

EVOLUTIONARY LEARNINGS ASSOCIATED WITH LUCID PROJECTION: A STUDY IN THE INVISIBLE COLLEGE OF DESOMATOLOGY

Denise Rocha

ABSTRACT. The projection of consciousness, often still interpreted as a dream, when experienced and remembered with a certain degree of lucidity, can become a relevant object of study for the person who experienced it. In this research, conducted with volunteers from the Invisible College of Desomatology (CID), we sought to verify whether the participants experienced lucid projections related to the topic of desoma and the possible evolutionary learnings arising from these experiences. To this end, a closed questionnaire was constructed, with 26 items subdivided into 4 blocks, and applied individually to a sample size of 18 participants. As an overview, the results obtained allowed us to conclude that a projective experience, with a focus on Desomatology, can promote reflections on conscial self-evolution and their influence on the qualification of individual assistance and, by extension, collective assistance.

Keywords: Conscial Evolution, Assistantial Lucid Projections, Desomatology, Paraperceptiology.

INTRODUCTION

Conscial projection, or the projection of the consciousness beyond the physical body, can be interpreted as a dream. Throughout history, several lines of knowledge have been formulating concepts about dreams, and the oldest recorded attempts to study them were carried out by Aristotle in his book *De Somno*, where, according to his theory, just as the hot air rises so does the evaporated food, causing drowsiness. In this same work, the author was a pioneer in describing movement of the eyes, lips and face during sleep, believing that these were related to the dream's context (Mota-Rolim, 2012, p.16).

For Sigmund Freud (1900, as quoted in Mota-Rolim, 2012, p. 21), the proponent of psychoanalysis, dreams have the function of enabling the discharge of repressed desires. The author divides the theory of the function of dreams into three groups: dreams represent a continuum of waking psychic activity; a debasement of this activity; or a state in which there is an inclination towards the development of special psychic activities incapable of developing in vigil, that is, in the waking state. Freud's contemporary, Carl

Gustav Jung, also dealt with dreams. He considers the existence of the unconscious, however he does not see it as animalistic, instinctual or sexual. For Jung, dreams are a way of communicating with the unconscious, something more linked to the spiritual or metaphysical plane (Jung, 1974, as quoted in Mota-Rolim, 2012, p. 37).

According to Fernandes (2019, p. 28), currently, much neuroscientific research has been carried out on dreams and lucid dreams. For Krippner (1990, as cited by Milhorim et. al., 2013, p. 80), a dream, when composed of simple images or enigmatic narratives, can refer to trivial situations in the individual's daily life, as well as to totally confusing or surreal contexts.

Neuroscientist Sérgio A. Mota-Rolim (2012, p. i), in his investigation oriented by Professor Sidarta Ribeiro, carried out at the Brain Institute of the Federal University of Rio Grande do Norte (UFRN), states that lucid dreaming (LD) is a state of mind in which the subject is aware that they are dreaming during the dream.

In assessing the aspects mentioned by Krippner and Mota-Rolim, the main difference between a dream and a lucid dream would be in the individual's degree of clarity and rational perception regarding their own actions within the context.

Thus, it is observed that dreams are approached by numerous theoretical perspectives as being something that can describe characteristics of the dreamer's life (Milhorim et. al., 2013, pp. 80; 91).

Physiologically, the natural dream episode can occur during sleep, an active and complex state composed of several stages that alternate and cycle during the night (Silva, 1996, p. 188). In humans, sleep is characterized by five fundamental stages, which differ according to the electroencephalogram (EEG) pattern and the presence or absence of rapid eye movements (*rapid eye movements*: REM), in addition to changes in several other physiological variables, such as muscle tone and cardiorespiratory patterns (Fernandes, 2006, p. 157).

Alongside the purely organic aspects involving lucid dreaming, there are philosophical and psychological issues that guide scientific studies on lucid dreams, with significant contributions from current researchers such as Antti Revonsuo, Jennifer Windt, Evan Thompson and Thomas Metzinger, for which the investigation of dreams is of paramount importance to understand consciousness (Fernandes, 2019, p. 29).

According to Revonsuo (2005, p. 35), the oneiric experience includes multisensory contents, which can involve one or more of the following sensations: visual, auditory and tactile experiences, bodily feelings, emotions, taste, smell, pain. Furthermore, these multi-sensory experiences do not constitute a chaotic kaleidoscope of disorganized patterns, but form a carefully structured perceptual-sensory world, or dream scenario.

The author develops the thesis that dreams are essential for the understanding of waking state consciousness, suggesting that empirical research on dreams, combined with other empirical approaches, can help outline answers to questions about the relationship of the consciousness and the mechanisms linked to dreams (Revonsuo, 1995, p. 206).

