisfied with the level of self-cosmoethics applied in this intraphysical life?

***BEING AWARE OF THE IMPORTANCE OF A COSMOETHICAL THEORICE OF PROXEMICS AND CHRONEMICS AT ALL EVOLUTIONARY MOMENTS IS THE STARTING POINT FOR OPTIMIZING AND BOOSTING RECYCLING, SELF-EVOLUTION, PERSONAL AND GROUP PROEXIS OF LUCID INTERMISSIVISTS.***

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