

# Conscientiology: Pararesearch of Self-Consciousness –Self-Research of the Consciousness

Conscienciologia: Parapesquisa da Autoconsciência–Autopesquisa da Consciência  
Concienciología: Parainvestigación de la Autoconsciencia–Autoinvestigación de la  
Conciencia

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## Keywords

Holomemory  
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## Palavras-chave

Holomemória  
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## Palabras-clave

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## Abstract:

The objective of this paper is to review the outcomes achieved with the cosmoethical paranormative-theatrical model of the *consciential neoparadigm*, through the guiding thread of the holomemoryology specialty on self-research – *the self-research of consciousness*. The author presents a brief historical retrospective of over four decades of parascientific contributions from the neosciences projectiology (1981) and conscientiology (1986). The pararesearch methodology is based on exhaustive technical consultation of the historical documentary collection of the *Holomemory of Conscientiology* (HLM). Through systematic self-experimentation, the intraphysical consciousness (conscin) discovers the paramechanism of integral memory (holomemory), located in the parabrains, crossing paradigmatic, chronological, and interdimensional barriers between physical realities and pararealities. The self-convincing re-verifiability of paraphenomena leads the self-parapsychic neoscientist to a definitive disruption regarding the pseudo-obscure of projectability, introjecting the binomial expression *pararesearch of self-consciousness–self-research of the consciousness*. Through cosmoethical self-thosenity, advanced autogenous instruments of analytical self-investigation or intraconscientuality (inner self) are finally made available to the lucid conscin, towards the holomemoryological metacognition of their consciential microuniverse. *Parafacts guide one's self-research*.

## Resumo:

O objetivo do artigo é passar em revista os resultados obtidos com o modelo cosmoético paranormativo-teático do *neoparadigma consciential*, pelo fio condutor da *Holomemoriologia* sobre a pesquisa de si – *autopesquisa da consciência*, em breve retrospectiva de mais de 4 décadas de contribuições paracientíficas das Neociências *Projeciologia* (1981) e *Conscienciologia* (1986). A metodologia parapesquisística está fundamentada em consulta técnica exaustiva ao acervo documental histórico da *Holomemória da Conscienciologia* (HLM). Pela autoexperimentação sistemática, a *consciência intrafísica* descobre o paramecanismo da memória integral (holomemória), localizado no paracérebro cruzando barreiras paradigmáticas, cronológicas e interdimensionais, entre realidades físicas e *pararealidades*. A reverificabilidade autoconvicente dos parafenômenos leva o neoscientista autoparapsíquico à ruptura definitiva quanto à pseudo-obscuridade da projetabilidade, introjetando a expressão binomial *parapesquisa da autoconsciência–autopesquisa da consciência*. Por meio da autopenalidade cosmoética, disponibilizam-se por fim, à conscin lúcida, instrumentos autógenos avançados de autoinvestigação analítica da intraconscientualidade (*inner self*), rumo à metacognição holomemoryológica do microuniverso consciential. *Os parafatos orientam as autopesquisas*.

## Resumen:

El objetivo del artículo es pasar en revista los resultados obtenidos con el modelo cosmoético paranormativo-teático del *neoparadigma consciential*, por el hilo conductor de la *Holomemoriología* sobre la investigación de sí – *autoinvestigación de la conciencia*, en breve retrospectiva de más de 4 décadas de contribuciones paracientíficas de las

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## INTRODUCTION

The pararesearch methodology used for this paper is based on exhaustive technical consultation of the historical projectiological and conscienciological documentary collection of the *Holomemory of Conscienciology* (HMC), a supra-institutional structure maintained by the *Conscienciocentric Institutions* (CIs). The voluntary technical team, made up of specialist holomemoryologists, has been dedicated since 1997 to receiving, organizing, classifying, cataloguing, and archiving the parascientific production of the *International Cosmoethical Conscienciological Community* (ICCC), constituting a unique historical heritage of parapedagogical activities, experiments, and parapsychic events in the field of the consciousness research.

