

INTERMISSIVE COURSE
(INTERMISSIOLOGY)

I. Conformatics

Definology. The *Intermissive Course* (IC) is a set of disciplines, taught according to programmes drawn in a series of classes and theoretical experiences, attended by consciexes after a determined lucid evolutionary level, during the period of the consciential intermission (intermissiology, extraphysiology) within the *cycle of personal human existences*, aiming for consciential completism (complexis) of the existential program (proexis), in the next intraphysical life.

Thematology. Homeostatic central theme.

Etymology. The prefix *inter* derives from the Latin language, *inter*, “within 2; in between; in space”. The word *mission* comes from the same Latin language, *missio, missionis*, “action of shipping, consignment; mission”, of *mittere*, to let it go, to go, to release, to drop; to throwout”. It appeared in the 13th century. The term *course* also comes from the Latin language, *cursus*, “act of run, running; travel; direction, flow; course of a river; service of imperial orders; course; march, progress; duration”. It also appeared in the 13th century.

Synonymology: 1. IC. 2. Pre-resomatic course. 3. Postdesomatic course. 4. Extraphysical course.

Neology. The 3 composed expressions *Intermissive Course, Elementary Intermissive Course and Superior Intermissive Course* are technical neologisms of intermissiology.

Antononymology: 1. Conscientiology Course. 2. Formal university course 3. Conscientiological tertulia.

Foreignismology: the *Intermissarium*.

Attributology: prevalence of extrasensory perceptions, especially self-discernment regarding personal intermissibility.

Megathosenology. Here is trivocabular megathosene synthesizing the theme: – *No day’s small*.

Colloquiology: – *The act of waking up in a good mood*.

II. Factums

Thosenology: the personal holothosene of paraperceptibility; orthothosenes; orthothosenity.

Factology: the self-conviction; the intraphysical experience of the evolutionary duo; the maxiproexis.

Parafactology: the *Intermissive Course* (IC); the pre-resomatic *Intermissive Course* (primary); the postdesomatic *Intermissive Course* (secondary); the sophisticated *Intermissive Course*; the trance of the second desoma as a prerequisite to the *Intermissive Course*; the extent of the consciential basement as an indication of the level of the *Intermissive Course*; the unconscious *Intermissive Course* (common) or the recalled *Intermissive Course* (rare); the evidences of the *Intermissive Course*; the personal *Intermissive Course* presumed through retrocognitions; the remembrance of classes and disciplines from the *Intermissive Course*; the *conscientiology courses* as human imitations of the *Intermissive Courses*; the revived *extraphysical* schooling; the *extraphysical* courses of admission; the *extraphysical* entrance examination for resoma; the *extraphysical* learning excursions; the *extraphysical* dynamization of self-evolution; the *extraphysical* evolutionary intelligence (EI); the *extraphysical* specialized learning; the volunteers’ level of intermissive schooling; the discarding of useless self-mimicry; the personal study of recent incomplexis; the multiexistential self-relay; the *extraphysical* community *Interludium*.

III. Detailism

Theoriology. From the point of view of *experimentology*, the reality of *Intermissive Courses* extends the *educational philosophy*, launching challenges to *contemporary theories of teaching*, explaining a wide range of facts involving the superendowed, precocities, parapsychic people, geniuses, students, and teachers in all lines of human knowledge.

Laboratoriology: the *conscientiological laboratory of the Intermissive Course*.

Philiology: *evolutiophilia*.

Holothecology: the *intermissiotheca*; the *proexothea*; the *hyperspacetheca*.

Interdisciplinology: *intermissiology*; *parapedagogy*; *extraphysiology*; *pre-resomatology*; *postdesomatology*; *parahistoriology*; *proexology*; *holomnemonics*; *self-researchology*; *projectiology*; *definology*; *parafactum*; *parageographology*.

IV. Profilology

Castology: the *consciex colleagues of the IC*.

Masculinology / Femininology: the *intermissivist*; the *ex-student of an IC*; the *extraphysical lecturers*; the *extraphysical helper*; the *volunteers of Conscientiocentric Institutions (CIs)*; the *existential inverter as an innate retrocognitive agent*; the *conscientiologist*; the *evolutiologist*.

Hominology: the *Homo sapiens evolutiologus*.

V. Argumentology

Exampology: *Elementary Intermissive Course = the first primary course of a consciex in the intermission*; *Superior Intermissive Course = the most advanced course of a consciex in the intermission*.

Taxology. Within the universe of *proexology*, there are two categories of existential programme regarding the *Intermissive Course*:

1. **Technical:** the *proexis with a pre-resomatic IC*, recalled and applied through acts in human life.

2. **Instinctive:** the *proexis without a pre-resomatic IC*, antiquated millennial reality.

