

Verponology: Key-speciality of Conscientiological Parascientificity

Verponologia: Especialidade-Chave na Paracientificidade Conscienciológica

Verpunología: Especialidad Clave en la Paracientificidad Conscienciológica

Pedro Fernandes*

* Physician, specialised in Radiology and Imaging Diagnosis, Seriexologist, and Conscientiologist. Volunteer of the *International Association for Seriexological and Holobiographical Research (CONSECUTIVUS)*.

pedrof1338@gmail.com

Keywords

Conscientiological paracognition
Terminological evolution
Verpon
Verponological taxonomy
Verponometry
Verponophilia

Palavras-chave

Evolução Terminológica
Paracognição Conscienciológica
Taxologia verponológica
Verpon
Verponofilia
Verponometria

Palabras-clave

Evolución Terminológica
Paracognición Conscienciológica
Taxología verpunológica
Verpun
Verpunofilia
Verpunometría

Text received for publication on: 01/01/2024.

Approved for publication on: 14/02/2024.

Abstract:

Verponology can be considered one of the main specialties of conscientiology due to its intrinsically innovative and recyclogenic nature, fundamental conditions for maintaining conscientiological parascientificity. This paper aims to discuss the status of verponology and analyse and problematize its concepts (verpons), parameters, typology, *modus faciendi* (methodology), and qualification through the subspecialty verponometry. The paraepistemological result achieved allows not only to expand the overall vision and the importance of this area of knowledge but also, most notably, to cause positive impact on how we undertake our parascientific work in other conscientiological specialties. To this end, the observation of terminological evolution was used as a methodology, with a description of terms and concepts of verponology, as well as comparative bibliographical research between different editions of reference works of the proponent of the science of verponology in specific and conscientiology in general, in addition to other authors, and this author's self-research experience on the subject.

Resumo:

A Verponologia pode ser considerada uma das principais especialidades da Conscienciologia devido à sua natureza intrinsecamente inovadora e reciclogênica, condições fundamentais para a manutenção da paracientificidade conscienciológica. O presente artigo tem por objetivo debater o *status* atual da Verponologia, analisando e problematizando os seus conceitos (verpons), parâmetros, tipologia, *modus faciendi* (metodologia) e qualificação por meio da subespecialidade Verponometria. O resultado paraepistemológico alcançado permite não só ampliar a visão de conjunto e a importância quanto a essa área do saber, como também, e principalmente, ocasionar reflexos positivos no modo de produção paracientífica das demais especialidades conscienciológicas. Para tanto, utilizou-se como metodologia a observação da evolução terminológica, com descrição de termos e conceitos da Verponologia, bem como pesquisa bibliográfica comparativa entre diferentes edições de obras de referência do proponente da ciência Verponologia em específico e da Conscienciologia em geral, além de outros autores e da vivência autopesquisística do autor com o tema.

Resumen:

La Verpunología puede ser considerada una de las principales especialidades de la Conscienciología debido a su naturaleza intrínsecamente innovadora y reciclogénica, condiciones fundamentales para el mantenimiento de la paracientificidad conscienciológica. El presente artículo tiene como objetivo debatir el *status* actual de la Verpunología, analizando y problematizando sus conceptos (verpunes), parámetros, tipología, *modus faciendi* (metodología) y cualificación por medio de la subespecialidad Verpunometría. El resultado paraepistemológico alcanzado permite no sólo ampliar la visión de conjunto y la importancia cuanto, a esa área del saber, como también, y principalmente, ocasionar reflejos positivos en el modo de producción paracientífica de las demás especialidades conscienciológicas. Para eso, se utilizó como metodología la observación de la evolución terminológica, como descripción de términos y conceptos de la Verpunología, así como la investigación bibliográfica comparativa entre diferentes ediciones de obras de referencia

INTRODUCTION

Science. The advancement of knowledge occurs through discoveries and innovations based on individual and group contributions, with different levels of impact on the quality of life of conscins. According to *cognitiology*, varying degrees of cognition about a specific field of knowledge coexist in society, forming a kind of cognitive gradient, which extends from the most backward practices, habits, and technologies to the most advanced frontier of knowledge (vanguard), whose border with the territory of ignorance advances in a volatile and irregular, but constant way.

Evolution. The same logic applies in the context of consciential evolution. We live in intraphysicality with consciousnesses of different evolutionary levels capable of understanding and applying the most innovative evolutionary ideas in different ways, each expressing different levels of theaticity, which even for the individual varies according to various factors such as time, age, mood, deintrudability, among others.

Verpon. In both contexts, both intraphysiological and evolutionary, the leading-edge concept of relative truth (verpon) is inserted in the specific specialty, verponology, proposed by conscienciology. This will be the focus of the present work.

Objective. The objective of this paper is to debate the current status of the conscienciological specialty verponology, not so much as a synonym for the sum of conscienciological verpons from other specialties, but in its own condition of neoscience, analysing and problematising its concepts (the verpons of verponology, metaverponology), parameters, typology, *modus faciendi* (methodology), and consequently contributions to the paracognitive and parascientific expansion of conscienciology.

Motivation. The motivation for writing this paper arose from the author's personal interest in verponology, understanding that it is a key-specialty for maintaining the parascientificity of conscienciology, prompted by the invitation received to participate as a speaker at the *1st International Congress of Conscienciology*, whose materhosene is the *Cosmovision of the Scientificity of Conscienciology*.

Methodology. In order to present, debate, and propose neo-approaches aimed at developing verponology, we used the main bibliographical sources on the subject, added to the author's experience gained in over three decades of active volunteering, including a decade of intellectual involvement close to the proponent of verponology in specific and of conscienciology in general, Dr Waldo Vieira (1932–2015). This allowed us to have a relative overview of the progress of conscienciological verpons. In this way, the terminological evolution was observed, with a description of verponology terms and concepts, as well as comparative bibliographical review of different editions of reference works in conscienciology, including electronic sources of papers by other authors, in addition to this author's self-research on the topic.

Structure. This paper was structured in three parts, as follows:

1. **Verponology: Brief History and Related Concepts**, in which a brief history, main related definitions, and the scope of the specialty are presented.
2. **Verponometry and Parascientificity**: in which the types, measures, extent, and depth of verpons are briefly discussed, to maintain and qualify conscienciological parascientificity.
3. **Verponogeny**: which addresses ways of maintaining and advancing *verponological practice*, in the context of conscienciology, including verponogenic techniques.

