

UNITS OF LUCIDITY AND SYNERGIES IN THE RECONSTRUCTION OF THE SELF-PARADIGM

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ABSTRACT: The article seeks to recognize synergies between confluent, post-doctoral academic background and consciology studies. It brings a retrospective reflection, made possible after rereading paths, using mnemonic and graphothensic inputs. I propose to recover and reflect on incursions into the science of human space and the consciousness' study to show research cohesion to date, having the point of union of interparadigmatic dialogues in the cosmobiological perspective of the integral consciousness.

KEYWORDS: Space-time; Self-paradigm; Cosmobiology

INTRODUCTION

Motivation. The impetus to the article lies 1) in the recall and synthesis of the doctorate (Gomes, 2001); and, above all, 2) in the epistemic value of subsequent connections with consciological research.

Purpose. I intend to show the synergistic relationship between the doctorate and consciential evolution, pointing out fundamental understandings arising from doctorate study that best translate the evolution of the consciousness with studies related to consciology.

Consciousness. Evolutionary synergies can be recognized during and after the thesis production period, considering, initially, 1) the relationships with the advisor and other colleagues members of the research group, but also, 2) after the thesis, with professional performance as an autonomous researcher and professor of undergraduate and graduate courses, and 3) from 2008, with access to consciology and research difficulties in the light of the neoparadigm, given the complex study of integral consciousness.

Interparadigms. The consciousness has become a common object between different paradigmatic spheres, namely the scientific-philosophical paradigm of the science of human space, based on the spatial dialectic in Milton Santos (1980) and the consciential paradigm. This author's responsibility with interparadigmatic dialogues was soon taken on by promoting convergences and facing the challenge of scientificity in consciological approximations and extrapolations, and in the logical reconstruction of knowledge and self-paradigm.

Transition. Interparadigmatic dialogues therefore correspond to research and writing activities in the transition from a scientific-philosophical paradigm (primary reference of academic experiences) to the consciential paradigm.

Reorganization. By intending a reflection of a memorial nature, I synthesize the theme of the doctorate, in the field of Science of Human Space, to recover units of lucidity and identify synergies of the understanding of consciousness in its integrality, emphasizing conscientiological investigations related to said academic trajectory.

Discernment. I propose to recover and reflect on the incursions in these two paradigmatic fields to date, in order to point out the cohesion of the path experienced in the last four decades and, above all, after the doctorate and since being introduced to conscientiology in 2008. This concerns the discernment of potentials for expanding consciousness and the thresholds of conscientiological research from which the issue of scientificity and method are imposed.

Methodology. The path adopted for the article is limited to the rereading of personal historical paths, using mnemonic and graphothosenic contributions (sources), seeking to select and analyze recovered lucidity units (cons) and to recognize synergies.

Prioritization. I do not equate the memorial exercise to a cons recovery technique, but to cons recovery entailing the awareness around a process, whose guiding thread leads to the prioritization – by irresistible inclination or need for reflection experience – of certain themes to other related themes, expanding and adding to self-paradigm and evolutionary experiences.

Cons. This article refers to similar activities developed in the academic and conscientiological environment (research, teaching, writing), revealing lucidity units recovered from intermission containing, therefore, a synergistic research potential impacting the reconstruction of the self-paradigm and self-awareness evolution. The entry *Interação conscientiografia-recuperação de cons* (Lopes, 2023) translates and strengthens the idea proposed here.

Sections. Article's structure has two main sections: the first synthesizes doctoral thesis and this academic experience; the second enunciates the summary recovery of cons and evolutionary synergies, stressing interparadigmatic transition and self-paradigm reconstruction's directions, for the continuous investigation of the integral consciousness.

Structure. Also in the second section, three structuring topics are highlighted regarding the study of synchronicities, mesology and cosmovisiology, the last sub-item covering three other recent studies on synchronoscope, consciential mesouniverse and cosmovisiological self-reeducation.