Tracing the trajectory of the proposition and dissemination of the neosciences projectiology (1981), conscienciology (1986), and other specialties in constant expansion, it becomes possible, in a critical-analytical manner, to compare data, detect progress, record needs, and highlight the value of the work of pioneering self-experimenting parascientists, in favour of leading-edge concienial research.

Exclusively through critical self-experimentation and self-verifiability, the parapsychic culture arising from these scientific neofields achieves validation. The benefits of the paraepistemological knowledge of *conscienciology*, available up to this point, are based on the thorough application of the *principle of disbelief*, proposed by Waldo Vieira (1932–2015), disseminated on a yellow acrylic plaque with black letters, dated 1989, an object integrated into the historical collection of the *Holomemory of Conscienciology* (HMC):

**Do not believe in anything.  
Not even in what is stated in this paper.  
EXPERIMENT.  
Have your own personal experiences.**

The scientific community, made up of human beings with qualities, deficiencies, and biases like any other members of humanity, is not free from beliefs (belief systems). Denying facts and parafacts without prior personal self-experience constitutes a primary ego defence mechanism, an anti-scientific stance that is incompatible with progress and the true free spirit of science.

Therefore, the key to achieving scientificity, particularly in the extraphysical field of consciousness pararesearch, is *Disbeliefology* applied with lucidity. The challenge for the parascientist is to avoid confusing it with the common sense of the *personal principle of chronic distrust* typical of insecure personalities, which sterilizes the potential for advanced neodiscoveries in the parapsychic phenomenological field.

Mystical and/or scientific superstitions have been a real setback for the progress of science, forming a sectarian process in the counterflow of clarification veering towards a knowledge market reserved to traditional materialistic knowledge.

This protective grid contributes to indifference towards neofindings, neofacts, and parafacts found outside conventional parameters, for which only self-experimentation can attest to the veracity or falsity of the premises.

For example, “citationitis” or the lack thereof, does not grant more or less credibility to any neohypothesis. Citations make sense when used, if strictly necessary, for the sake of honesty in attributing authorship, sharing opinions, expanding concepts, or counterpointing the theory presented. Excessive use denotes the presenter’s insecurity, functioning as a confirmatory crutch.

For didactic purposes, with the goal of provisioning to specialists, interested newcomers and the general public, this paper was developed with an Introduction, followed by three parts respectively addressing the specialties and basic concepts of *conscientiology* or *evolutiology*.

In Part I, Projectiology, considered the practical part of conscientiology, is revisited.

In Part II, Introductory Notions about Conscientiology are highlighted.

In Part III, from a historical perspective through the analytical chronological interlining of Holomemoriology and Self-researchology, experimental self-guineapigging is prioritized, with the Concluding Arguments summing up the paper. *Nothing here aims to persuade, rather merely to inform.*

## I. PROJECTIOLOGY

Following the chronology of the proposition (1981), Projectiology (from Latin *projectio* and the Greek *logos*, meaning art or treatise) is the science and field of research dedicated to the scientific study of the phenomena a consciousness can manifest when in the state *its holosoma is in misalignment*. We call this a *state of discoincidence*, the holosoma being the set of physical and extraphysical vehicles or bodies of manifestation of a consciousness. During one such so-called *altered state of consciousness*, consciential projections, including energetic ones, can then occur, progressing in the following order:

1. Physical Waking State (PWS) – The consciousness is *in* the holosoma. The holosoma is composed of the physical body or soma, the energosoma (or holochakra), the psychosoma (parabrain), and the mentalsoma. In the PWS all vehicles or bodies of manifestation are aligned (*holosomatology*).

2. Projected State – The consciousness is *out* of the soma. This main happen during physiological sleep and/or other *altered states of consciousness*, and it starts with the discoincidence of the energosoma, releasing the psychosoma, the parabrain, and the mentalsoma (*discoincidenciology*).

