

THE PERSPECTIVE OF CONSCIENTIOLOGY BEFORE QUESTIONS FORMULATED BY THE CENTER FOR CONSCIOUSNESS STUDIES: AN INTERVIEW WITH WALDO VIEIRA*

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ABSTRACT: Interview with Dr Waldo Vieira, the proposer of the science conscientiology, made on 6 April 2006, with 14 questions on the topic of ‘Consciousness’ made by the Center for Consciousness Studies of the University of Arizona, Tucson, Arizona, USA, the organizer of the seventh biennial event *Towards a Science of Consciousness*, which took place between 4 - 8 April 2006.

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INTRODUCTION

Having had the privilege of opening the UK London Educational Centre of the *International Institute of Projectiology and Conscientiology* (IIPC) in 1997-1999, I had the opportunity of meeting researchers and research institutions dedicated to studying consciousness and psychic phenomena. What had been a previous interest of mine since I started giving conscientiology classes could then be developed in terms of interchanging with these people’s views and questions aiming to establish a bridge between the leading-edge western knowledge on consciousness and that offered by the consciential paradigm and conscientiology.

Among the contacts made, a big step to bridge the gap in knowledge between researchers was designing these 14 questions-set, yet unanswered by the views formulated by the researchers of the Center for Consciousness Studies from the University of Arizona on the topic of consciousness, which are regularly presented in their biennial event *Towards a Science of Consciousness*, held ever since. There was no one better to attend and answer these questions than Dr Waldo Vieira, the proposer of the science conscientiology, filling in the gap and broadening our understanding and comprehension of the subject. Although this interview was conducted on 6 April 2006, it remains quite relevant still today.

1. *What is consciousness?*

The consciousness is the first and last reality, constituting the most important theme to be researched. There are two realities in the Cosmos: consciousness and energy. Energy has no self-will; the consciousness imposes intelligence on energy.

Everything seems to suggest that something intelligent (primothosene¹) unchained this condition, and, thus, known reality developed. It is not known if the primothosene is unique or multiple.

Most scientific research should involve the consciousness. This would draw attention to the cosmic megafocus. Science, with its pretense of neutrality, practically removed consciousness from the research scenario when not admitting the researcher-research interaction.

Participatory research must be highlighted. There is no non-participatory research, the researcher’s influence on the research object always exists. This is the biggest mistake of official science.

On the other hand, consciousness is indivisible, it has its start in bacteria, an individualized consciential principle. There is no physical instrumentalism capable of directly studying the consciousness. The interaction of

¹ Primo + thosene. Thosene = The unit of practical manifestation of the consciousness, according to conscientiology, which considers the thought or idea (concept), the

sentiment or emotion, and the CE (consciential energy) as whole, in an indivisible fashion.

consciousness with matter occurs in a way similar to an interface.

Conventional researchers still work subordinated to capitalist interests. On the other hand, it is necessary to criticize the conventional paradigm, explaining the concept of electronic consciousness, that one who suffers the psychosis of the electron, getting stuck in a dermatological process. They are not capable of approaching the consciousnesses' nucleus, the core, they remain only on the surface. The electronic consciousness wastes time. They have not yet discovered thosenology.

For such consciousnesses, first of all, the principle of disbelief should be explained. The researcher, even the one from Parapsychology, only investigates others. It is necessary to prioritize and to develop their own condition as a sensitive, to undergo self-research, to evolve multidimensional self-awareness and parapsychism. The researcher, a self-researcher and heteroresearcher in a single person.

2. Can subjective experience be explained in physical terms?

Only through the electron. The highest objective of knowledge is intraconscientiality, subjectivity. Participatory research is what leads to that conclusion. It is necessary to use the techniques of the consciential paradigm, in order to elaborate temporary consensus. Theories are relative. I study myself, you study yourself, until we come to a verpon². It is necessary to falsify all hypotheses, to develop theories, corollaries, and principles, sometimes primary and imprecise, however necessary, and thus, subject to rain and thunder.

It is continuously necessary to apply the circularity technique. Consensus tends to indicate the group's limitations, but it is the best that is available. Unanimity should be combated, it indicates something is wrong, because consciousnesses are different.

The basis of the process is paracerebrology. There is no other hypothesis. There is a parabrains of which the brain is a mere imitation. It is necessary to face this condition. Here, in the physical dimension, everything is a caricature, *deficientioland*. *Efficientioland* is the extraphysical dimension.

Projectability is the way to access the true reality of efficiency. There is no other door or alternative. Either you project or you lag behind. The near-death experience (NDE) is halfway. A lucid taking off the psychosoma explains subjective experience.

It would be valid for conventional researchers to know pangraphy. The unknown aspects of a language which dispenses with the use of symbols.

The phenomenon of telepathy should be studied more. In parapsychology knowledge can be considered as stagnated because research is wasting time in the era of the atom. They need the impactotherapy of the mental-soma.

3. What methods would be adequate and potentially fruitful to the study of the consciousness?

The adequate method is the consciousness itself, in participatory research. Conventional researchers have resources to carry out self-research, but they got stuck in financial dependence obfuscated by materialism. Even having extraordinary resources to the study of consciousness, they dedicate themselves to themes considered secondary.

The consciousness researcher should know the five aspects of the consciousness science:

1. Conscientiology.
2. Intraconscientiology.
3. Extraconscientiology.
4. Interconscientiology.
5. Polyconscientiology.

Considering intraphysiology, people study objects more than the consciousnesses itself and the interactions among them which explain Materialism.

In polyconscientiology, it is necessary to highlight evolutionary intelligence and the entrance into polykarmality. Evolutionary intelligence cannot lack, it allows for the precise notion of the framework, principle, middle and end, the coherence and cohesion of conscientiology.