1. SPACE AND METHOD: SCIENCE, TECHNOLOGY, INFORMATION AND COMMUNICATION

Project. The doctoral thesis presented to the Department of Geography of the Faculty of Philosophy, Letters and Human Sciences (FFLCH) of the University of São Paulo (USP), on October 26, 2001, resulted in my participation as a member of Professor Milton Santos' research projects, developing studies and research on the relations between space, time, technique and society. Framework. These relationships outlined the structuring theoretical-conceptual axis, the durable direction of the thesis, entitled *Telecommunications, Informatics and Information and the Remodeling of the Brazilian Territory*.

Thesis. Conceiving geography as a science of man's space, in summary, the thesis covered:

1. **Advisorship.** The historical-critical and dialectical method, whose orientation turned to the elaboration of visions of the set of socio-spatial phenomena in focus, seeking to encompass every structuring and interacting element of the defined object;

2. **Philosophy.** To historically situate, under the approach of a philosophy of techniques, a comprehensive sample of telecommunications, computer and information systems, the progressive implementation of such systems in the Brazilian territory;

3. **Society.** An approach to the social use of such deployed technical systems;

4. **Location.** In order to portray the differentiated regional or local contexts where these technical systems are implanted, starting to integrate the dynamics of organization and transformation of social life and pre-existing economic activities in such regions or places.

Direction. These elements supported a historical re-examination of the remodeling of the Brazilian territory that, in the aftermath of the Second World War, took place with the new and numerous contents of science, technology and information incorporated into social life and the territory, constituting and expanding the technical-scientific-informational environment. However, this evolution led to worse historically constituted contradictions and socio-spatial lags, lacking political purposes and planned actions to rectify such grievances.

Trend. History of national territory remodeling was admittedly progressing, increasingly valuing information and communication activities and processes – ascending and strategic variables of the broad process of historical production of a new awareness of society and individuals about the world in which they live.

Changes. Hypothetically, this awareness could contribute to new positions and attitudes favoring gradual changes in globalization's unequal socio-spatial conditions.

Questionings. In this perspective and in order to better situate thesis' scope and limits, there were two fundamental questions: What are these technical telecommunications, computer and information systems? What is the understanding of the phenomena of human communication and information?

Distinction. That is, conceptual distinction between these two social phenomena became necessary to observe them in their relations with geographical space and its different regions or localities, such as a dense urban environment or a more rarefied locality in relation to social life and built space.

History. To answer the questions, the thesis bestows a general sense to the history of human communications, including another more recent history, that of distance communications and modern means of information, thanks to remarkable computerization advances in society and territory.

Questions. History readings permitted the appreciation of the evolutionary dimension of the ways of communicating and producing or mobilizing information created by men. This made it possible to highlight the strength of the post-World War II scientific-technological revolution, in an accelerated and surprising way, until today, in the field of information and communication.

Challenge. This challenges humanity or nations, or part of them, to a deep reflection, whose nuances involve the purposes of the social use of technologies and information, the ethics of science and technological development, new political orientations, re-signification of culture, media and democracy, new practices of social cooperation and co-production of knowledge.

Formation. Even if the planet's knowability is now a reality, and information and knowledge abound, access remains restricted or precarious in certain socio-spatial contexts. The social use of such information and knowledge is controversial, with unequal situations attesting to the nation's true problem: incomplete or distorted formation of numerous portions of the population.

Inequalities. Nowadays, the questions of technique and information acquire an entirely new meaning. First, due to a socio-spatial condition still prevailing, disqualified by the historical inequalities system and aggravated by its current problem (including, at least, social segregation and disinformation phenomena). But also, when contemplating (such issues) considering the fundamental premise of a possible new future for society as a whole and its heterogeneity.

Modernizations. In short, I deal with the context of a society that modernizes inspired by developmental models and neoliberal techno-economic glo-

balization; I note the condition of a territory prepared to enable the expansion of hegemonic agents of the global market; to finally verify the immense mismatch constituted, in history, between the incredible human journey in the field of science and technology and the continental dimension of a Brazil still falling behind in the vicinal road of the evolution of human and social consciousness.

Refoundation. Propositions of new socio-spatial modeling aimed, in the thesis, at another globalization, less misleading and perverse, based on universal consciousness (Santos, 2000), even another federation refoundation. Building foundations to form strong individuals and a citizenship effectively guaranteed and exercised (Santos, 1987), with dignified conditions for a full social and civic life for all.