3. Extraphysical State – The state the consciousness is *after* biological death, or desoma (de + soma) – the deactivation of the soma. Short or long-term, this is an exclusive, upcoming, and inevitable condition for all conscins (Vieira, 2004, p. 942), and we also call it *final discoincidence – bithanatosi*: somatic deactivation (1<sup>st</sup> desoma) and energosomatic deactivation (2<sup>nd</sup> desoma) – *desomatology*.

4. State of Continuous Self-conscience – The state a lucid consciousness can experience throughout the *discoincidence* process until the release of the psychosoma, possibly reaching the release of the parabrain and the mentalsoma, or mentalsomatic projection (*mentalsomatology*).

5. Free Consciousness State – FC (*consci + ex*) – extraphysical consciousness; the paracitizen of Sociex (extraphysical society). A degraded synonym of this concept would be the *disincarnated* (Vieira, 1999, p. 1,099). This is an extraphysical consciousness in the final projection of its series of human lives (existential seriality,

*seriexology*), reaching the apex of the evolutionary scale, free from all three vehicles of the holosoma – *trithanatosi*s – manifesting only through the mentalsoma (*holomaturology*).

Projectiology is the specialty with the closest direct relationship with conscientiology, due to the natural human ability of *lucid projectability* (LP). The main objective of the projective self-phenomenon is to definitively demonstrate, in a theatrical manner, the hypothesis of the existence of the consciousness as a self-lucid agent acting outside the physical brain.

On page 40 of the book *Projections of Consciousness: A Diary of Out-Of-Body Experiences* (first Portuguese edition in 1981), authored by the parascientist Waldo Vieira (1932–2015), a Brazilian physician, parapsychic, scholar, and lexicologist, the term *Projectiology* was proposed as a scientific field dedicated to researching lucid consciousness outside the body.

Since the 1970s, *Near-Death Experiences* (NDEs), studied by avant-garde researchers in various countries, had already been popularized in international literature. However, the type of projective paraphenomenon studied only points to the existence of pathological conscious projection, whose occurrence in this case, always accidental and involuntary, makes analysis within rigorously scientific criteria almost impossible (Van Lommel, p. 18).

The conscious projection or the experience of lucid consciousness outside the biological body (*multidimensional self-awareness* – MSA) is a benign phenomenon, occurring mainly during natural sleep. Present in various cultures and civilizations, the experiment can be reproduced at will, in a healthy manner, using bioenergetic manoeuvres, allowing the pararesearcher to demonstrate the hypothesis of the objective body – the *psychosoma* (Vieira, 1981, p. 8).

The publication of Vieira’s projectiography brought together lucid projectors and scholars from Brazil and abroad. Aiming to exchange experiences, the *Centre for Continuous Consciousness* (CCC) was founded on September 6, 1981, in the city of Rio de Janeiro, bringing together the first informal research team on conscious projections in Brazil.

However, the already voluminous parapsychic cultural collection of projectiology accumulated over decades by the parascientist, called out to be made available in a professional scientific institution for reeducation and pararesearch.

With the release on January 31, 1986, of the treatise *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body*, initially in Portuguese and in the Author’s edition, with its 928 pages and 1,907 national and international bibliographic references, intended exclusively for free distribution, it became necessary to expedite the foundation of a parapedagogical institution dedicated to projectiological technical pararesearch.

On January 16, 1988, with the configuration of the professional technical neoteam, coordinated by Vieira, the educational parascientific institution was founded, bringing together men and women interested in consciential, energetic, projective, and evolutionary pararesearch. The organization, called the *International Institute of Projectiology* (IIP, 1<sup>st</sup> corporate name), absorbed the activities of the *Centre for Continuous Consciousness* (CCC) and was considered by the founder as the “*first conscientiological school*”.

Vieira’s projective diary (1981) and his projectiological treatise (1986), evaluated at the time as a model of scientific methodology (Carmo Neto, 1993, p. 293), still today constitute some of the most comprehensive didactic material, bringing together compiled theatrical documentary collection on the history, cause, origin,

structure, dynamics, evolution, consequences, and cosmoethical interurrences of the natural paraphenomenon of human conscious projection.