Microminority. According to *parasociology*, those who have completed the *Intermissive Course* can be considered an *extraterrestrial being*, or aberrant, in this dimension, in the 21st century, due to the microminority of consciexes with such an expressive evolutionary conquest. This means, therefore, a *cosmoethical, evolutionary and assistantial superresponsability*.

Aims. From the viewpoint of *intrapysiology*, those who applied to a *pre-resomatic Intermissive Course* assume the habit of placing the usual *ends* people have as being mere *means*, including the profession, certain formal courses, certain jobs and other acquisitions and values normally vital or essential to citizens in general. In this case, traditional human achievements become simple temporary steps to reach superior and more conscientially evolved objectives and levels.

Cleavage. According to the concepts of *mentalsomatology*, the *Intermissive Course* reveals an evident evolutionary cultural cleavage among consciens. It is greatest *extraphysical discriminating agent*, acting on *Terrestrial Humanity*. This situation will expand further in the coming centuries.

Questions. Here are two simple questions from an advanced *Intermissive Course* presented to the consciousness newly arrived in the *postdesomatic intermission*:

1. **Alcoholism.** How many years of *intrapysical life* you drink (alcohol, drugs)?
2. **Obesity.** How many years of *intrapysical life* did you eat (in excess)?

Self-relays. According to the *evolutiology*, the *Intermissive Course* has the scope of productive enjoyment of the human existence, within evolution, catalysing multiexistential self-relays.

Planning. Within the universe of *conscientiometrology*, the IC establishes a detailed plan, with the evolutiologist, of the new intraphysical life on Earth.

Pararealities. Within the scope of *projectiology*, visiting lucid projectors mention the existence of several *extraphysical realities*: paramaterial teaching institutions in extraphysical communities; student bodies of resident consciexes; consciexes about to initiate the resoma personifying simulated existences as theatrical rehearsals; transcendent works of morphothosenes or consistent thosenes of evolved mental co-creators; facilities of duplicates or living models (morphothosenes) of various human environments.

Prerequisites. According to the *resomatology*, the consciex candidates for resoma, admitted into advanced intermissive courses of specialised parateaching, present 4 characteristics of competence or prerequisites: they reached the intermissive para-adulthood; they went through the consciential shock of the second desoma; they do not experience a *locked* human life without consciential projections; they no longer live a critical human life, subject to *lesser* interplanetary, extraphysical transmigrations.

Curricula. Here, in alphabetical order, are 25 themes of lectures and research supposedly part of the didactic curricula of presomatic *Intermissive Courses* that are relevant to the self-criticism of a lucid experimenter of conscientiology:

01. **Abnegation.** *Self-sacrifices (self-unforgiving) plus heteroforgiving (pardon in saeculum saeculorum)* aimed at dynamizing polykarma within maxifraternity.

02. **Assistantiology.** Practice of assistantial parapsychism during the intermission.

03. **Claritask.** Comforting assistantial service (consoltask) *versus* clarifying assistantial service (claritask).

04. **Consciexology.** Practice of lucid paraperceptions during the intermissive period.

05. **Conscin.** Practice of lucid, useful self-projectability during the intraphysical period.

06. **Cosmoethicology.** Practical foundations of cosmoethics in multidimensionality.

07. **Evolutiology.** Extraphysical *versus* intraphysical and practical (theorice) approaches to the evolutionary problematics of the consciousness.

08. **Freewill.** Technique of the mature use of personal free will.

09. **Genetics.** Consciential technique of healthy *reacquaintance* with genetics.

10. **Holochackrology.** The conscin's energetic self-mastery (enerspring).

11. **Holomaturology.** Maintenance of holomaturity in dense matter (somatic).

12. **Invexology.** Advanced technique of existential inversion (invexis) and the evolutionary duo.

13. **Learning.** Useful pre-resomatic or intermissive consciential exercises.

14. **Maxifraternism.** Human prodigality *versus* self-aware maxifraternity in intraphysical life, and already dispensable self-mimicries.

15. **Mesology.** Consciential technique of self-mastery over the mesology on Earth.

16. **MSA.** Multidimensional self-awareness (epicon and hyperacuity).

17. **Multidimensionality.** Attaining the condition of universalistic intraphysicality.

18. **Neophilia.** Technique of the dynamization of personal derepressions in human life.

19. **Offixology.** Practices of assistantial parapsychism during a conscin's projected period.

20. **Polykarmology.** Personal predispositions towards experiencing polykarma on Earth.

21. **Reflections.** Improving fundamental reflections of a consciousness in evolution.

22. **Retrocognitions.** Dynamization of intraphysical and extraphysical, lucid and healthy self-retrocognitive explorations. Remembering with lucidity means avoiding contumacious mistakes.

23. **Self-awareness.** Self-awareness regarding seriexis, intraphysical completism (complexis), existential inversion (invexis) and existential moratorium (morexis).

24. **Serenology.** Foundations of the definitive experience of consciential serenism.