Route. From the thesis, new motivations were engendered and welcomed in the professional practice of researcher and professor and in the expanded universe of conscientiological studies, reverted to writing and publications.

2. CONSCIOUSNESS' SYNERGIES AND SELF-PARADIGM RECONSTRUCTION

Continuity. Besides the tensions between paradigms, considering here the paradigmatic framework of philosophy and science of human space (scientific-philosophical paradigm), according to Milton Santos' theory, and the guiding paradigm of conscientiology, proposed by Waldo Vieira, the objective is to reconstitute the trajectory of conscientiological studies that, directly or indirectly, establish the cohesion and individuation of cons continuous recovery, together with the discovery of the integral consciousness' new understanding perspectives and dimensions, that is, the consciousness' evolution new synergies.

Formation. In this sense, synergistic understandings will be identified from the academic background, including thesis elaboration and its implications in the study of the consciousness evolution.

Orders. Conscientiological incursions are considered to concern three thematic orders: 1. Synchronicity and space-time unification hypothesis; 2. Mesology and planetary reurbanization; and 3. Cosmovisology and self-paradigm reconstruction.

Transition. Such incursions reflect self-awareness paradigmatic transition, stressing the search for the understanding of neo-paradigmatic theories of current life proxemic-chronemic, through cons recovery (Decker, 2020) and reinterpretation of personal and group experiences from the consensual paradigm perspective, providing reconstruction of self-paradigm – the paradigm of

a scientific-philosophical nature, experienced in academia – without, however, invalidating it.

Interparadigmology. I understand self-paradigm as an interface of inter-paradigmatic analysis, as it emphasizes the synergies between two paradigms. I understand each paradigm in the sense of constituting a referential system of structuring contributions, of an evaluative and intellectual nature, for the study of the integral consciousness. Thus, self-paradigm translates a selective particularization of references (of one paradigm and another) guiding worldview, positions, conduct and actions. In an interparadigmatic analysis, self-paradigm brings together and integrates, in the present case, referential elements of two paradigms.

Distinction. Paradigm is a broader mentalsomatic referential system guiding the view of reality, behaviors and actions; self-paradigm is a particular system of selected references, always subject to updating and expansion that, at a given evolutionary moment, better guides the way of seeing and living.

Individuation. This is not about continuity between the two, but rather the individuation of the self-paradigmatic system according to the aggregation of new, priority elements of one or more paradigms, according to self-evolution demands.

2.1. Synchronicity and space-time unification

Recovery. The initial motivation for my conscientiology studies was the phenomenon of synchronicity, connected to the study of time. This stimulus came from the possibility of understanding the phenomenon under the consciential paradigm, recovering the theory of Carl Gustav Jung (2011), accessed in the discipline *Time and Geographical Studies*, taught by Milton Santos, in 1993, even before doctorate.

Broadening. This initiative made it possible to expand the study of the phenomenon by seeking new references, especially conscientiological ones, culminating in the entry *Elucidative Synchronicity* (Gomes, 2023a), defended on July 11, 2014, and in the article *Synchronicity: interparadigmatic dialogues and conscientiological applications* (Gomes, 2017). Two other recent and unprecedented elaborations² have been the occasion for re-signifying Synchronicities and the conceptual proposition of *the* synchronoscope, considered as a method of cosmovisiological alignment for consciousness research.

Jung. Jung's (1875-1961) work became relevant. In the heuristic thought flow, I consider synchronicity to be a unit of lucidity and connection that creates

² Namely, the articles entitled: *The support in the focus of the synchronoscope*; and *Cosmovisiological self-reeducation*.

interparadigmatic dialogues, or evolutionary synergies with the study of the integral consciousness, even beyond the study of synchronicities.

Inspiration. Also inspired by Jung's theory, to study conscious projection I elaborated the Projectiological Self-experimentography (PSE), entitled *Unified Space-Time* (Gomes, 2015), according to the methodology of Sivelli and Gregório (2020), when I analyzed an experience-providing projection of the unification of space and time, contributing to the process of multidimensional self-awareness, then newly initiated.