*Cosmoethics*, or *cosmic morals*, is the set of universal laws governing consciential evolution, whose action becomes perceptible through the direct and explicit impact on all consciential principles, and more so by projectionaut parapsychic conscins, especially particularly during their multidimensional extraphysical self-experiments.

With the aim of making available to the interested public and the scientific community the findings obtained in the self-investigation of consciousness, free from mystical interpretations, the *International Institute of Projectiology* (IIP) published the first paradidactic materials. These included manuals on self-defence energy techniques that facilitate voluntary conscious projection, such as the prophylactic *vibrational state* (VS), used in all the institution's curricular parapedagogical activities.

Organized by the IIP in the city of Rio de Janeiro, Brazil, from June 4 to 7, 1990, the first global technical event officially presenting the neoscience projectiology to the scientific community was held. This pioneering activity, the *1<sup>st</sup> International Congress of Projectiology* (I CIPRO) took place at the Hotel Nacional (now Hotel Gran Meliá Nacional-Rio), located in São Conrado, Barra da Tijuca.

Attracting participants interested in sharing technical information about the out-of-body experiences (OBE) from Brazil and abroad, and professionals from 56 different social segments, the I CIPRO demonstrated the universality of the phenomenon (*Proceedings of the I CIPRO*, 1991).

Featuring renowned international scientists and authors in the field of parapsychic research and *altered states of consciousness* – including D. Scott Rogo, Janet Lee Mitchell, among others – the event's originality sparked spontaneous interest from the national print and television media. The media coverage of the I CIPRO opened a broad social discussion about the leading-edge parapsychic research proposed by projectiology.

Subsequent congresses, the II, III, IV, V, and VI CIPROs, continued in Barcelona, Spain (1999); New York, USA (2002); and back in Brazil, in Belo Horizonte, Minas Gerais (2008), with the V (2014) and VI CIPROs (2020) taking place in the Cognopolis neighbourhood, city of Foz do Iguaçu, state of Parana, where the *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC), founded by the IIP in 1995, is located.

Another hallmark of the sociocultural pioneering brought by projectiology was the implementation, encouragement, and training of a heterogeneous technical-scientific parapsychic volunteer workforce, specialized in providing methodological subsidies for consciousness pararesearch. The subjects offered by the faculty continue to be transmitted to thousands of interested people, through the neospecialty of parapedagogiology, whose object of study is conscientiological parapsychic pedagogy, or parapedagogy.

The techniques for pararesearch and instructor training and qualification are in constant improvement, drawing on the personal and professional experiential knowledge of projectors, parapsychic men and women of diverse social backgrounds, educational levels, and age groups, considered intermissivists or retrocognitive agents, former students of extraphysical studies prior to their human current life, referred to as *Intermissive Courses* (ICs).

The *International Institute of Projectiology and Conscientiology* (IIPC), under its new name since 1996, became the first non-profit reeducation and pararesearch civil association. It stands as an independent, inter-assistential, pacifist, non-partisan, secular, universalist entity with a private character, maintained by a technical-scientific volunteer force, applying the *consciencial neoparadigm* (Vieira, 1989b; archive: *Holomemory of Conscientiology* – HLM).

Maintained through volunteer scientific work, the revenue from courses and technical books, with the full donation of the author-researchers' proprietary rights, is exclusively dedicated to supporting the parapedagogic research work and the editorial fund.

Currently, 25 secular and independent conscientiological institutions are developing pararesearch in conscientiology specialties, bringing together into their multi, inter, and transdisciplinary frameworks (Base year: 2023), hundreds of volunteer pararesearch instructors from various nationalities.