In this sense, the sensory perceptual world of the consciousness, mentioned by Revonsuo for dreams, converges in part with the idea of manifestation through the bodies or vehicles of consciousness, or the so-called holosoma, proposed by Vieira (2014. P. 447) for lucid projections.

The holosoma, then, as proposed by the consensual paradigm, would be the junction of the soma, or physical body; the energosoma, or energy body; the psychosoma, or emotional body; and the mentalsoma, or mental body, of discernment; the balance among these four bodies is essential for the health and rational understanding in the self-understanding regarding the phenomena (Andrade, 2018, p. 20).

Therefore, if Revonsuo reports in his research that the dreamer feels as if he were embodied within his physical structure during physical vigil, not unlike the state of the waking self, he is talking about the manifestation of the soma's sensations, and the consciousness remembers the energizing sensations arising therefrom, which refers to the manifestation of the energosoma. And he also discusses the unfolding of emotions from this interaction, this refers to the manifestation of the psychosoma, converging with Vieira's concept of the manifestation of these three bodies. Divergence appears when talking of greater lucidity regarding the role and/or lucid function of the individual in the meanderings of the conscious projection, where the projector identifies with discernment their function and projective facts, whilst the dreamer does not, there being no lucid interpretation for the event, it remaining, then, relegated to oneirism or to the imaginative vision of the remembered content.

Thus, based on the concept of the holosoma, conscious projection would be the projection of the consciousness, or person, beyond their physical body, or soma. It can also be said, in a similar way, that conscious projection would be an extracorporeal experience, and the individual is able to experience this phenomenon with lucidity and discernment through their own will, through the direct use of the psychosoma or the mentalsoma, in a spontaneous way. This is a lucid projector. A dynamic of interaction and, at the same time, of displacement among the four vehicles of manifestation (Lopes, 2015, p.144; Andrade, 2018, pp. 20; 21).

Starting from this premise, from the interrelationship between the holosoma and conscious projection, the flow of the consciousness' vehicles between the physical and non-physical would be a multidimensional movement or communication, between dimensions, and which, according to Tornieri (2018, p. 62) can

be more complex precisely because it involves other dimensions and at least three states of consciencial manifestation, mentioned here and already above: physical waking state, projected state, and extraphysical state. Self-awareness of being in the extraphysical state can be called parapsychic self-awareness, that is, perceiving oneself “beyond” the physical psyche.

In one of the various ways in which he seeks to differentiate the phenomena of dream and projection, in the treatise *Projectiology*, Vieira (2008, pp. 170; 221; 222; 227) addresses a dream due to its ineffectiveness, whose person, or intraphysical consciousness, who is in the material dimension, cannot determine the dream images at will, but acts as a spectator or semi-spectator of a spectacle that unfolds independent of them, without any consciencial control, because, in fact, we do not dream, we are dreamt, we suffer the dream, we are the objects of the dream. In a crescendo of insight, lucid dreaming would be the initial manifestation of a conscious projection. Here the dreamer develops a certain lucidity whilst dreaming, recognizes the dream, almost always more colorful than usual, realizes they are dreaming without having to wake up, a description very similar to Revonsuo’s research approach. And the projected consciousness, in general, directs extraphysical acts and has decision-making capacity equal to what happens in the ordinary physical waking state, because, when projected, we are the agents of extraphysical events, to which we are integrated, speaking, acting, and moving ourselves.

According to the consciencial paradigm, projections can occur naturally, that is, spontaneously, without provocation by the conscious practitioner; or in a forced way, triggered by stressful factors or by the will of the projector, which can be improved through training and projective exercises. One way or another, naturally or by their own will, lucid projection can trigger consciencial self-knowledge in a projector, that is, when the projector critically studies the phenomenon experienced and, from there, has the chance to understand better the intimacy of their own existence and their changes, aiming to clarify personal facts or experiences. It can also trigger, in its most advanced form, interassistance, that is, when the projector makes themselves available to others, in an experience of mutual assistance, interacting with other consciousness(es), being able to support this action notably through the clarification task (Vieira, 2008, pp. 723; 821; 822).

In view of the above, perceiving oneself as a projector, it is important for the individual to have knowledge of scientific and parascientific variables in the intricacies of research regarding lucid dreams and projections. It is also important to know how to distinguish the variables and to, rationally, delve into the self and hetero-research of multidimensional and parapsychic events, reducing and/or nullifying illusory expectations regarding their own projective condition, which may qualify their assistance, if that is the intention, and to understand their role within their group.