I. VERPONOLOGY: BRIEF HISTORY AND RELATED CONCEPTS

Definition. *Verpon*, the neologism which designates leading-edge relative truths, “is the conformity between a neothosene, the expression of the neothosene (form), and the object of the neothosene (content), or the new reality (fact) or parareality (parafact), existing inescapably for a conscin (self-conviction), according to the *principle of disbelief*, obtained through conscientiology research” (Vieira, 2023, p. 33,776).

Function. A verpon holds several evolutionary functions, being a fundamental element in conscientiological parascientificity since it acts, not only in the *corpus of conscientiological knowledge*, but above all in all conscins, notably the intermissivists. Here are, synthetically, ten different but convergent functions for researching verponological paraphysiology, listed below in the alphabetical order of keywords.

01. **Claritask:** clarifies the consciousnesses regarding the realities and pararealities of the Cosmos. *Verpon: claritaskal unit.*

02. **Cognition:** promotes the constant advancement of the scientific and parascientific knowledge. *Verpon: neocognitive accelerator.*

03. **Experiment:** guides personal (self-experimentation) or group experiments. *Verpon: self-evolutionary milestone.*

04. **Holothosene:** renews ancient, archaic, and overladen holothosenes. *Verpon: invigorating neocognothosene.*

05. **Intraconscientiality:** renovates and qualifies the thosenic structure of the consciousness through its neoparaconstructure. *Verpon: intraconsciential remedy.*

06. **Memory:** reduces the gap between an intermissivist conscin’s intermissive identity and their intraphysical one (recovery of cons). *Verpon: holomnemonic trigger.*

07. **Recin:** promotes individual or group growth crises (recins). *Verpon: self-deintrusive inducer.*

08. **Science:** underlies any and all proposals of the science. *Verpon: scientific vanguard.*

09. **Transcendence:** presents transcendent extraphysical megarealities to conscins. *Verpon: self-cosmovisiological impact.*

10. **Truth:** combats absolute truths as dogmas. *Verpon: cosmoethical scalpel.*

Ignorance. Paradoxically, although a verpon clarifies, it also simultaneously shows the degree of ignorance of a consciousness regarding the realities of the Cosmos. Consider the *analogy: the larger the island (cognition), the larger its borders (ignorance).*

Benefits. Given the multiple benefits and functions offered by verpons, it is important to review, albeit briefly, the trajectory of this neoconstruct which encompasses multiple other neoconstructs.

BRIEF HISTORY OF THE VERPON CONCEPT

Philology. Bearing in mind seriexology, as a philologist seeking to study the development of a specific language and society based on documents written in that language, an intermissivist researcher interested in exploring the history of a conscientiological term (neologism) can be considered a paraphilologist, taking inventory of the terminological history of the multidimensional neoscience.

Record. In *researchology*, discoveries, techniques, and inventions in general require the creation of terms to name them. In certain cases, even though the idea is already in use, the neologism to designate it may appear later. This is what happened with the idea of *verpon* in the context of conscienciology.

Reference. According to the *Dicionário de Neologismos da Conscienciologia* (Dictionary of Neologisms of Conscienciology) (Vieira, 2014b, p. 884), the term *verpon* was originally recorded in a book in 1994, in the treatise *700 Conscienciology Experiments*, but this assertion does not match the facts. It turns out that a detailed search for the first edition of the treatise shows that there is no mention of the word *verpon*.

Idea. Yes, there are several chapters alluding to the idea of leading-edge relative truth, including the first part of the section XXV (Holomaturity) containing three specific tests on this topic¹. Probably, the intention of the dictionary organizers (Pinheiro *et al.*) was to refer to the idea (and not the word).

Relevance. It is noteworthy in this context that the first chapter of the book, *Critical Reading Technique for this Book* (Vieira, 1994, p. 65), begins precisely with the approach related to the idea leading-edge relative truths. With this, it is clear how much this concept would permeate conscienciology and other specialties gaining, around eleven years later, space and intellectual environment for the emergence of its own field of knowledge, including a dedicated scientific event, the *International Congress of Verponology*, with editions in 2007 and 2011, mentioned below.

Neoterm. When investigating the terminological trajectory of the concept-word binomial in the case of leading-edge relative truths, we discover that Waldo Vieira started to adopt the neologism *verpon* in 2004, that is, one decade after using in his publications the concept of transience of the most advanced knowledge. In this context, it is worth highlighting the presence of the paper, *Tertúlias Conscienciológicas* (Conscienciological Tertulias) in the *Conscientia* magazine (2002, p. 40), in which the word *verpon* appears. However, this fact is probably due to the magazine's publication time gap, which at the time was approximately two years late.

Transition. Before coining such a neologism, Vieira began to adopt the acronym VRP written in parentheses after the compound expression, as seen in the work *Homo sapiens reurbanisatus* (Vieira, 2003, p. 30 and 469). In the 2005 edition of the same work, the word *verpon* is already mentioned ten times, but there is still no mention of *verponology*. In the treatise *Homo sapiens pacificus*, released in 2007, the word *verpon* is mentioned 48 times, still with no mention of the related specialty. In a later work, Vieira (2007, p. 539) defines *verpon* as follows: "Verpon is the leading-edge relative truth, original idea, or neoconcept obtained through consciousness research".

Projectiology. An interesting analysis could be carried out in the present research, in a non-exhaustive way, on three relevant editions of the treatise *Projectiology*, with there being a fourth edition, of 1999, an extensive review and expansion of the work, when specific chapters on the theme were included, as per the following chronologically list:

1. **1986:** launch edition (Vieira, 1986), in which the first section, *Foundations of Projectiology*, did not yet contain specific chapters dedicated to the scientific process of leading-edge relative truths, which only occurred in the 1999 edition.

2. **1999:** the 4th revised and expanded edition brings a change in the name of the first section, changing it to *Scientific Bases of Conscienciology*, in which chapters dedicated to the science were included, with several allusions to the *science-relativity-vanguardism trinomial*, as shown in the following excerpt:

Leading-edge. "In science, one never has sufficient reason to believe that one has reached the truth. It is imperative to always work with *leading-edge relative truths*, or vanguard relative truths" (Vieira, 1999, p. 20).

Neochapters. In the 4th edition, chapters specifically related to the theme under analysis were also added, among others, in the *Philosophical Approaches* section (still without the presence of the word verpon) – as in the following examples:

– **Leading-Edge Relative Truths Theory of Projectiology** (p. 348). Definition: “Leading-edge relative truth of projectiology: maximum temporary reality for a lucid intraphysical consciousness regarding their own practical life in multidimensionality”.

– **Leading-Edge Relative Truths Theory of Extraphysical Conscientiology** (p. 350). Definition: “Leading-Edge relative truth of extraphysical conscientiology: temporary maximum reality for a desomated conscin (already consciex), lucid about its own practical life in multidimensionality”.