## II. CONSCIENTIOLOGY

The term *Conscientiology* was proposed as a science in 1986, on page 15 of the 1<sup>st</sup> Portuguese edition of the treatise *Projectiology* (archive: *Holomemory of Conscientiology* – HLM). The object of study of conscientiology is consciousness itself (derived from the Latin, *conscientia*, “knowledge of something common to many people; knowledge; awareness; inner sense”; personality, self, essence, ego, soul, or spirit), the epicentre of natural, spontaneous, or voluntary projective-parapsychic self-experiences, studied in an integral way through bioenergies, or vital energies (bioenergology and paraperceptiology) and spontaneous paracerebral self-recollections experienced by the lucid projective agent (holomemoriology).

Due to the lack of an adequate environment for pararesearch in conscientiology, projectiology, holomemoriology, and self-researchology in the traditional paradigmatic model, it was necessary to expand and transpose it to meet the magnitude of these neo-objects of study, respectively: consciousness, lucid consciential projectability, spontaneous holomnemonic recovery (paraengrams) of transcendent consciential experiences and self-research.

In this context, the proposition of the neoparadigm of consciousness, or *consciential paradigm* (1989a) was substantiated, which incorporates four innovative approaches, listed below in alphabetical order:

1. Bioenergetics (consciential energies – ECs);
2. Holosomatics (the consciousness' vehicles of manifestation);
3. Multidimensionality (multiple dimensions);
4. Multiexistentiality (series of human existences).

For 21<sup>st</sup> century parapsychic neoscientists, conscientiological approaches grant broad authorial freedom in proposing tentative hypotheses, aimed at the multidimensional self-investigation of consciential paraphenomena.

According to Vieira (1999, p. 25), “*science, in itself, has no identity, it must be free and prospective. There is no secret science*”. The consciential neoparadigm adds the concept of *evolutionary intelligence* (EI) to consciential self-research and to the transphysical phenomena it produces, presenting a practical solution to the *cul-de-sac* of scientific materialism, a megamyth to be overcome.

Conscientiology, as a neoscience, follows basic principles of philosophy when inquiring the nature of the consciousness, however it applies the *theatrical philosophy of conscientiology* or *holophilosophy* (Vieira, 2014, p. 35), transcending conventional parameters in the libertarian pursuit of answers. The consciential neoparadigm emerges as a unifying model for science in general, proposing, among others, three fundamental challenges:

1. Life: The projectiological re-perspectivation of life;
2. Science: The recycling of science itself;
3. History: The alteration of our historical perspective (Vieira, 1999, p. 32).

Free from the weight of dogmas, the absolute truths of orthodox science, and from mystical and/or religious beliefs, by embracing the relative truths considered leading-edge – *verpons* – of conscientiology, the self-researcher envisions libertarian options, a heuristic, orismological, and neologistic environment, ideal for systematizing neodiscoveries and parascientific neotruths, always considered temporary.

Conscientiology proposes the inseparable unity of the *thosene* – thought, sentiment, and energy (thosenology), emitted in a continuous motion by the consciousness, which can be identified and classified by the very behaviour, choices, actions, and personal interests of conscins and consciexes (Vieira, 1994, p. 388).

The cosmoethical theatrical qualification of consciential intentionality, when healthy, is expressed by *orthothosenity*. When pathological, by *patothosenity*. Both define the individual thosenological matrix – the consciousness’ *materthosene*. Through thosenic emission (the act of thosenating), the experienced parapsychic parascientist conscin can evaluate consciential evolutionary levels, both personal (*self-thosene*) and collective – *holothosene*.

According to the natural occurrences arising from this cosmovisiological neodeontology, the parascientist gains a greater understanding of multidimensionality and of their personal interassistential evolutionary self-responsibility.

The parascientist conscin is naturally led to position themselves in an increasingly integral and transparent manner – intraconsciential recycling (*recin*) beginning to govern them due to the newly discovered *Personal Code of Cosmoethics* (PCC), prioritizing the dignified assumption of extraphysicality and the reliable transmission of personal multidimensional neofindings.

Thanks to the systematization and dissemination of the *corpus* of projective-conscientiological knowledge made available almost half a century ago, parapsychic self-researchers based on this initial documentation can today develop pro-evolutionary neotheories with intellectual openness, parascientific honesty, and comfortable intimate self-convictions about extraphysical neorealities.