In this sense of intentionality, the act of a consciousness entering a stream

of thought with enthusiasm or healthy vivacity can make them reach a certain intra or extraphysical objective (Vieira, 1997, p. 24). Furthermore, a set of consciousnesses directed to the same healthy scope further strengthens the field of probabilities so that this same objective is satisfactorily achieved.

In the consciential paradigm, researchers who share the same *holothosene*, that is, an inseparable set of thought, sentiment, and consciential energy (Vieira, 2014, p. 664), and who study the same parascientific specialty form the Invisible Colleges. The purpose of these is to perform multidimensional interassistance, where the work takes place in an effective, coordinated and productive way, and the members meet assiduously in order to promote and produce clarification task material that expands these ideas (Almeida, 2000, pp. 200; 201).

From the wide range of parascientific specialties that make up the neuroscience of conscientiology, the Invisible College of Desomatology (CID) studies facts intrinsic to the desoma, whose expression is a combination of the Latin prefix “des”, which means lack, with the term “soma”, which means human body, that is, deactivation of the soma or death of the physical body. These studies range from historical aspects and developmental analyzes regarding death at various stages of life, to paraphenomenological factors (Almeida, 2019, p. 11). Its researchers meet virtually in the intraphysical dimension, at the same time once a week, and also weekly in extraphysical meetings, through scheduled projections with specific interassistential themes from the specialty.

Desomatology studies deactivation of the soma not only from a biological and materialist point of view (Carvalho, 2019, p. 23), but also from a cultural, social, psychological and extrasensory perspective, which may require a more in-depth study from the consciousness to investigate their experiences in this field.

Pre- and post-desoma projective experiences with assisted consciousnesses, the recollection of being present extraphysically with the assistential team in situations of collective desomas, and experiences in the scope of volunteering and scientific research in pediatric teaching support in a hospital have broadened the paraperceptions of this author regarding multidimensionality (Rocha, 2019, p. 184).

One of these experiences, in particular, illustrates the process of self-understanding of lucid projection and the effect of action while in the experience and then when outside of it: while visiting family in Brazil, in the second half of 2014, I clearly recalled, upon waking up, having talked with a friend's stepfather, who lived in Portugal. In the experience he was lying on a bed and asked me to tell his wife that he was already tired and wanted to leave. Hours after this memory, I tried to get in touch with her and asked how the family was, so she informed her that her husband was terminally ill and in hospital. Afraid but aware that I should, with great care in the approach, share

the information and I described the experience for which she was grateful. Weeks later, the desoma took place.

Thus, the focus of this research was due to the intensification of these self-experiences of lucid projective phenomena related to desoma and, as a member of the CID, by listening to analogous phenomenological experiences reported by the group's researchers. Intrinsically, the academic choice of the scientific field and the investigative engagement opened doors for the study of the parascientific field in order to expand self-understanding regarding the paraperceptions that occurred in synergism between the intraphysical (material dimension) and the extraphysical (non-material dimension), and regarding the evolutionary possibilities and qualification of interassistance in an individual way and as part of the group that arose.

Based on the concept that the mechanism of consensual interrelationships is one of the most efficient evolutionary strategies, as a consciousness only learns as they expose themselves, opening oneself to self- and heterocritiques (Bassanesi, 2000, pp. 56; 57), self-questioning arose about the usufructs of those lucid interassistential projections in some regards, such as:

1) What is the recurring typology in lucid assistential projections within the scope of Desomatology experienced by CID volunteers?

2) What are the positive effects of those lucid projections on learning related to consensual self-evolution?

3) Is there any kind of unusual expansion, or extrapolation, in the acquisition of knowledge identified in this context? If so, what are the results?

4) What postures are taken from there for self-evolution and the self-qualification of interassistance?

Considering that participants of a group studied must have certain characteristics in common associated with the central theme under study (Bomfim, 2009, p. 783), this author proposed a survey of CID members about experimentation with lucid projections related to the topic of Desomatology in the last year, related to the full maturity from the multidimensional focus (Holomaturology), and the evolutionary learnings arising from it.

1. RESEARCH METHOD

Regardless of the nature of the study, it must be borne in mind that this activity uses its own methodological approaches and that it is justified by the attempt to produce new ideas and advances in relation to what is known or contribute to resolving issues, through new knowledge or from concrete suggestions to practical implications (Flick, 2009, pp. 156; 157).

Based on the above, from self-research about their own projective experiences, an investigation of a participative nature was developed, as an active

member of the Invisible College of Desomatology and as a respondent to the survey; and of an exploratory nature, seeking to investigate similarities in the lucid projective experiences experienced by peers, CID researchers, and as a first approximation to the data obtained from the application of the survey to the group.