Novelty. The understanding that space and time are inseparable was not so much a novelty, as it already constituted a personal perception and a principle of Milton Santos' theory and method, in addition to being the object of continued academic studies. New in this consciousness projection experience was the intensity of this unification experience, associated with an unusual, interdimensional, parapsychic-intraphysical events correlation, involving an unexpected events constellation (past and future) and consciousnesses-family life relationships.

Choice. At the time, I was intrigued by the fact that I chose the report of this projective experience for analysis, because, precisely during the period of analysis of the chosen projection, I observed connections between the events of the projective experience and the intraphysical events, involving the same protagonist-consciousnesses of the projection.

Relativity. Considering Jung's explanation of time-space psychic relativity, the hypothesis of spatiotemporal unification, acquired a new meaning by understanding as a multidimensional law. This point is important for the intended interparadigmatic comparison.

Image. As this author had transcribed a Jung's question (Gomes, 2015): "How can a distant event in space and even in time produce, for example, a corresponding psychic image?" (2011, p. 41). If this occurs in fact, space and time become relativized by a mental – parapsychic? – function permitting to perceive events independently of space and time.

Continuum. Knowledge of future or spatially distant events lies in a psychically relative space and a corresponding "time". "The life of the psyche has no need of space or time" (2006, p. 369), so the psyche is a existence form producing knowledge in some unrepresentable space-time continuum, where space is no longer space and time is no longer time (Jung, 2011, p. 73 and 97). This leads to infer a close correlation with the consciousness' psychosoma and mentalsoma states, in the consensual paradigm.

Space. In that projective experience, spatial unification concerned the perception of environments change, without displacements, as in ordinary wake-

fulness, because I did not move through volition: “Practically at the same time I found myself in one environment, I was already in another. Everything seemed as if the two environments were one.” (Gomes, 2015). Hence the idea of spatial unification.

Time. In the projection, time of experience appeared unified with recollections of the past and pre-cognitive allusions that would be better understood after future intraphysical events – precisely during the PSE (present time) –, involving the conscins present in the projective experience.

Synchronicity. A synchronicity involved parafacts during the projection and facts that would occur in the intraphysical – with the same consciousnesses that appeared in the projective experience – during the analysis of the projective experience. A synchronicity whose meaning was attributed by the researcher helped to elucidate the correlations between the parafacts of projective experience and future intraphysical facts.

Signage. I admit the hypothesis of having experienced synchronicity, not a precognition, because the projective experience did not bring the actual cognition of what occurred later, during the PSE; it only brought “a configuration of relations between conscins” that coincided with the “future correlation between the same conscins”, plus a new meaning. The projection only signaled for a future event, but did not reveal it.

Borders. It was understood that synchronicities are borderline phenomena between the known and the unknown, enabling expansions of consciousness through the study of mental-parapsychic states (Stein, 2006), which makes synchronicities significant occurrences and a method to study the consciousness in its completeness, in its apparently *acausal* connections (Jung, 2011) with the multidimensional order and the cosmic flow.

Symbolism. This same experience evidenced the strong symbolic language inhering projections or paraperceptions in general, like other spatial markers (doors, corridors, houses where I lived, indoors and outdoors), structuring meanings (Gomes, 2014; 2015).

Findings. I also emphasized the relevant fact that the consciousness is the unifying principle of realities and (intra or extraphysical) situations experienced, due to its reflexivity and capacity to assign meanings.

Simultaneity. Finally, during the thesis, even if synchronicities have not been studied under a conscientiological approach, the reality of synchronous time, of the simultaneity of social events occurring on a planetary scale was a phenomenon focused not only on the study of nature of space (Santos, 1996), but also, in the geographical approach of technical information and commu-

nication systems, in their relations with national, regional or local socio-spatial systems.

Projections. In addition, by accessing conscientiology, I was able to identify and better understand several parapsychic phenomena experienced during master, with emphasis on projections.

2.2 Mesology and planetary reurbanization in the study of parapolitics

Mesology. Graduate studies in geography contributed to awareness of planetary, human space-time dimension, which in conscientiology is the intraphysical dimension, mesology, *zeitgeist*, the cultural and intellectual environment of an era. In this context, research related to contemporary globalization studies and urbanization theory soon led me to relate them to conscientiological studies on world state and relations between extraphysical and planetary reurbanization, involving reciprocal influences between movements of renewal and reorganization of extra and intraphysical environments, by improving holothosenes and life quality.