Aiming to deconstruct myths and fill gaps that still exist within the scope of the theatrical self-research of the consciousness, the treatise *700 Conscientiology Experiments*, containing 5,116 bibliographical references in 20 languages, from 27 countries, authored by Vieira and released in 1994 at the *Brazilian College of Surgeons* in Rio de Janeiro, Brazil, commemorates today (Base-year: 2024) three decades of publication.

The *1<sup>st</sup> International Congress of Conscientiology* (1<sup>st</sup> ICC) aims precisely to celebrate this memorable fact, sharing the parapsychic findings achieved by individual and group self-research in this most comprehensive parascientific field on consciousness, currently encompassing thousands of specialties.

### III. HOLOMEMORY AND SELF-RESEARCH

Through projective experiences, one can identify the holosoma and the parabrains as the extraphysical intellectual conceptacles responsible for the “programming” of the physical brain, whose noble function is to “rotate” the holomemory, or integral memory, a mentalsomatic consciential paradevice. This is tasked with uninterruptedly processing and recording information from both physical and/or extraphysical sources, from the conscin’s multiexistential experiences in retroegos.

Parapsychic self-experiments, when judicious, can locate the self-experimenting conscin from a holomnemonic point of view beyond the current period of existence, in human retrolives (lifetimes), or even in an extraphysical period between lives – intermission – from the beginning of holomemory with spontaneous retrocognitions and/or those assisted by technical extraphysical function helpers.

Individual holomemory can provide information about the personality, in the intermissive period, as well as recount experiences of that same personality in existences predating the current life, when still an extraphysical consciousness (consciex) before the resoma (re + soma) activation and insertion of the consciex (mentalsoma + psychosoma) in the condition of pre-resoma – through the holochakra (energosoma) in the soma, or human body (Projectiology, 1999, p. 244).

Holomemoriology is the guarantor of the innate cosmoethical consciential ideational process, forming natural parapsychic self-convictions of intermissivists, even favouring peer recognition of other conscins, evolutionary companions, former colleagues, extraphysical co-participants of *intermissive courses*.

Through the recapture of *consciential lucidity units* (cons), the innate neoideas inoculated in the intermissive period, underlying the parabrain holomemory, reappear as the unquestionable basis of the natural intermissive affinity between peers, based on the spontaneous sense of “life mission” – individual existential program (proexis), and collective clarification task (claritask) – the maxiproexis.

This recovery of cons or engrams of paraconcepts of holomemory can be triggered by healthy evolutionary curiosity – omniquestioning – of the avant-garde intermissive conscin, bringing valuable contributions to the consolidation of neosynapses.

The conscientiological methodology of parapsychic self-research eliminates once and for all the megamyth of the observer’s absolute exemption from the observed object. It becomes impossible for conscientiologists to develop any parapostulates without self-experimentation. Therefore, in these scientific neofields, the parascientist conscin is led to act simultaneously in the condition of *self-observer* and *object of study*.

Conscientiological self-guineapigging constitutes one of the greatest contributions offered by the neoparadigm to current Science, leading the dedicated self-researching conscin to elaborate verponological neoconstructs and neopostulates, based on their own profound interdisciplinary intraconsciential self-investigation: *pararesearch of self-consciousness* (projectiology, conscientiology) – *self-research of the consciousness* (holomemoriology and self-researchology).

Projector–self-researcher–holomemorialist conscientiologists navigate today lucidly between scientific and/or mystical mindsets, being considered by the first group (Science) as *religious pseudo-scientists*, and by the second (Religion) as *atheist-heretics*. With this unique bold parascientific stance, typical of innovative minds ahead of their time, pararesearch in projectiology, conscientiology, holomemoriology, and self-researchology continues to thrive.

In this lively and sharp way, the lucid and confident self-pararesearcher consciousness definitively transcends the critical impasse of *thanatophobia*, the fear of the inexorable somatic finitude of biological death – desoma.