In research with human beings, in groups, and concerning the Code of Group Cosmoethics (CGC), it is premised to inform the participant about it and that they will be part of a study, requesting their participation in it, formally or informally, in order to clarify research goals and expectations and to give the opportunity for the person to refuse (Flick, 2009, p. 160) without any prejudice. On the other hand, according to the Code of Personal Cosmoethics (CPC) and the systematic study of useful rules and precepts relating to the experiences of human consciousness projected with lucidity outside the human body, or the Code of Extraphysical Ethics (CEE), in agreement to contributing with their own experiences in this area, the participant must do so frankly, remembering that their answers will be used in favor of science (Vieira, 2008, pp. 355; 374; 789) and multidimensional interassistentiality.

Considering the above principles and the purposes of the research, a method that combines qualitative and quantitative factors was chosen (Santo, 2010, pp. 11; 25; 65) for this investigation: the questionnaire applied to the group studied was elaborated with qualitative variables, built from propositions raised in self-research and reports from other researchers; and the quantitative analysis of the sample considered the frequency of measurement, which does not allow generalizations to a larger universe, but even without statistical relevance, the survey allows for the visualization of signs and trends.

Therefore, an interpretative analysis of the occurrences was carried out in an attempt to understand the relationships between the variables presented in terms of some possible evolutionary learning arising.

The structure of the questionnaire alluding to lucid interassistential projectability, whose central theme is the specialty of Desomatology, consists of 26 questions divided into four blocks (Appendix 1). Its application was carried out individually, with it being sent and received by email during the months of September and October of 2019.

In the first block, from items **1 to 7**, the group studied was asked about the recollections of projections lived out of the soma in a lucid and assistential way under seven conditions:

1) With a pre-desomating: *when* the conscin (intrapysical consciousness, person) is in a terminal state, or about to go through the soma disposal process (Vieira, 2014, p.320).

2) With a post-desomated: *when* the consciousness has already gone through the discarding or deactivation of the soma or through death or desoma (Vieira, 2014, p. 320).

3) With specific groups of post-desomated: *when* a set of consciousnesses

goes through the desoma process in the same place and/or at the same time (Vieira, 2009, p. 830; 945).

4) In extraphysical hospitals: *when* in parambulatories, which are the environment similar to intraphysical clinical treatment structures, arranged to serve consciexes (consciousnesses that have already died) and also sick projected conscins (Leite, 2014, p. 12).

5) With the projected teamin: *when* a group of intraphysical consciousnesses share the same intention and meet in the extraphysical, in this case, intentionally, with the objective of multidimensional interassistance (Vieira, 2009, p. 830).

6) With the teamex: *when* there is a group, a team of highly skilled, tuned and interacting extraphysical consciousnesses that operationalize interdimensional evolutionary ventures (Vieira, 2012, p. 357).

7) In the post-desomated paratherapeutic function: *when* the newly desomated consciex, still shaken by a disease experienced before the disposal of the body, trauma or shock and/or other disturbing circumstance, is likely to receive technical paratherapy, in order to recover lucidity in the extraphysical (Almeida, 2011, p. 609; Estermann, 2012, p. 16,888; Vieira, 2014, p. 655).

In the second block, we asked nine questions, items **8 to 16**, to the research group on possible positive effects of assistential lucid projections in the daily life of the assistant conscin regarding:

8) Awareness of assistance to consciexes in the extraphysical: *when* the conscin, after recalling a lucid projection, realizes their presence in extraphysicality (parapresence, presence beyond the physical) and that in this environment (environment beyond the physical or extraphysical), they interacted assistentially with consciexes (Vieira, 2014, pp. 33; 68; 265).

9) Intimate pacification: *when* an encounter with the evolutionary group of the same holothosene (set of related thosenes) can indicate an alignment with possible existential programming (proexis) directives and the lucid projective reality (parareality) in benefit of others, which can generate *intraconsciential* serenity (internal condition of the consciousness) of the person who performs an assistential task (Vieira, 2014, pp. 442; 712; Consciência, 2017, pp. 4; 5).

10) Qualification of assistance to conscins in the intraphysical: *when* the learning from extraphysical interaction with projected conscins or consciexes influences the improvement of intraphysical approaches between the assisting person and the assisted one (Vieira, 2014, pp. 69; 70).

11) Qualification of verbaction in the general scope: *when* the learning from extraphysical communication (paracommunication) with projected conscins and consciexes influences the improvement of verbal communication and intraphysical action, in general, of the assistant (Vieira, 2014, pp. 881; 882).