3. **2009:** in the 10th edition, there are some small additions. On page 20, a single inclusion of the word *verpon* is found in parentheses after the compound expression of the sentence:

Leading-edge. “In science, one never has sufficient reason to believe that one has reached the truth. It is imperative to always work with *leading-edge relative truths* (verpon), or vanguard relative truths” (Vieira, 2009, p. 20).

Verponology. In the case of the word *verponology*, it appears to have been published for the first time on 23/09/2005, already in the context of the *Encyclopaedia of Conscientiology*, in the verbet *Verpon*, in the *Interdisciplinology* section (Vieira, 2023, p. 33,777). In the same verbet, Vieira states that conscientiology is the *science of verpons*, that is, claiming it to be synonymous with verponology. However, in terms of definition, three were found, two of which were identical, none by Vieira, as per the chronological list below:

1. Verponology “is the subspecialty of conscientiology dedicated to the study of verpons or leading-edge relative truths” (*Conscienciopédia*, 2010).

2. Verponology is the “subspecialty of conscientiology dedicated to the study of verpons or leading-edge relative truths” (Buononato, 2014, p. 307), possibly quoting the previous.

3. Verponology is the “specialty of conscientiology applied to the studies and experiences of verpons or leading-edge relative truths, which are the research findings on reality and parareality, still unpublished, subject to investigations and updates and to the *Principle of Disbelief* (PD)” (Wojslaw *et al.*, 2023, p. 1,548).

Importance. Corroborating the importance of the theme for the development of conscientiology as a neofield of scientific knowledge, the verbet *Verpon* stands among the first themes debated in the Conscientiological Tertulia, making the 35th more debated Tertullian (neoencyclopedic) theme. Furthermore, it is noted that Vieira prioritized presenting at least one verbet related to the theme per year, between 2005 and 2011, totalling 15 titles all with a central homeostatic theme. The chronological list below includes the respective verbetographic specialties and dates of defence:

01. **Verpon** (Experimentology): 23/09/2005.

02. **Verponarium** (Verponology): 05/10/2006.

03. **Preço da verpon** (The Price of a Verpon), (Verponology): 09/03/2007.

04. **Megaverpon** (Verponology): 09/05/2007.

05. **Verpon motivadora** (Motivating verpon), (Mentalsomatology): 31/07/2007.

06. **Neoverpon** (Heuristicology): 11/08/2007.

07. **Neoverponidade** (Neoverponity), (Neoverponology): 17/01/2008.

08. **Transverpon** (Transverponology): 28/03/2008.

09. **Verponogenia** (Neoverponology): 10/06/2009.
10. **Rede interativa de verpons** (Interactive net of verpons), (Verponology): 22/10/2009.
11. **Verpon paratecnológica** (Paratechnologic verpon), (Paratechnology): 21/02/2010.
12. **Defesa de Verpon** (Verpon defence), (Self-priorology): 10/08/2010.
13. **Efeito da verpon** (Verpon effect), (Holomaturology): 16/08/2010.
14. **Rendição à verpon** (Surrender to the verpon), (Self-experimentology): 15/12/2010.
15. **Princípio da verpon** (Principle of the Verpon), (Principlology): 11/02/2011.

Cosmovision. Considering neoencyclopaediology, to date (Base-date 11/11/2023) another five verbetographers have presented ten themes with the word verpon in the title, as listed below chronologically:

01. **Epicentrismo tarístico neoverpônico** (Neoverponic claritaskal epicentrism), (Verponology): 29/08/2012; Hernande Leite.
02. **Dicionário Cerebral Verponológico** (Verponologic cerebral dictionary), (Polyneurolexicology): 14/03/2013; Pedro Fernandes.
03. **Cosmovisão Verponológica** (Verponological Cosmovision), (Cosmocognitiology): 25/04/2013; Pedro Fernandes.
04. **Verpon sesquipedal** (Sesquipedalian Verpon), (Verponographology): 03/08/2013; Pedro Fernandes.
05. **Verpon retrocognitive** (Retrocognitive Verpon); (Verponology): 05/12/2013; Pedro Fernandes.
06. **Interação Deperticidade-Verponogenia** (*Deperticity-Verponogenia Interaction*), (Depertology): 19.06.2014; Pedro Fernandes.
07. **Propagador verponológico** (Verponologic Propagator), (Communicology): 13/06/2016; Ana Claudia Prado.
08. **Verponografia** (Verponography), (Verponology): 25/07/2020; Pedro Fernandes.
09. **Autoverpon** (Self-verpon), (Self-cosmoethicology): 02/10/2022; Hegrison Alves.
10. **Compreensão teática de verpon** (Theatical understanding if a verpon), (Paracognitiology): 06/12/2022; Beatriz Cea.

Percentage. Of the current 6,520 verbets in the *Encyclopaedia of Conscientiology* (Base-date: 31/12/2023), only 25 are about verpon, which is equivalent to around 0.4% of the total, still indicating a vast potential for exploration. For comparison purposes, there are 132 verbets containing the idea of cognition in the title (2.0%).

Papers. Regarding papers with specific titles on verpon or its cognates, after searching on the Cognopolitan Institute of Geography and Statistics (ICGE or CIGS) website, *Conscientia* magazine website, and the *Reposicons* website, which contains conscientiological journals, three references were found, two of which by the same author, Roberto Almeida, related to the 1st and the 2nd *International Congress of Verponology*, held on 13-15th July 2007 and 14-16th October 2011, respectively. There is also the work of André Gonçalves in the *Revista de Parapedagogia* (Journal of Parapedagogy). The respective titles are listed below in chronological order:

1. **Dinâmica Evolutiva Verponológica** (Verponologic Evolutionary Dynamic), (Almeida, 2007, p. 18 to 29).
2. **Transição Epistemologia-Paraepistemologia: Fundamento para Verponogenia** (Epistemology-Paraepistemology Transition: Fundamental of Verponogeny), (Almeida, 2011, p. 20 to 34).
3. **Automecanismo de Pesquisa: a Parepistemologia Pessoal Aplicada na Verponogenia** (Self-mechanism of Research: Personal Para-epistemology Applied to Verponogeny), (Gonçalves, 2017, p. 105 to 114).

Neosubspecialties. In the *Encyclopaedia of Conscientiology* and in the *Dictionary of Arguments of Conscientiology*, six neologisms were found designating new subspecialties of verponology, as listed below in alphabetically order:

1. **Chronoverponology** (Vieira, 2014a, p. 550).
2. **Maxineoverponology** (Vieira, 2014a, p. 905).
3. **Self-transverpononeurolexicology** (Fernandes, 2023, p. 13,156).
4. **Self-verponology** (Vieira, 2014a, p. 415).
5. **Self-verpononeurolexicology** (Fernandes, 2023, p. 13,156).
6. **Transverponology** (Vieira, 2014a, p. 57).