Spontaneous holomnemonic reminiscences or those facilitated by technical extraphysical support aim to expand the conscin’s self-evolutionary vision (disbeliefological cosmovision), promoting the holomaturescence of intimate pacification in the comfort of a logical deduction: - “*If I exist beyond my body (projector ergo sum) and I already existed before I was born (retrocognitions), I will continue to exist after biological death (self-convictions)*” – *the principle of lucid self-immortality*.

## CONCLUSIVE ARGUMENTS

For over four centuries, conventional Science and its representatives have greatly contributed to changing and improving the quality of human life on the planet. On the other hand, conscientiology and thousands of conscientiologist researchers and instructors work tirelessly today as interassistential parapsychic scientists,



aiming at their own maturation and that of neoparascientists, contributing to the quality of the cosmoethical evolutionary intraconsciential life of Humanity through the *assistential clarifying task* (claritask).

From the perspective of prospectivology, supported by justifiably optimistic predictions based on the critical mass formed by the broad projectiological and conscientiological tasks carried out for over four decades – Vieira stated that the year 1997 represents the milestone date of the *Consciential Era*. In the author's words, with the technical experience of lucid projectability and multidimensional self-awareness, today a theorice for thousands of lucid parapsychic self-researcher conscins, the “primacy of self-consciousness” will be implemented on Earth (Vieira, 1997, p. 38).

This will feed a collective neo-holothosene (*Zeitgeist*), in resonance with the mega-program of *Acceleration of Human History* triggered by *extraphysical reurbanizations* (reurbexes) – change for the better of unhealthy, anticosmoethically degraded extraphysical environments and communities, sponsored by the *serenissimi*, with the purpose of sanitizing the intraphysical holothosene of the Socin areas over which they exert antievolutionary and harmful influence on Humanity (Vieira, 2004, p. 245).

The assistance period of critical global renewals, the current context necessary for the planetary evolutionary balance, is in full swing and orchesytrated by high-standard extraphysical helpers – *serenissimi* – the popular name for the *Homo sapiens serenissimus*, that consciousness that already fully embraces the condition of lucid serenity (Vieira, 1996, p. 115).

From the perspective of conscientiology and based on the above, prioritizing the essential through self-experimentation, under the consciential neoparadigm, with the use of *evolutionary intelligence* (EI), the self-researching parascientist and lucid projector conscin unveils a new promising future for human science by assuming their parapsychic epicentrism in the collective interassistential evolutionary dynamics.

If the alienation of official science regarding the pararesearch of self-consciousness (multidimensional lucidity) and self-research of the consciousness (conscious self-study) continues to be reactive as it has been, the results obtained will remain slow or non-existent from an evolutionary standpoint.

Is it worth persisting in the elaboration of sophisticated theories and hypotheses limited by the electronic materialist paradigm in an attempt to elucidate the paraphenomenon of the consciousness, an immaterial agent in constant disruption of the soma-brain?

Without worldwide acknowledgment and fraternal cooperation for the development of a *cosmoethical parapsychic neoscience*, how much more time and effort will be squandered due to reluctance towards self-experimentation, resulting in a high waste of the already systematized *corpus* of conscientiological knowledge?

Only with the capture of parapsychic neoverpons derived from multidimensional experiences by the parascientific community, world-seeing self-conceptions will support evolutionary neoconvictions. Strictly speaking, scientific theories are admitted, not because they are recognized as true, but as long as they withstand the demonstration of their falsity (Morin, 1996, p. 148).

Logically, when complex phenomena recur, surpassing the boundaries of the current scientific evaluation criteria, the ideal approach would be to reassess the model, enhance experimental instruments and techniques, rather than fear, ridicule, deny, or ignore the paraphenomena.

## NOTES

1. Coverage of the I CIPRO on the television program “*Fantástico, Show da Vida*” from Rede Globo de Televisão; access available at: <<https://www.youtube.com/watch?v=R3rIr7NcRKg>>.

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