12) Qualification of the verbaction on the desoma: *when* the learning from extraphysical interaction with helper consciexes (beneficent) and those assisted in

para-environments specialized in desomatics, influences the improvement of verbal communication and actions on the specialty (Vieira, 2014, pp. 881; 882).

13) Qualification of welcoming bereaved conscins: *when* interactions in the context of desomatics influence the improvement of hospitality to conscins who go through the process of emotional reactions from the breaking of the relationship bond with the biological death of others (Santos, 2019, p 102).

14) Qualification of the clarification task (claritask) regarding desoma: *when* interactions in the context of desomatics influence the improvement of the technicality of explaining the specialty in the context of classes, courses, debates, lectures (Vieira, 2014, pp. 828; 829).

15) Qualification of the specialty of conscientiological claritaskal writing: *when* interactions within desomatics promote mentalsomatic releases from the assistant conscin in the ortho and pangraphic register through verbets, articles and gescons (Vieira, 2014, pp. 606; 816; 882; 884; 885).

16) Intraconsciential recycling: *when* projective interassistance in desomas promotes the elimination of weaktraits, the change of plastering postures and the conquest of lacking traits (absentraits) for the conscin's evolution and existential completeness (Vieira, 2014, pp. 762; 763).

In the third block, with two items, **17 and 18**, the research group was asked about possible extrapolations arising from lucid assistential projections. Extrapolationism is an unusual experimental singularity, in relation to the evolutionary level of the conscin, experienced for the purpose of incorporating it into everyday life, in verpons, in excess values that involve fulfillment of the guidelines and for the expansion of extraphysical assistance and as a volunteer of interassistance in multidimensionality (Vieira, 2005, p. 10.738). The categories of extrapolationism addressed in this block were:

17) Retrocognitive: *when* retroexperiences (past experiences) retained in the memory set (holomemory) are reaccessed, from memories triggered by parapsychic paraphenomenon and by the researcher's specialty own holothosene, which, hypothetically, may be related to their retrodesoma (desoma in a past life), desomas of others, or desomas of groups in past lives (Fernandes, 2012, p. 289; Vieira, 2014, pp. 608; 628).

18) Parapedagogical: *when* the lucid projector is invited and/or warned by the function helper (extraphysical assistance from specialized helpers to enable better performance in the exercise of a certain function) to observe a certain extraphysical context (paracontext) related to desomatics in order to promote the study of it in an integral multidimensional way to, from there, trigger the mentalsomatic process in the conscin in the clarification task and in intraconsciential recyclings or recins (Vieira, 2014, pp. 36; 37; 561; 637).

Finally, in the fourth block, consisting of eight items, from **19 to 26**, partic-

ipants were asked about possible positions taken on the effects of the extrapolationisms addressed in the previous block on neo-synapses, that is, new interneuronal connections (Curvelo, 2017, p. 15.659), for the practice of the clarification task (claritask) and in-depth self-research:

19) Registration of neoides: *when the researcher registers a proposal for new leading-edge ideas regarding the theme (Vieira, 2006, p. 1.549)*

20) Registration of pensatas: *when the researcher records their own thoughts about the topic in an elaborate way, in the form of proverbs, phrases, maxims, annexes or sayings (Tornieri, 2017, p. 19.229).*

21) Writing of verbets: *when the researcher expands intraphysical and multidimensional self-experiences within a set of definition, meaning, examples and other structural information concerning the word contained in the alphabetical organization of the orthographic conformatic entries of the Encyclopedia of Conscientiology, adding factual phenomenological variables regarding the specialty (Nader, 2012, p. 25).*

22) Book writing: *when the researcher considers and values extrapolationism sponsored by a function helper pertaining to their own consciential condition, the multidimensional synergism and clarification of the desomatizing. And then goes on to study, perform a bibliographic survey, raise hypotheses, apply the principle of disbelief, refute, develop self-criticism and advance towards the production of cosmoethical and evolutionarily useful works for consciousnesses (gescon), leaving the condition of a specialist and scholar to a crescendo of self-exposure and heterocriticity while also generating knowledge and research elements (Vieira, 2014, pp. 414; 541; 548; 551).*

23) Perception of seriexological evolution: *when the researcher is predisposed to self-study regarding the possible localization of previous lives (Fernandes, 2012, p. 289; Vieira, 2014, pp. 608; 628).*

24) Consecutive personality study: *when the researcher researches one or several key personalities that can make them understand their evolution and the context of the specialty being developed (Vieira, 2014, pp. 668; 669).*

25) Specific assistantial demand: *when the researcher perceives the recurrence of a given phenomenon as a possible signal for promoting assistantial self-qualification (Vieira, 2014, pp. 69; 70).*

26) Intraconsciential recycling: *when the lucid researcher realizes the need for brain renewal through the creation of neosynapses, or interneuronal connections, capable of allowing existential adjustments, the acquisition of new ideas, feelings and energy, and other innovative achievements for consciential self-evolution (Vieira, 2014, p. 766).*

For each question, regardless of the block, the subject would offer their

answers using the following scale: N = Never; R = Rarely; AV = Sometimes; F = Frequently; MF = Very Frequently.