Cosmovision. In view of the above, it is possible to achieve a reasonable overview of the ideas and publications involving verponology to date (Base-date: 19/11/2023). The next section aims to debate the characteristics and quality of the concepts inherent to the specialty verponology, with the intention of maintaining and expanding conscientiological parascientificity.

II. VERPONOMETROLOGY AND PARASCIENTIFICITY

Qualification. Verpons have different intrinsic characteristics which can be studied through their own specialty.

Definition. *Verponometry* is the parascientific subspecialty of verponology dedicated to exhaustive research into measuring the conformatic quality (confor = content + form) of verpons or leading-edge relative truths.

Importance. In the context of cognitology, what characterizes a verpon is its ability to inform about a neoreality or parareality, adding something new to existing knowledge, or even breaking with current cognition by proposing a cognitive neoperspective within a specific field of knowledge (neoparadigm), bringing a renewing impact to conscins and the current holothosene.

Science. Strictly speaking, the concept of *leading-edge relative truths* is not exclusive to conscientiology, but rather a concept related to science itself. Nevertheless, obviously, as conscientiology is the science that presents more self-proving facts and parafacts, in line with conventional science or not, it ends up possessing more advanced and impactful verpons, especially in relation to the materialist paradigm of the electronotic conscins.

Consciousness. In debates about verponology, it is interesting to emphasize that ideas obviously have an intimate relationship with the intra and extraphysical consciousnesses. In practice, a certain bond of dependency can even be perceived since, although it can be argued that ideas exist in themselves (for example, in the extraphysical dimension), it is in the development, dissemination, and extraphysical application that they are most visible and useful, especially in the case of conscientiology, which aims in essence to transform the human dimension into a simulacrum (counterpart) of more balanced extraphysical communities.

Reference. From this arises a question related to the verpon. In theory, a verpon will be considered a verpon if, and only if, it expands and/or innovates a certain field of knowledge, whether essentially intraphysical (conventional science) or extraphysical (conscientiology). Another reference sometimes also used in the practice of classes, debates, and conscientiological tertulias is to consider verpon the idea that is new to the conscientiological community. Not every verpon remains new for the committed veteran

volunteer, but it may still be very new for an electronotic conscin, or even for an intermissivist who has not yet accessed the ideas of consciology.

Self-verpon. Therefore, could the consciousness itself be considered as a reference? Would the ability to expand and innovate consciential self-cognition be considered a kind of self-verpon? In this case, consciousnesses would have different levels of understanding and application of verpons, which would indicate their own evolutionary level on the *Evolutionary Scale of Consciousness*. In this context, two orthothosenes related to the topic should be highlighted:

“**Intermissivist.** Neoverpons represent absentraits for an intermissivist” (Vieira, 2014c, p. 906).

“**Neoverpon.** A neoverpon can only be the materialization of a self-conjuncture, soliloquy, or personal abstraction, from a human point of view, however, constituting, strictly speaking, the recovery of a specific con magno of the conscin themselves when they were consciexes, in the intermissive pre-resomatic period” (Vieira, 2014c, p. 1,136).

Synthesis. In short, the references adopted in the classification of verpons must be clear to the verponologist as, despite overlapping, these references must respect the fact of being a contribution and/or innovation to current knowledge (macro, cognitive, and epistemological approach), and simultaneously consider the degree of recyclogeny imposed and/or proposed by the neoidea (micro, consciential, and self-research approach).

Classification. With verponology in mind, the verpon-consciousness relationship can be classified into at least three types, differentiated in functional order as follows:

1. **Neoidea:** a verpon or neoverpon treated in an isolated paraepistemological way.
2. **Theaticity:** the percentage of knowledge and use (theorice) of a specific verpon by a conscin. When it comes to consciological verpons, *the smaller the theatrical gap, the higher the evolutionary level*.
3. **Self-verpon:** the degree of recalled cognition of a conscin regarding their own holobiographical and/or intermissive history, meaning how many cons (retrocons or megacons) the conscin has already been able to recover. When we have known more, in intermissive and evolutionary terms, the recovered megacons represent personal neoverpons (self-verpons). To what extent does the megaparabond represent the neoverpon that most touched the intermissivist consciex during the Intermissive Course? According to Vieira (2023, p. 33,778), “the impactful verpon may indicate the limit for the recovery of personal cons”.

Taxology. Therefore, it is observed that verpons have intrinsic characteristics, which can be evaluated and compared according to some parameters, such as the nine variables listed below in alphabetical order:

1. **Applicability:** the level of usability of the idea, which may be applicable to restricted, specific, selective, or broader, more inclusive contexts.
2. **Claritask:** the level of clarification brought by the idea, which may generate a greater or lesser degree of counterflow, depending on the impact generated.
3. **Dimension:** the level of affiliation to multidimensionality, and there may be verpons dedicated, *stricto sensu*, predominantly to intraphysical knowledge, interdimensional knowledge, and/or extraphysical knowledge.
4. **Expansion:** the level of contribution to cognitive expansion in a given field of knowledge, with a given idea being able to contribute, for example, with 1.0 cm of advancement while others expand 1km in a specific cognitive domain. In this case, the latter would be the most leading-edge verpon, among the other verpons.
5. **Interdisciplinarity:** the level of interdisciplinarity or, on the other hand, of specialization of the idea, as there may be more hybrid (and, therefore, cosmovisiological) verpons, and others that are more specialized.
6. **Originality:** the novelty level of an idea; there may be matrix-ideas (truly new, foundational) and others with a certain degree of originality, derived from already known verpons.

7. **Theaticity:** the level of theaticity allowed by the idea, considering its level of sophistication (advancement), which may be a more theoretical neoidea (abstract, reflexive) or one capable of being demonstrated through experience.

8. **Transcendentality:** the level of transcendentality of the idea as opposed to the neoidea related, for example, to the human dimension.

9. **Validity:** the level of validity of the idea, that is, the extent to which the new information remains up-to-date and applicable, and can be overcome in a longer or shorter period of time.

VERPON X NEOVERPON

Neoverpon. Another aspect that is necessary in this context is to establish the difference between *verpon* and *neoverpon*. A better characterization of nuances like this helps in measuring cognitive advances and not only in conscientiology, but also in its specialties.