Synergies. This lucidity unit, synthesized in planetary spacetime, or in the mesological study, was reflected in synergies of understanding underlying the reflection contained in at least two conscientiological articles: *Perspective of convergence to the state of universal consciousness and political unification* (Gomes, 2016) and *Mesology and worldview: challenges to school-planet construction* (Almeida et al., 2022).

Propositions. The dialogues developed within the Invisible College of Parapoliticology were fundamental to rehearse new propositions related to academic training and better understand the synergistic relationships between: 1) the concepts of politics and parapolitics; 2) planetary reurbanization and parapolitics; and 3) the importance of consciencial reeducation, in its statute of reurbanizing parapolitical strategy, for of consciousnesses and groups of consciousnesses acting in concert.

Self-Awareness. The problems inhering planetary reurbanization are somehow given to all inhabitants everywhere, because, from the perspective of evolution, it would be up to everyone to raise awareness and assistance through clarification. Interdimensional dynamics implied therein and self-conscious participation as a reurbanizing agent is one of the main evolutionary synergisms provided by the study of extraphysical reurbanization, and also a challenge, regarding the discernment that guides parapolitical positions and coherent actions.

Dissolution. As a reurbanizing agent, assuming the parapolitical duty of facing obstacles in the work of dissolving disagreements or misunderstandings,

regarding the aforementioned issue, supposes availability for self-reeducation, increasing awareness of the interassistential movement and praxis alignment in daily life.

Synergisms. Cosmovisiology and the cosmovisiological senses represent, by hypothesis, the synergistic pair providing self-evolution to take over the paradigm of continuous self-reeducation, to maintain the orthothosenity aligning us with the interassistential maximechanism.

Fact. In a brief recurrence of ideas, I thus consider that the problem of planetary reurbanization permeates the fact that planet Earth is man's temporary home. For more than 10,000 years, human civilization has expanded over earth's surface, organizing social life spaces. Because of multiplication, agglomeration and increasing unification, human socialization and material life organization become, in this journey, increasingly complex and differentiated.

Planet. From small nuclei of social life to large cities and metropolitan regions, the inhabited planet functions today as a single structure of political and cultural units, given the possibilities of interrelationships and instant communications of all kinds between States and individuals. Evident advances of human intelligence and collective work are everywhere on the globe, but nevertheless engendering contradictions and disparities, conflicts and degradations.

Axis. In its journey, a good portion of humanity still ignores or hesitates to recognize the axis of evolution in the gradual elevation of the consciousness, losing itself in the evolutionary opposite direction. In such divergence of orientations, planetary reurbanization implies, precisely, the incessant movements of overcoming the evils of consciential, human and social life, spatially transcribed, in a precise geographical location, by the problematic situations of the urbanization of the planet resulting from the lack of evolutionary directions.

Focus. Applied to the understanding of problems involving the relations between extraphysical reurbanization and planetary reurbanization, the parapolitical duty of reurbanizing agents involves qualifying the discernment and permanent reeducation of the consciousness to recover, awaken and/or view the gradual acquisition of cosmovisiological meanings regarding the interdimensional assistance movement and the alignment of reurbanizing praxis through everyday positions.

Consistency. I define, then, the parapolitical position by a coherent [or consequent] action to a vision, a worldview of the problem of reurbanization and parapolitical strategies for the evolution of the consciousnesses involved and the gradual overcoming of different situations of said problem.

Cosmovision. The driving force for the elaboration of a worldview of the reurbanization problem involves the evolution of the consciousnesses through

self-education or collective re-education. Fundamental parapolitical strategies are, therefore, evolutionary self-reeducation and parapedagogical strategy.

Conscientiality. Another important evolutionary synergy in the personal trajectory in focus is extraphysical and planetary reurbanization fostering conscientiality and self-conscientiality elevation.

Interdimensionality. The design of parapolitical strategies and related actions for evolutionary purposes vary according to the context, situation and reurbanization scale, and depends on interdimensional harmonization between reurbanizing agents acting in the extraphysical and intraphysical (planet).