2. RESULTS AND DISCUSSION

Following the logic of this research, which is focused on evolutionary learning through the experience of lucid projection, we consider the answer “Never” as a non-occurrence of phenomenon and, therefore, not analyzable for this work, and the addition of the answers “Rarely”, “Sometimes”, “Frequently”, and “Very Frequently” as an occurrence of an analyzable phenomenon, which is exposed as a percentage and in a descriptive way.

Of the 25 active volunteers in CID (base year 2019), a total of 18 responded to the questionnaire. The data obtained was treated statistically using SPSS *software*, and after tabulation, these results are presented and discussed below.

First block: questions 1 to 7

The dream episode or lucid projection can be composed of boundless environments and interactions. About the oneiric self, Revonsuo (2005, p. 207) states that the consciousness can find an old friend or close relative in the dream and, in a lapse of memory, behave as if nothing special had happened to the person in real life; however, the person may have moved or died years ago, and in the dream world, even our long-dead parents and grandparents may still be around. As for Vieira's (2008, p. 533) proposal concerning an individual's perception of the events that took place during a lucid projection, the projective agent knows they are a projector and recognizes the environment and consciousnesses they interact with, different from the case cited by Revonsuo about a dream, which is permeated with oneirism and, consequently, with uncertainties regarding the events that took place. In a conscious projection, the individual would rationally perceive themselves in an environment with consciousnesses that have already died or gone through the desoma. Therefore, knowing how to locate and distinguish interactions is important in categorizing the phenomenon to be studied. In response to the first question raised in this study, about **what is the recurrent typology in lucid assistantial projections in the scope of Desomatology experienced by CID volunteers**, we found that a substantial part of researchers experience lucid assistantial projections in the context of desoma and, among the projective typology presented, the most recurrent ones are with a specific group of **post-desomated**, and with **the teamex**, a little more recurrent than

with **pre-desomating, post-desomating, projected teamin, in a paratherapeutic function for post-desomated, and in extraphysical hospitals**, such as can be seen in Table 1.

Table 1. Contextualization of Self-experiences of Lucid Projections in the CID

Numbers	Assistancial Context Variables	Occurrences
1.	Pre-desomating	50%
2.	Post-desomated	50%
3.	Specific group of post-desomated	55.6%
4.	Extraphysical hospitals	50%
5.	Projected teamin	50%
6.	Teamex	55.6%
7.	Paratherapeutic function for post-desomated	50%

Second block: questions 8 to 16

The dream, when perceived by the dreamer, and lucid projection, when perceived by the projector, even though they have different characteristics, can generate practical effects through reflection on the contents. From the perspective of Revonsuo (2005, p. 207), the dream experience is not like a static photograph. Dreaming is a full-scale simulation of the perceptual world. Thus, the *oneiric self* has a bodily existence and a location in the dream world. In this respect, the dream “I” is not very different from the awake “I”. Based on this assumption, just like the consciential paradigm’s view of lucid projection, the person will be able to bring the image and perceptions to their reality and, it will also be possible to reflect on the impact of these experiences in their daily lives. Regarding the second question, **what are the positive effects of these lucid projections on the learning of consciential self-evolution**, we found that half of the respondents sought **to qualify claritaskal conscientiological writing** focused on the specialty of Desomatology, that is, extraphysical contact with desomatics generates reflections useful for the construction of clarifying material on the subject. This contact is evident when just over half of the projectors point to **awareness of assistance to consciexes in the extraphysical** context, which also seems to provide **qualification of these researchers regarding verbaction in the context of general social contact and on the theme of desoma**, regarding the **reception of people going through the grieving process and**, as a result of these assistancial actions, also indicate having achieved some degree of **intimate pacification**, un-

dertaken in the **qualification of assistance to conscins in the intraphysical**; in the **qualification of the clarification task regarding desoma**, predisposing them even more to the investment of **intraconsciential recycling**, that is, in existential self-renewal (Table 2).