Meaning. The term *neoverpon* started being used by Vieira, apparently from 2007 onwards, with a reference in the book *Homo sapiens pacificus* (2007, p. 988), in addition to the publication of the homonymous verbet on 11/08/2007, in which he defined it as a neoidea waiting to be *discovered* or *revealed* (Vieira, 2023, p. 23,620, emphasis added). Meanwhile, with the development of conscientiological research, these terms have been used, especially by Vieira, in his latest works, as synonyms, as illustrated by the following paragraph extracted from the *Dictionary of Arguments of Conscientiology* (DAC):

Neoverponology. The investigations carried out by conscientiology point out the multidimensional realities of the cosmos to the interested consciousness, rationally fixed in cosmoeethical leading-edge relative neutruths (neoverpons), without considering whether they are sympathetic or antipathetic (Vieira, 2014a, p. 70).

Problem. In practical, colloquial, and even didactic terms, the indistinct use of a verpon or neoverpon does not seem to cause major problems; after all, every verpon when it arises is a neoverpon, and every neoverpon is, by definition, a verpon. However, in addition to escaping the proposed definition, when thinking about the systematization of verponology, such differentiation becomes important even to facilitate the classification of the degree of verponity of ideas, and thus be able to scrutinize new verpons to be discovered.

Solution. This work does not propose to solve this problem, given the scope and the available space. Still, at least three possible alternatives can be considered, and they are here presented in alphabetical order of keywords:

1. **Definition.** Maintain the name neoverpon for the still unpublished, undiscovered neoconstruct, respecting the definition proposed in the verbet *Neoverpon*. In this context, there may be *protoneoverpons*, that is, neoideas still in the elaboration or maturing phase.

2. **Derivative.** Allocate the neologism neoverpon to neoideas originating from another already identified, characterized, and named (neoidea) with its own neologism. It would thus assume a new concept in relation to an existing one, replacing it (when it would then be called retroverpon) or increasing it. Examples: energosoma replacing holochakra; triple VS in relation to VS; offiex intruder in relation to offiex; energetic inversion in relation to invexis; *pentarium* in relation to penta; idiot macrosoma in relation to macrosoma, among others.

3. **Disruptive.** Designate as neoverpon that, in fact, completely new discovery, which had not yet been thought of or materialized in the human dimension. Examples: pre-mother, invexis, offiex, macrosoma, penta, deperticity, among many others.

Synthesis. From the perspective of *neoverponology*, ideas can be classified as new, revolutionary, or disruptive (neoparadigmatic).

Specialties. The conscientiological specialties, especially those represented by the *Conscientiocentric Institutions*, can check which verpons they work with, the date of their presentation, and the level of contribution that volunteer-researchers have been making to the paracognitive expansion of the specialty.

Verpometer. Thus, each field of conscientiological knowledge can develop a kind of verpometer in order to explain the degree of maintenance and neoideative advancement practised, as will be discussed later.

Innovation. The debate about the degree of novelty of a verpon gives rise to the idea of verponity, that is, the intrinsic quality of a verpon, an idea written by Vieira in the context of neoverpon, being yet another example of the use of verpon and neoverpon as synonyms.

VERPONITY

Concept. *Neoverponity* is “the quality of a leading-edge relative neutruth, neothosene, neoconstruct, or neoidea discovered, identified, or revealed by a self-conscious researcher or lucid researcher” (Vieira, 2023, p. 23,623). This meaning can, obviously, be applied to the idea of verpon/verponity.

Approach. According to verponology, new ideas have a greater or a lesser degree of verponity, that is, the quality of confor brought by the idea. In this context, at least five possibilities of existing approaches are listed with illustrative examples, arranged here in the ascending order of relevance:

1. **New approaches to old ideas:** candidacy / evolutionary candidacy.
2. **New approaches to new ideas** (recent): penta / inspiring penta.
3. **New ideas derived from old ideas:** friendship / *rarissima* friendship (extremely rare).
4. **New ideas derived from new ideas:** verpon / *Extraphysical Central of Truth*.
5. **New ideas** (completely new): paramicrochip; pre-mother.

Adjective. Studying the degree of verponity existing in known verpons, Vieira used prefixes such as *mega*, *maxi*, *mini*, and *trans* to characterize *maximal*, *minimal*, and *transcendent* verpons, and the parameter used seems to be, mainly, the degree of coverage. For example, even though it is considered a transcendent verpon, the macrosoma hypothesis was simultaneously characterized as a *miniverpon* in contrast with the *principle of cosmoethics*, that is classified as maxiverpon (Vieira, 2023, p. 33,777). This example illustrates the need and importance of parameters or references to be able to work with the idea of verpon metrics, and the variables listed previously in the *Taxology* section can be used.

Production. Knowing the history, recognizing the importance, and evaluating the quality of verpons enable the verponologist to propose and discover neoverpons, in addition to helping to maintain verponological lucidity in everyday life. Such aspects are fundamental to the desired scientific rigor. In the next section, the production of verpons and their respective characteristics will be the focus topic.

III. VERPONOGENY

Definition. *Verponogeny* is the act or effect of the predisposed conscin producing or conceiving cosmoethical leading-edge relative truths or neoverpons (Vieira, 2023, p. 33,803).

Specialties. In the conscientiological scope of *parascientific practice* of its specialties, verponogeny assumes an important status in order to oxygenate knowledge, and at the same time prevent the cooling of already established verpons.

Means. Still according to Vieira (2023, p. 33,803), verponogeny depends on the self-disposition of the lucid conscin “to enter the appropriate, interactive, and synchronic thosenic tracks”. To achieve this goal, volunteer-researchers must honour their own proexological specialty by increasingly transforming themselves into de fact multidimensional intellectuals, or parascientists of consciousness.

Concept. In this sense, it is important to remember that a parascientist “is the researcher of consciousness acting theatrically, at the same time, with four talents corresponding to four outstanding personalities in themselves: the participatory researcher, the parapsychic with functioning self-parapsychism, the philosopher of holophilosophy, and the philologist of lexicography, encyclopediology, or conformatics” (Vieira, 2023, p. 24,591).

Mega-attribute. According to *temperamentology* research, a conscin interested in expanding personal verponogeny should invest in developing the attribute of paraepistemological curiosity, that related to the great appetite for multidimensional knowledge, ideally theatrical (lucid self-experimentation).

Principle. Regarding *mentalsomatology*, the creation or proposition of neoverpons must, logically, obey the *principle of facts and parafacts guiding research*. This avoids proposing concepts that merely theoretical, or that are simply the result of fruitless wordplay or mental speculation.