Formation. Complementary synergistic connections between the thesis and this chain of conscientiological ideas also refer to the problem of groupkarmic interprisons following varied domination and subjugation situations, or dependence, and a deficient formation in view of ascending processes of individual and social awareness and the construction of strong individualities and citizens. This is also evidenced by degradation of human-social relations and of the environment, poverty, violence, disinformation, separativeness, ignorance, immaturity in short.

Strengths. Ordering and balancing consciential forces, groups and individuals, considering human life's evolutionary challenges on the planet certainly integrates the interassistential task of a cosmobiologically oriented parapolitics, that is, aligned with processes, movements and strategies of extraphysical reurbanization and its planetary repercussions.

2.3 Cosmobiology and self-paradigm reconstruction

Axis. Considering the previous threads, I have not only become aware of the need for studies in cosmobiology, but I also personally take over this specialty as a structuring axis of current self-paradigm reconstruction, and in the longer term.

Reconstruction. I start from the notion of self-paradigm reconstruction as unceasing aggregation and integration of new paradigmatic contributions to the mentalsomatic and cosmoethical system of references, as organized at a given evolutionary moment.

Synergies. Efforts made in cosmobiology will be punctuated by understandingly synergies correlated with investigations since the doctorate and, from them, in profession, how they constitute directions for future conscientiological productions.

Outlook. The published articles that best reflect this new cosmobiological perspective under construction are the following: *Complexity and consciousness*:

cosmovisiological foundations (Gomes, 2021a) and *Resoma: evolutionary self-reorganization* (Gomes, 2022).

Self-paradigm. For Zaslavsky, self-paradigm is “the mentalsomatic system of references of the consciousness, acting as a filter or reality’s perception mode and set of rules for living, formed throughout holobiography through repeated actions reinforcing current models” (Zaslavsky, 2023, p. 5,222).

Union. With the last-mentioned articles, I understood, first, that the consciousness, in its ascendancy over the holosoma, constitutes the link, the bridge with the universal consciential whole. That is, hypothetically a union principle, an evolutionary synergism prevails and regulates the relations between the consciential microuniverses and the consciential macrouniverse.

Elucidation. Moreover, if individual consciousness is the significant link of this micro-macro (intra-extraphysical) connection, the need to elucidate the self-paradigm imposed itself and was formulated in the second article by identifying structuring elements after the University experiences (and until today), as well as in conscientiology (since 2008).

Directives. As for the synergistic directives, the synergisms identified in the evolutionary transition to the consciential paradigm, for the advancement of studies and research in cosmovisiology, they correspond to the following items in chronological order of emergence in recent years.

Repercussion. The propositional constructs presented below, for future gesconographic developments, impacted the view of reality and personal interactions, in their various situations of coexistence and reflection, to operate consciential amplitude, consciential integrality and attention to new experiences necessary in the evolutionary coping.

Borders. Acceptance and self-denial grew with the events, especially the adverse ones, increasing detachment and serenity. Moreover, new meaning was provided to the experience of interparadigmatic transition by revealing unexpected boundaries to the experience, with intraconscientiality understanding.

2.3.1 Synchronoscope: conceptual and methodological proposition

Impulses. Klippel (2021, p. 213), using synchronicities as mnemonic impulses in her seriexological research, states that “The complexity of a synchronicity phenomenon requires the researcher to use ‘antennae’ and ‘para-antennae’ to be understood, analyzed and studied, as the manifestation of such a phenomenon is multifaceted”, likewise the consciousness.

Antenna. Mindfulness directed to the flow of daily events and personal and group experiences, including those of a dream, parapsychic and synchronis-

tic order, underlies new elucidations and reconstruction of the meaning of such events and experiences, in different evolutionary moments, of interassistance and self-research.

Vision. The synchronoscope can thus be understood as an instrumental framework of the consciousness to be permanently perfected and adjusted (Gomes, 2017), including through self-reeducation, for understanding and meaning connections with consciencial evolution (personal or group) revealed through synchronicities, often in symbolic language too.

Alignment. Synchronoscope in self-research and self-educational flow is key to the discovery and qualified reconstruction of elucidative meanings of consciencial and interassistencial individuation, in its cosmovisiological alignment, with groups and consciousnesses in multiple dimensions.