Table 2. Positive effects of assistantial lucid projections

Numbers	Contextualization of Assistantial Effectology	Occurrences
8.	Awareness of assistance to consciexes in the extraphysical	61.1%
9.	Intimate Pacification	66.7%
10.	Qualification of assistance to conscins in the intraphysical	66.7%
11.	Qualification of verbaction in the general ambit	61.1%
12.	Qualification of verbaction on desoma	61.1%
13.	Qualification of welcoming bereaved conscins	61.1%
14.	Qualification of the clarification task regarding the desoma	66.7%
15.	Qualification of the specialty of conscientiological claritaskal writing	50%

Third block: questions 17 and 18

Through the set of bibliographic reviews performed so far, the study of events that occurred in the lucid projection, under the prism of conscientiology, allows us to embark on reflection on certain nuances of the consciousness, when the projector perceives, in the projection, some kind of information beyond the average. In the range of these various possibilities for informative extrapolation, this research specifically addressed self-retrocognition, which is the capacity of the consciousness, whether in the ordinary physical waking state or projected beyond the body, to become acquainted with facts, scenes, characters, forms, objects, successes and self-experiences related to sometime in the distant past, notably from a prior human life; and educational or parapedagogical projections, where they would have the intent of instructing and increasing the knowledge base about the nature of existential realities (Vieira, 2006, p. 4,109; 2009, p. 816). Thus, on the third question, if **there is any kind of unusual expansion, or extrapolation, in the acquisition of knowledge identified in this context**, we identified that assistantial projective experiences regarding retrocognitive phenomena are scarcer, and parapedagogical phenomena are more frequent (table 3).

Table 3. Lucid projective experience regarding possible extrapolationisms

Numbers	Contextualization of Possible Extrapolationisms	Occurrences
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17.	Retrocognitive	44.5%
18.	Parapedagogical	61.1%

Fourth block: questions 19 to 26

Regarding experiences of lucid assistantial projections, Andrade (2018, p. 21) states that these may lead to awareness of transcendent self-questioning, which can change personal values. In his experience, in particular, he emphasizes that projectiology provided him with theories about already known practices, motivating the expansion of assistance, providing guidance and functionality on multidimensional life, and also means and circumstances favorable to his evolutionary process. Seeking concrete evidence of this process of personal improvement through lucid projections, the fourth and last question, which seeks to find out about **which postures are taken for self-evolution and self-qualification of assistance**, with widely varying indicators in this block, the researchers reveal, on a small scale, that they **register pensatas**, work on **writing books** and are dedicated to **writing verbets** for the Encyclopedia of Conscientiology. Half of the respondents proceeded to **study consecutive personality** and, more than half, a substantial number, understand their own condition regarding serixological **evolution**, they proceeded to **register neoideas**, which can, in time, generate new leading-edge relative truths in the investigative process. They also recognize a **specific assistantial demand** and perform intraconsciential **recycling**, corroborating, here, in these last two statements, issues addressed in the items of the previous blocks (Table 4).

Table 4. Behavioral postures arising from perceptions of extrapolationism

Numbers	Contextualization of Attitudes Arising from Neosynapses	Occurrences
19.	Registration of neoideas	61.1%
20.	Registration of neopensatas	38.9%
21.	Writing of verbets	38.9%
22.	Book writing	61.1%
23.	Perception of serixological evolution	55.6%
24.	Study of Consecutive Personality	50.0%
25.	Specific assistantial demand	66.7%
26.	Intraconsciential recycling	72.2 %

CONCLUSION

For a consciousness, knowing how to distinguish a dream from a projection is an essential first step in the development of self-discernment regarding

these realities. There is a common thread between Revonsuo's proposal (1995, p. 206) and the proposal of the consensual paradigm when the author discusses the importance of empirical investigation combined with other experimental approaches regarding lucid dreaming with the aim of perceiving one's own consciousness. Understanding oneself as a lucid projective agent, surpassing the level of lucid dreaming, can lead to studies and, consequently, repercussions for self-knowledge, including the level of consensual self-evolution. In a broader view, possible assistance performed in the specialty of Desomatology can be seen, as is the case of this research.

Certification of the phenomenological event itself, as a projector, and not only of the researchers of the group approached, promoted greater reflection in the author on the importance of self-lucidity and on the quality of thosenity intrinsic to it. Consensual energy aimed at intraphysical interassistentiality can lead to extraphysical interassistentiality, and this extraphysical reality is verified in the experience of lucid projection. And joint interassistential achievement can enhance both the interassistential thosenity and the projective recollections, at an individual and group level.