To do that, independent research is necessary. By following the motto "publish or perish", the person is dying due to publication. They start wrong, and continue in the same, wrong way. An abyss lies ahead.

There are many consciexes³ with experiences that resulted from this impasse, and they are interested in understanding these ideas. They want to understand such ideas before the resoma⁴, so they can avoid erring again.

² Leading edge relative truth.

³ Extraphysical consciousnesses.

⁴ The act of rebirth.

4. *What are the consciousness' neural correlates?*

The paraneosynapsis which is in the parabrains. In the brain, the most serious are the neuroglia (the structure that supports the nervous tissue).

5. *Can the new methods of images of brain functions help to clarify the consciousness' nature and processes?*

Yes. I understand that these methods should lead to paratechnology. For now, it is only superficial. But they should be the last resource. You start with 1% theory, and in second place 99% of experimentation or experience and only then, in third place, devices can be inserted. Self-research laboratories are placed in the second part. Intraconscientiology must be a priority for consciousness researchers.

The study of mentalsomatic disciplines, ideogenics, in particular, is indicated for a greater understanding of conscientiology.

6. *What is the relation between conscious and unconscious processes in perception, memory, learning and other domains?*

It is a mentalsomatic interaction. Intraconscientiology.

7. *What are the properties of the conscious experience in specific domains such as vision, emotion, and metacognition?*

It is the polyhedral consciousness. It is important to evidence the person's reality.

8. *How can we understand disorders and uncommon forms of consciousness like those found in blindsight, synesthesia, and in other syndromes?*

It is paracerebrology, decoincidentiology, lucid projectability.

9. *Does the consciousness has a functional role? If so, what would be it?*

Lucidity, hyperacuity, the themes included in volitiology and in intentionology. The consciousness improves the physical Cosmos, their general role being to evolve (self-evolution). They are responsible for lucidity, a result of the application of concepts studied in holomaturology.

Conscientiology is the science of sciences. Priority. We are convinced of this condition. Let the one who wants to try to present something more important. Conscientiology is the experiential knowledge of the consciousness for the consciousness, theorice⁵, objective, palpable, in a totally transparent or *glasnost* like condition.

The consciousness is immortal, eternal. It is important to end any fear of speaking a name. We cannot stop using certain terms just because religion used them. It is important to explain what religion spoke of with new, proper, and better terms. Specialists should decide if they accept it or not. Reality is ephemeral.

A conscin⁶ can improve the Cosmos, for instance the Kyoto Protocol, the defense of Ecology.

10. *Can strict methods to research and formalize data about conscious experience be developed from the perspective of the first person?*

The formulation of this question indicates the possible realization of an intermissive course. The answer is yes. This is the way out, the only one. There are already conventional researchers thinking of the consciential paradigm which includes the principle of disbelief, self-researchology and self-experimentology.

11. *Which role would the subjective experience have in current theories of modern science?*

To restrict the electronotic conscin, materialism. Naturology is the consciousness' dermatology.

12. *What would be the implications of the science of consciousness upon ethics and society?*

Cosmoethics, paralaw, World State. Globalization is not the ideal, but it is the first step. The ICC⁷ is a small sample of group organization. It is necessary to show breadth in argumentations. One should not limit the theme of which they make part: offiex⁸, Interludium⁹, the Extraphysical Central of Energy. Admitting the extraphysical process values orismology.

13. *Could the study of the consciousness clarify ideas derived from contemplative traditions and vice-versa?*

⁵ Theory + Practice.

⁶ Intraphysical consciousness.

⁷ International Cosmoethical Conscientiological Community.

⁸ Extraphysical office.

⁹ Interludium is an extraphysical community.

Without any doubt, due to the laboratory that is parapsychism. No one evolves alone or lives isolated. It is necessary to start seeing the consciexes who accompany us. It is necessary to study the thosene, the holothosene and the materthosene. To know the list of thosenes and thosenology.

14. Should the reach, scope, extension, the perspective (purview) of science be expanded to capture the essential elements of the conscious phenomenon or are traditional methods sufficient?

The electron does not reach the consciousness; it only gets tangential to it. The use of instruments is useless. Instrumental transcommunication (*spiricom*) is limited. The most serious and definitive is a consciousness studying the very same consciousness.

The CSICOP, Scientific Investigation of Claims of the Paranormal (skeptics), neutralized parapsychology.

Materialism paralyzed parapsychology and metapsychics.

Waldo Vieira concluded the interview by making two suggestions to conscientiology researchers:

1. Participation of ICCC researchers, in events such as Tucson's 7th Edition: Towards a Science of Consciousness (4th to 8th April 2006, with 314 scientific works about the consciousness). He highlighted the importance of researchers with financial independence to represent conscientiology in those events, aiming at presenting verpons and bearing the contrary pressure.

2. It is important to expose ideas which are concise, practical, and objective, exposing conscientiological research which points at the limits of established science. Enter with conscientiology and then show academic limits. Conventional science does not interest us directly. We should prioritize assistance to those who completed the intermissive course. The planet will improve only in this way.

Antonio Pitaguari is an administrator and nutritionist, working as a university lecturer. He is a volunteer of conscientiology since 1990 and of CEAEC since 2003, conscientiology instructor since 1991 and penta practitioner since 2007. He is co-author of the book *Redação e Estilística Conscientiológica* (Conscientiological Writing and Stylistics) (2010) and co-organizer of the book *Tenepes: Assistência Interdimensional Lúcida* (Penta: Lucid Interdimensional Assistance) (2015).