Theorice. Aiming to assist the parascientist in acquiring theorice, seven technical procedures capable of optimizing personal verponogeny are listed below in alphabetical order:

1. **Annotation.** Acquire and maintain the habit of making personal notes, especially in the form of enumerations, which help with thosenic organization. *Enumeration: ideational organizer.*

2. **Debate.** Maintain the habit of participating in debates about neoideas, both as a student and as an instructor. *Refutatiology: inspiring cognitive-friction.*

3. **Erudition.** Have a vast synonymic, antonymic, and polyglottic neurolexicon capable of allowing neoassociation of subtle, unexpected, surprising ideas (analogothosenity). *Polyneurolexicality: condition sine qua non.*

4. **Office.** Invest daily in your own environment with mentalsomatic holothosene, including a specialized library, predisposing to connection with mentalsomatic communexes in the form of the *Extraphysical Central of Veracity*. *Office: mentalsomatic womb.*

5. **Omnireading.** Read different styles of works and on various topics, prioritizing those of a technical-scientific and reference (dictionaries and encyclopaedias) nature. *Omnireading: paracognitive source.*

6. **Parapsychism.** Invest in and experience diverse parapsychic phenomena. *Interdimentionality: verponological mine.*

7. **Publication.** Maintain the constant habit of writing and publishing gescons, ideally in different forms (papers, verbets, chapters, books) to keep the mentalsoma lit, connected, and always predisposed to *neoideative black pearls*. *Intellectual: published author.*

VERPONOGENY, CONSCIENTIOLOGY & CONSCIENTIOLOGICAL SPECIALTIES

Evaluation. The advancement of conscientiology as the *science of sciences* depends on the verponogeny of each subspecialty. Each and every volunteer-researcher, from any *Conscientiocentric Institution*, or independent

researcher should carry out a verponological assessment of the specialty to which they are most dedicated in proexological terms.

Neoscience. Verponometry can thus be subdivided according to conscientiological specialties to evaluate the quality and quantity of the specific concepts proposed in each field of knowledge. In this way, there could be several subfields such as: *conscientiometrological verponometry*, *conscientiotherapeuticological verponometry*, *depertological verponometry*, *invexological verponometry*, *paraperceptiological verponometry*, *proexological verponometry*, *seriexological verponometry*, among many others.

Verpometer. A type of verpometer can even be developed with different parameters, aiming to guide the development of each specialty, with questions to be raised in the form of the five below, based on five basic parameters, listed in alphabetical order:

1. **Adherence.** *Which verpons and neoverpons have or have had the most adherence, acceptance, and use? On the other hand, were there verpon proposals that were not legitimized by the researchers and the parascientific community?*

2. **Gescons.** *Which speciality verpons have specially dedicated gescons? What are the characteristics of such gescons? Are there already verbets, papers, books, treatises, or thematic dictionaries?*

3. **Proposer.** *Which are the verpons, from a specific conscientiological specialty, brought by the proposer Waldo Vieira that have already been expanded, detailed, and improved? Which ones have not yet been dissected? On the other hand, which neoverpons were proposed by other researchers of the same parascientific field, in order to expand, detail, and improve it?*

4. **Reference.** *Which verpons are most basic, intermediate, and advanced? Which can be considered transverpons?*

5. **Subspecialties.** *Are there already experienced researchers in a particular verpon of a particular speciality? Are there research groups dedicated to a specific verpon derived from a main speciality?*

Lucidity. The more conscientiologic researchers dedicate themselves to the verponological perspective, the greater the degree of maxiproexological success tends to be in terms of intermissive planning for the implementation of the neoscience conscientiology.

FINAL CONSIDERATIONS

Context. This paper sought to discuss the current status of the specialty verponology in its condition of neoscience, analysing and problematizing its main concepts (verpons), parameters, typology, subspecialties, *modus faciendi* (methodology), and contributions to the paracognitive and parascientific expansion of conscientiology, notably from conscientiological specialties.

Track-record. A brief track record was carried out in order to demonstrate the importance of the concept of verpon for the science of conscientiology and, at the same time, signal how much is still necessary for conscientiological verponology to mature as a science.

Neoscience. The development of verponology as a fundamental specialty of conscientiology will have fruitful effects on the level of scientific and parascientific rigor in all fields of conscientiological knowledge.

Conclusion. The data presented demonstrate, on the one hand, the great importance of verponology for the maintenance and growth of conscientiological parascientificity, and on the other, the equally great need to

debate more about the concepts specific to this specialty in order to increasingly qualify the *modus faciendi* proposed by the consciential paradigm.

NOTE

1. Chapters: 420 – *Comparison of the leading-edge relative truths of conscientiology*; 421 – *Subtleties of the leading-edge relative truths*; 422 – *Research of the leading-edge relative truths*.

SPECIFIC BIBLIOGRAPHY

01. **Almeida**, Roberto; *Dinâmica Evolutiva Verponológica* (Evolutionary Dynamics of Verponology); paper; *Conscientia*; quarterly magazine; Vol. 11; Supplement 2; Section: *Original Paper*; 1 email; 2 quotes; 11 entries; 1 table; 20 refs.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, PR, Brazil; July 2007; p. 18 to 29.

02. **Idem**; *Transição Epistemologia-Paraepistemologia: Fundamentos para Verponogenia* (Epistemology-Paraepistemology Transition: Foundations of Verponogeny); paper; *Conscientia*; quarterly magazine; Vol. 15; N. 1; Section: *Original Paper*; 1 email; 2 quotes; 3 entries; 2 diagrams; 14 refs.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, PR, Brazil; July 2011; p. 20 to 34.

03. **Alves**, Hegrison; *Autoverpon* (N. 6,085; 02/10/2022); verbet; In: **Vieira**, Waldo; Org.; *Encyclopaedia of Conscientiology*; pres. Coordination of ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS Review Team; Digital Single Volume (PDF); CCXL + 34,372 pages; 3 emails; 11,129 verbets; 727 specialties; 1 photo; gloss. 6,500 terms (verbets); 1 illus.; 1,001 microbiographies; 417 tables; 25 websites; 22,474 specific bibliographies; 1,048 specific filmographies; 125 specific videographies; 1,860 specific webographies; alpha.; 10th rev. and augm. ed.; *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 6,788 to 6,791; available at: <<https://encyclossapiens.space/ec/ECDigital10.pdf>>; accessed on: 27/12/2023; at 8,40pm.

04. **Buononato**, Flávio; *Anuário da Conscientiologia: Fatos e Parafatos – 2013* (Conscientiology Yearbook: Facts and Parafacts) – 2013; reviewers: Editares Review Team; 318 p.; 12 chronologies; 20 emails; 59 entries; 37 photos; 26 graphs; 161 charts; 122 illus.; 13 reports; 42 tables; 13 websites; gloss. 80 terms; 19 refs.; 12 webographies; 28 x 21 cm; paperback; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2014; p. 307.