Thus, as a hypothesis, self-lucidity regarding being a conscious projector and the thosenity related to assistance involved in the area of desoma, may be directly related to the results indicated by the group about the perception of extraphysical contexts. This was around 50% of the answers for the first question raised in the research, where it was found that at least half of the group experienced projections and acts of an interassistential nature in an extraphysical environment. The first question of the research was: What is the recurring typology in lucid assistential projections within the scope of Desomatology experienced by CID volunteers?

What are the positive effects of those lucid projections on learning related to consensual self-evolution?

For the second question, about what would be the positive effects in a lucid projection experiment in the acquisition of knowledge for consensual self-evolution, it seemed that learning, as an individual and/or as a group, also as a hypothesis, may be related to the evolutionary use of the interassistential projective experiment, which was around 60% in the answers, making the researchers' position on personal self-development known. And the intraconsensual recyclings and interassistance carried out, both close to 70%, still in this block, showed the group's motivation in terms of personal improvement and in terms of attitudes towards assistential qualification.

Percentages that fluctuated below 50%, such as extrapolationisms regarding retrocognitions, in the third question, and the recording of neopen-satas and writing of verbets, in response to the fourth question, still as a hypothesis, may indicate to researchers a remaining demand, a focus of exercise, reflection or priority research. In the case of claritaskal writing, it is notewor-

thy that the group in this case study, so far, has presented varied production related to the theme of self-research and the enjoyment of debates that it has been promoting since the beginning of its activities in 2008, with the writing of verbets, articles and, recently, with the publication of the book “Desoma: new approaches to the study of death”, 2019.

Thus, by joining the elements presented, the research allowed us to analyze some of the lessons learned from the projective experience in the context of the Invisible College of Desomatology. The percentage values obtained show the trends of each variable and the relevance attributed to each in the evolutionary actions recorded in this sample. However, as an initial study in this specific context, which brings to light these hypotheses, it can be deepened by the group itself, or in other group, with larger scale statistical and interpretative analyses, making it essential to continue the investigations in later studies.

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Denise Rocha has an Undergraduation degree in Interior Design by Universidade Federal da Bahia (UFBA). Masters in Visual Communication and Plastic Expression and PhD in Child Health from the University of Minho (UM). Conscienciology scholar since December 2015. Volunteer in CID since 2018, and EVOLUCIN from 2017 to 2019. Verbetographer of the Encyclopedia of Conscienciology. Co-author of the book *Desoma: new approaches to the study of death* (2019).

BRIEF QUESTIONNAIRE TO RESEARCHERS FROM THE INVISIBLE COLLEGE OF DESOMATOLOGY

This questionnaire is being sent to researchers at the Invisible College of Desomatology (CID), with the aim of mapping the occurrence or not of phenomena related to the topic of Desoma. This instrument is part of the research that has been carried out by me to implement the claritaskal writing with the group. In this context, respecting the ethical issues underlying an investigation involving human beings, I would like to invite you to participate in this initiative, emphasizing your full freedom to accept or decline the invitation, without prejudice of any kind.

Best regards,
Denise Rocha

Dear CID researcher, In the table below, there are some situations referring to characteristic phenomena in the area of Desomatology and possible postures adopted by you towards them. Please mark, with an X, the answer that best corresponds to the frequency with which these situations have occurred to you throughout this year, using the following scale: N = Never; R = Rarely; AV = Sometimes; F = Frequently; MF = Very Frequently.

As for the recollections of lucid assistantial projections:						
		N	R	AV	F	MF
1	to the Pre-desomating					
2	to the Post-desomated					
3	with specific groups of post-desomated					
4	in extraphysical hospitals					
5	with the projected teamin					
6	with the teamex					
7	in paratherapeutic function to post-desomated					

As for the positive effects of lucid assistantial projections:						
		N	R	AV	F	MF
8	awareness of assistance to consciexes in the extraphysical					
9	intimate pacification					
10	qualification of assistance to conscins in the intraphysical					
11	qualification of verbaction in general scope					
12	qualification of the verbaction on desoma					
13	qualification of welcoming bereaved consciences					
14	qualification of the clarification task regarding the desoma					
15	qualification conscientiological claritaskal writing of the specialty					
16	Intraconsciential recycling					

As for extrapolationism:						
		N	R	AV	F	MF
17	retrocognitive					
18	parapedagogical					

As for the effects of extrapolationism:						
		N	R	AV	F	MF
19	registration of neoideas					
20	in the register of pensatas					
21	Writing of verbets					
22	Book writing					
23	perception of seriexological evolution					
24	in the study of consecutive personality					
25	specific assistantial demand					
26	Intraconsciential recycling					

Thanks for the collaboration!
Denise Rocha

Translation: Sérgio Fernandes (ISIC).
Revision: Jeffrey Lloyd