Connections. The synchronoscope represents, by analogy, permanent improvement and adjustment of vision to the connections between our inner eye, the center of our most authentic consciencial radiations, and the field of outer manifestations or events, such as occurs in the unfolding of everyday life.

Omnireading. Viewing comprehends a wide array of actions involving: attention, perception, capture, observation, reading, registration, interpretation, besides various paraperceptions. Omnireading is fundamental to consciousnesses' synchronous vision apparatus.

Omnireading is the advanced technique of reading, scrutinizing and interpreting, by the parapsychic conscin, everything, all the time, connecting signs, flashes, synchronicities, facts, parafacts, phenomena, paraphenomena, speeches and examples in multidimensional daily life (Vieira, 2023c, p. 24,020).

References. There are at least two personal conscienciographies with initial elaborations on the idea of the synchronoscope (Gomes, 2017 and 2023b).

Connections. This synergistic construct impacted the understanding of the connections between all things, all consciousnesses in relation to macrocosmic realities, enhancing self-watchfulness and prudence for better interassistencial harmonization.

2.3.2 Consciencial Mesouniverse

Microuniverse. Another synergistic conceptual proposition for development and application in self-research is consciencial mesouniverse. Before presenting this proposition, it matters to distinguish it from the consciencial mi-

crouniverse, in relation to the macrocosm of the Universe: “The consciential microuniverse is the consciousness considered *per se*, as a whole, encompassing all its attributes, thosenes and manifestations in the development of its evolution” (Vieira, 2013, p. 564).

Mediation. In turn, the consciential mesouniverse is equivalent to the notion of a consciential microuniverse, but can be considered a particularity of the latter, by emphasizing the manifestation place of the symbolic activity’s ideation-al-imagetic intraconsciential dynamics, mediating individual consciousness and multidimensional realities of Universe macrocosm.

Interpretation. The idea concerns investigations on mediation’s intraconsciential place, where the participation of the consciousness in the construction of conscientiological knowledge involves even the interpretive ability concerning the symbolic language of ideas-images from intraconsciential and parapsychic experiences. Such experiences then comprise mediating contents between intraconscientiality and macroconscientiality, that is, the scope of the integral consciousness itself, in its existential multiseriality and multidimensionality of manifestations (Gomes, 2021b).

Impulse. This synergistic construct reverberated in more willingness for parapsychic development and the systematic study of authors contributing to better discern intraconscientiality, seeking to understand the symbolic production of representations and concepts, as well as processes like imagination, inspiration, intuition and thought gestation.

2.3.3 Self-reeducation by a cosmovisiology of the consciousness

Reconstruction. Another self-paradigm reconstruction’s structuring axis are reeducatiology-cosmovisiology synergies, given the importance of self-reeducation in the development of the research scope through an integral consciousness cosmovisiology.

Lens. Self-education envisaged by cosmovisiology is not simple. But without cosmovisiological lens, knowledge about conscientiology’s main object – the consciousness in its entirety, in its connections from the simplest to the most complex and unexpected with diverse, comprehensive and interdimensional contextual realities - will hardly be satisfactory.

Study. According to Vieira (2023a, p. 11,382) “Cosmovisiology is the Science applied to the theoretical study of the evolutionary understanding of the conscientiological, exhaustive, multidimensional, multiexistential, holothosenic, holomnemonic, holobiographic, holokarmic and holosomatic worldview”.

Broadening. In this epistemic domain, conscientiological cosmovision starts from human worldview (Vieira, 2023b), seeking to improve vision and self-discernment beyond the restricted domains of daily intraphysical life and even the strict disciplinary fields addressing the historic evolution of human knowledge on Earth. It is about a human worldview expanded by holophilosophy.

Hypothesis. From preliminary surveys of conscientiological production on cosmovisiological themes and other paradigmatic and interparadigmatic contributions, the hypothesis is accepted that the deeper the self-knowledge of the consciential microuniverse and self-education, the more perfected the cosmovisiological discernment and science of essential connections of (self-)awareness with holomemory and holobiography, and with the consciential macrocosm, that is, the cosmic flow and the interassistential maximovement.