05. **Cea**, Beatriz; *Compreensão Teática de Verpon* (Theoretical Understanding of a Verpon) (N. 6,150; 06/12/2022); verbet; In: **Vieira**, Waldo; Org.; *Encyclopaedia of Conscientiology*; pres. Coordination of ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS Review Team; Digital Single Volume (PDF); CCXL + 34,372 pages; 3 emails; 11,129 verbets; 727 specialties; 1 photo; gloss. 6,500 terms (verbets); 1 illus.; 1,001 microbiographies; 417 tables; 25 websites; 22,474 specific bibliographies; 1,048 specific filmographies; 125 specific videographies; 1,860 specific webographies; alpha.; 10th rev. and augm. ed.; *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 9,462 to 9,468; available at: <<https://encyclossapiens.space/ec/ECDigital10.pdf>>; accessed on: 29/12/2023; at 8.32pm.

06. **Conscientiopédia**; *Enciclopédia Digital da Conscientiologia* (Conscientiopédia; Digital Encyclopaedia of Conscientiology); verbet *Verponologia* (Verponology); 2010; available at: <<https://pt.conscientiopedia.org/index.php/Verponologia>>; accessed on: 31/12/23; at 10.12pm.

07. **Fernandes**, Pedro; *Cosmovisão Verponológica* (Verponological Cosmovation) (N. 2,638; 25/04/2013); *Dicionário Cerebral Verponológico* (Verponological Cerebral Dictionary) (N. 2,596; 14/03/2013); *Interação Deperticidade-Verponogenia* (Deperticity-Verponogeny Interaction) (N. 3,058; 19/06/2014); *Verpon Retrocognitiva* (Retrocognitive Verpon) (N. 2,862; 05/12/2013); *Verpon Sesquipedal* (Sesquipedalian Verpon) (N. 2,738; 03/08/2013); *Verponografia* (Verponography) (N. 5,286; 25/07/2020); verbets; In: **Vieira**, Waldo; Org.; *Encyclopaedia of Conscientiology*; pres. Coordination of ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS Review Team; Digital Single Volume (PDF); CCXL + 34,372 pages; 3 emails; 11,129 verbets; 727 specialties; 1 photo; gloss. 6,500 terms (verbets); 1 illus.; 1,001 microbiographies; 417 tables; 25 websites; 22,474 specific bibliographies; 1,048 specific filmographies; 125 specific videographies; 1,860 specific webographies; alpha.; 10th rev. and augm. ed.; *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 11,376 to 11,381, 13,152 to 13,158, 19,499 to 19,503, 33,788 to 33,792, 33,793 to 33,798 and 33,807 to 33,813; available at: <<https://encyclossapiens.space/ec/ECDigital10.pdf>>; accessed on: 27/12/2023; at 8.30pm.

08. **Gonçalves**, André Petry; *Automecanismo de Pesquisa: a Parepistemologia Pessoal Aplicada na Verponogenia* (Self-mechanism of Research: Personal Paraepistemology Applied to Verponogeny); paper; *Journal of Parapedagogy*; annual; Vol. 7; N. 7; Section: *Papers*;

1 email; 11 entries; 11 refs.; *International Association of Parapedagogy and Consciential Reeducation* (REAPRENDENTIA); Foz do Iguaçu, PR, Brazil; October 2017; p. 105 to 114.

09. **Leite**, Hernande; *Epicentrismo Tarístico Neoverpônico* (Neoverponic Claritaskal Epicentrism) (N. 2,401; 29/08/2012); verbet; In: **Vieira**, Waldo; Org.; *Encyclopaedia of Conscientiology*; pres. Coordination of ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS Review Team; Digital Single Volume (PDF); CCXL + 34,372 pages; 3 emails; 11,129 verbets; 727 specialties; 1 photo; gloss. 6,500 terms (verbets); 1 illus.; 1,001 microbiographies; 417 tables; 25 websites; 22,474 specific bibliographies; 1,048 specific filmographies; 125 specific videographies; 1,860 specific webographies; alpha.; 10th rev. and augm. ed.; *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 14,954 to 14,958; available at: <<https://encyclossapiens.space/ec/ECDigital10.pdf>>; accessed on: 27/12/2023; at 8,30pm.

10. **Prado**, Ana Claudia; *Propagador Verponológico* (Verponological Propagator) (N. 3,783; 13/06/2016); verbet; In: **Vieira**, Waldo; Org.; *Encyclopaedia of Conscientiology*; pres. Coordination of ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS Review Team; Digital Single Volume (PDF); CCXL + 34,372 pages; 3 emails; 11,129 verbets; 727 specialties; 1 photo; gloss. 6,500 terms (verbets); 1 illus.; 1,001 microbiographies; 417 tables; 25 websites; 22,474 specific bibliographies; 1,048 specific filmographies; 125 specific videographies; 1,860 specific webographies; alpha.; 10th rev. and augm. ed.; *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 27,669 to 27,674; available at: <<https://encyclossapiens.space/ec/ECDigital10.pdf>>; accessed on: 29/12/2023; at 8.12pm.

11. **Vieira**, Waldo; *700 Conscientiology Experiments*; 1,058 p.; 40 sections; 100 subsections; 700 chap.; 147 abbrev.; 1 chrono.; 100 dates; 1 email; 600 entries; 272 foreign terms; 2 tables; 300 tests; gloss. 280 terms; 5,116 references; alpha.; geo.; ono.; 28.5 x 21.5 x 7 cm; hardcover; *International Institute of Projectiology* (IIP); Rio de Janeiro RJ, Brazil; 1994; p. 65, 484, 485 and 486.

12. **Idem**; *Defesa da Verpon* (Verpon Defence) (N. 1,656; 10/08/2010); *Efeito da Verpon* (Verpon Effect) (N. 1,662; 16/08/2010); *Megaverpon* (N. 538; 09/05/2007); *Neoverpon* (N. 619; 11/08/2007); *Neoverponidade* (Neoverponity) (N. 755; 17/01/2008); *Parascientista* (Parascientist) (N. 252; 03/06/2006); *Preço da Verpon* (Verpon Price) (N. 486; 09/03/2007); *Princípio da Verpon* (Verpon Principle) (N. 1,837; 11/02/2011); *Rede Interativa de Verpons* (Interactive Network of Verpons) (N. 1,363; 22/10/2009); *Rendição à Verpon* (Surrender to the Verpon) (N. 1,778; 15/12/2010); *Transverpon* (N. 816; 28/03/2008); *Verpon* (N. 35; 23/09/2005); *Verpon Motivadora* (Motivating Verpon) (N. 609; 31/07/2007); *Verpon Paratecnológica* (Paratechnological Verpon) (N. 1,486; 21/02/2010); *Verponarium* (N. 355; 05/10/2006); *Verponogenia* (Verponogeny) (N. 1,229; 10/06/2009); verbets; In: **Vieira**, Waldo; Org.; *Encyclopaedia of Conscientiology*; pres. Coordination of ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS Review Team; Digital Single Volume (PDF); CCXL + 34,372 pages; 3 emails; 11,129 verbets; 727 specialties; 1 photo; gloss. 6,500 terms (verbets); 1 illus.; 1,001 microbiographies; 417 tables; 25 websites; 22,474 specific bibliographies; 1,048 specific filmographies; 125 specific videographies; 1,860 specific webographies; alpha.; 10th rev. and augm. ed.; *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 12,316 to 12,319, 14,178 to 14,181, 22,581 to 22,583, 23,620 to 23,622, 23,623 to 23,625, 24,591 to 24,593, 26,714 to 26,720, 27,148 to 27,151, 28,757 to 28,760, 29,002 to 29,005, 33,225 to 33,228, 33,776 to 33,779, 33,780 to 33,782; 33,783 to 33,787; 33,799 to 33,802 and 33,803 to 33,806; available at: <<https://encyclossapiens.space/ec/ECDigital10.pdf>>; accessed on: 21/12/2023; at 9.00pm.

13. **Idem**; *Dicionário de Argumentos da Conscientiologia (DAC)* – (Dictionary of Arguments of Conscientiology); reviewers: Holocycle Review Team; 1,572 p.; 1 blog; 21 emails; 551 entries; 1 scheme of consciential evolution; 18 photos; gloss. 650 terms; 19 websites; alpha.; 28.5 x 21.5 x 7 cm; hardcover; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2014a; p. 57, 70, 415, 550 and 905.

14. **Idem**; *Dicionário de Neologismos da Conscientiologia* (Dictionary of Neologisms of Conscientiology); Org. Lourdes Pinheiro; reviewers: Ernani Brito, *et al.*; 1,072 p.; 1 blog; 21 emails; 4,053 entries; 1 website; 2 photos; gloss. 2,019 terms; 14,100 (neological terms); 1 list of neologisms; 1 microbiography; 21 websites; 61 refs.; 28.5 x 21.5 x 7 cm; hardcover; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2014b; p. 884.

15. **Idem**; *Homo sapiens pacificus*; reviewers: Holocycle Review Team; 1,584 p.; 24 sections; 413 chap.; 403 abbrev.; 38 emails; 434 entries; 484 foreign terms; 1 photo; 37 illus.; 168 trivocabular megathosenes; 1 microbiography; 36 tables; 15 websites; gloss. 241 terms; 25 pinacographies; 103 musicographies; 24 discographies; 20 scenographies; 240 films; 9,625 refs.; alpha.; geo.; ono.; 29 x 21.5 x 7 cm; hardcover; 3rd free Edition; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2007; p. 539 and 988.

16. **Idem**; *Homo sapiens reurbanisatus*; reviewers: Holocycle Review Team; 1,584 p.; 24 sections; 479 chapters; 139 abbrev.; 12 emails; 597 entries; 413 foreign terms; 1 photo; 40 illus.; 1 microbiography; 25 tables; 4 websites; gloss. 241 terms; 3 infographics; 102 films; 7,665 refs.; alpha.; geo.; ono.; 29 x 21 x 7 cm; hardcover; 3rd free Edition; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, PR, Brazil; 2003; p. 30 and 469.

17. **Idem; *Léxico de Ortopensatas*** (Lexicon of Ortopensatas); reviewers: Holocycle Review Team; 2 Vols.; 1,800 p.; Vols. 1 and 2; 1 blog; 652 analogical concepts; 22 emails; 19 entries; 1 scheme of consciential evolution; 17 photos; gloss. 6,476 terms; 1,811 trivocabular megathosenes; 1 microbiography; 20,800 orthopensatas; 2 tables; 120 lexicographic techniques; 19 websites; 28.5 x 22 x 10 cm; hardcover; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2014c; p. 906 and 1,136.

18. **Idem; *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body***; 900 p.; 1st Portuguese ed.; Rio de Janeiro, RJ, Brazil; *International Institute of Projectiology and Conscientiology* (IIPC); 1986.

19. **Idem; *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body***; reviewers: Alexander Steiner; *et al.*; 1,254 p.; 18 sections; 525 chapters; 150 abbrev.; 17 emails; 1,156 entries; 1 scale; 1 photo; 3 graphs; 42 illus.; 1 microbiography; 1 synopsis; 2 tables; 15 websites; gloss. 300 terms; 2,041 refs.; alpha.; geo.; ono.; 28 x 21 x 7 cm; hardcover; 4th Portuguese rev. and augm. ed.; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 1999; p. 20 and 348 to 350.

20. **Idem; *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body***; reviewers: Alexander Steiner; *et al.*; 1,254 p.; 18 sections; 525 chapters; 150 abbrev.; 17 emails; 1,156 entries; 1 scale; 1 photo; 3 graphs; 42 illus.; 1 microbiography; 1 synopsis; 2 tables; 15 websites; gloss. 300 terms; 2,041 refs.; alpha.; geo.; ono.; 28 x 21 x 7 cm; hardcover; 10th Portuguese rev. and augm. ed.; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2009; p. 20.

21. **Idem; *Tertúlias Conscienciológicas*** (Conscientiological Tertulias); paper; *Conscientia*; quarterly magazine; Vol. 6; N. 2; Section: *Themes of Conscientiology*; 6 entries; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, PR, Brazil; Apr-Jun, 2002; p. 39 to 42.

22. **Wojslaw, Eliane Bianchi; et al.; Org.; *Thesaurus Terminológico da Conscienciolgia em Português: Thermiport, com Termos Multilíngues Equivalentes em Inglês, Espanhol, Francês, Italiano, Romeno e Alemão*** (Terminological Thesaurus of Conscientiology in Portuguese: *Thermiport*, with Equivalent Multilingual Terms in English, Spanish, French, Italian, Romanian, and German); dictionary; Editors: Ana Claudia Prado; Carlos Moreno; & Lane Galdino; pref. by Cristiane Gilaberte; content reviewers: Augusto Freire; *et al.*; Portuguese language reviewer: ICNEO Review Team; translation team: ICNEO Translation Team; 2 Vols.; 1,840 p.; Vols. I and II; 53 abbrev.; 2 quotes; 34 emails; 21,157 entries; 2 photos; gloss. 3,020 terms; 7 webgraphies; multilingual alpha. (7 indexes); 28 x 21 x 10 cm; paperback; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2023; p. 1,548.