Basis. The investigation to validate or reformulate the hypothesis includes the understanding of cosmovisiological self-reeducation based on the concept of cosmoeducation, defined as follows: “Cosmoeducation is the act or process of teaching-learning through cosmovisiological techniques, aiming at expanding personal worldview and holocognition, enabling the theoretical development of consciousness-cosmos integration” (Medeiros, 2023, p. 11,319).

Synthesis. This self-education perspective was decisive in the author’s motivation to study conscientiology and consciousness evolution from a cosmovisiological standpoint. That is, cosmovisiology synthesizes today the idea of the cons recovery process I understand to have experienced in the paradigmatic transition dealt with in this article.

FINAL CONSIDERATIONS

Connections. The article recovered related and synergistic understandings between confluent and consecutive doctorate formation, and conscientiology studies.

Cons. This recapitulation of intellectual and parapsychic learning process may entirely clarify *cons* recovery, but remains essential to proceed with the identification of other *cons*, especially those linked to psychosoma recycling, not prioritized in this article.

Process. For this elaboration of understanding inputs, I identified lucidity units and evolutionary synergies that best translate self-paradigm construction-reconstruction, during self-paradigmatic transition towards conscientiology. Those lucidity units can be synthesized by the following enumeration of binomials, trinomials, and polynomials representative of this transition:

1. Synchronicity-Jung Theory-Synchoscope;
2. Spacetime-Conscious Projection-Multidimensional Self-awareness;
3. Self-Research-Conscious Projection-Symbolic Language-Self-Knowledge;
4. Human Spacetime-Urbanization-Extraphysical Reurbanization-Planet Reurbanization;
5. Inequalities-Human Degradation and Social-Groupkarmic Interprisons;
6. Reurbanizing agent-Cosmovisiological Alignment-Parapolitical Positioning;
7. Reurbanization-Parapedagogy-Conscial Elevation;
8. Paraduty-Self-reeducation-Orthothosenity-Interassistantiality;
9. Method-Synchoscope-Self-Reeducational Flow-Conscial Individuation;
10. Consciousness-Microuniverse-Mesouniverse-Macrouniverse;
11. Integral Consciousness-Cosmovisiology-Cosmovisiological Self-education.

Experiences. About projective experiences, only some aspects relevant to this article were mentioned, with invitation to read the articles taken as a basis, where the reports and analyses are in full.

Necessity. About synchronicities, they are occurrences for clarification on the need for experiences of the consciousness to qualify research and self-educational process that feeds back and reorganizes self-paradigm.

Challenge. In this trajectory of reflections and investigations, coherence challenge has been to seek a logical “truth” of understanding proposed study objects regarding self-awareness and personal path of knowledge production, integrated with different research groups and accessible dialogue moments.

Consistency. Self-scientificity is justified here by the fact that there is a guiding thread or a line of progress for life and thought, which requires action in the directions in which this guiding sense and evolutionary line acquire their maximum coherence.

Openness. There is constant creative self-discovery (heuristics) when facing challenges driven by lucidity units recovery and evolutionary self-discernment synergies. The creation basis in the production of knowledge, of a comprehensive view of the reality under study, is the work of building logically and coherently concatenated mentalsomatic elaborations, which order not only knowledge production, but also conscial evolution’s various processes and experiences.

Method. The main link in this doctoral-conscientiology synergy is undoubtedly the method revisited in its dialectical premise connecting the whole

and the parts, where the whole is more than the sum of the parts. Among totalizations and totalities containing each other in the universe of what is meant by reality, in its infinite manifestation dimensions of the consciencial principle.

Recognition. No wonder, the conscienciological expansion of this method implied, in more recent periods, the recognition of the need to take the consciousness-cosmos integration as an object and cosmovisiology as an appropriate approach.

Graphothosenography. The process of *cons* recovery presented here was based only on the persistent inclination to certain themes and interpretation from personal gesconography's evolution line, but the permanent appreciation for expansion and elevation of consciencial lucidity states was and will continue to be the decisive value and impulse to gescons elaboration and self-paradigm permanent reconstruction.

Emphasis. Finally, the best synonym for the idea of reconstructing the self-paradigm is that of self-paradigmatic updating (Remédios, 2023), which leads to the continuous expansion of the consciousness.

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