25. **Visitology.** Short excursions with technical teams, organised by an Evolutionary Orientator, to other inhabited planets to study interplanetary transmigrations.

Levels. There are different levels of *Intermissive Courses*. In a high level, *Advanced Intermissive Course*, 4 basic *objectives* can be highlighted: self-evolution, productive enjoyment of the intraphysical existence, personal evolutionary tasks and technical planning of the next human life.

Strongtraits. There are *truths*, suggestions rumours, gossips, half-truths and lies. If you wish to learn about your possible personal IC, analyse with extreme self-criticism if you can identify at least 5 of these 10 personality traits (strongtraits) – presented here in a functional order – and to what depth, extend, force and quality they manifest in you:

01. **Self-confidence.** Intimate absence of mortifying doubts during adulthood.

02. **Self-awareness.** Certainly of possessing a sense of immortality, an awareness of eternal life, inside of yourself, in the essence of your personal microuniverse.

03. **Prioritisation.** A deep-rooted aspiration regarding taking useful advantage of the current existence, searching for discernment, general knowledge and greater self-awareness.

04. **Serioxology.** Natural, intimate acceptance of the *theory of serioxis* as a fact, incorporated into day-to-day existence.

05. **Hyperacuity.** Experience of enlightening inspirations (innate ideas) about your destiny, your personal career (proexis), or human life (serioxis).

06. **Self-motivation.** Spontaneous self-motivation to research and execute assistential, or beneficial, energetic and parapsychic practices.

07. **Paraperceptiology.** Sporadic, yet convincing and pacifying, parapsychic and animistic self-perceptions.

08. **Proexology.** Indefinite, but persistent, intuitions about some important existential task (proexis) to be realised or in full development.

09. **Self-retrocognitions.** Logical, coherent, defining, enriching self-retrocognitions. The *unhealthy* retrocognitions constitute the catalogue of our deficitary self-omissions.

10. **Omninteraction.** Personal and self-aware identification of the cosmos, life and order in the universe, existing under the permanent control of evolved consciexes.

Tweaks. If you do not identify these strongtraits in your conscial microuniverse and yet insist on attending an IC during the next intermission, do not be discouraged. ICs constantly evolve and are accessible to all motivated consciences. Take the first steps toward achieving this goal. Retouch on what you can, in your existence, applying maximum willpower to correct personal misconceptions, right now. The right to know yourself, and to act upon yourself, is untransferable and entirely yours.

Pre-serenissimi. The IC for pre-serenissimi consciexes is composed of a large student body of a diverse cast of ex-conscins (ex-men and ex-women), in the manner of those 7 profiles:

1. **Alchemists.** Ex-alchemist pioneers of conventional science; ex-encyclopaedists.

2. **Assistants.** Ex-interassistential personalities from all epochs.

3. **Citizens.** More lucid ex-citizens from all Intraphysical Societies (Socins), throughout the millennia of Human History.

4. **Philosophers.** Ex-philosophers from Ancient Greece (Hellenism) from multiple lines of cognition.

5. **Geniuses.** Ex-geniuses of humankind or the *giants of the ages*, in general.

6. **Initiated.** Non-fanatical parapsychic ex-initiates, from all genres of sects and religions.

7. **Inventors.** Ex-inventors, discoverers and creative heurists, benefactors of humanity.

Parapedagogy. Under the prism of *parapedagogy*, the *International Institute of Projectiology and Conscientiology* (IIPC), and all CIs, were practically created due to the *Intermissive Courses*, being that their human teachers, the retrocognitive agents (catalysts) of the alumni, now conscins, are seekers of CIs with related interests and objectives.

Reciprocity. However, the reciprocal is also true: *Intermissive Courses* are more enriched, from a direct and experiential point of view, also due to IIPC and other CIs. This is

because new generations of extraphysical students from ICs find, in the constant activities, events and achievements of conscientiology, the possibility of observing another practical course in terms of intraphysical experiments, the essential purpose of ICs.

Witnesses. Thus, volunteers of the *International Cosmoethical Conscientiological Community* (ICCC), including all active CIs, are constantly observed and analysed by extraphysical witnesses. In statistical terms, there are, on average, twice the number of visiting-student-consciexes compared to the number of regular-student-conscins.

VI. Conclusion

Referenciology. Through the criteria of *mentalsomatology*, here are, for example, in alphabetical order, 7 entries from the *Encyclopaedia of Conscientiology*, and their respective specialities and central themes, directly related to the *Intermissive Course*, indicated to expand the most exhaustive, detailed approach of the interested researchers:

01. **Application of a neoidea (Aplicação da neoideia):** Heuristicology; Neutral.
02. **Evolutionary jubilee (Jubileu evolutivo):** Intraphysiology; Homeostatic.
03. **Interludium (Interlúdio):** Parageography; Homeostatic.
04. **Paraprovenance (Paraprocedência):** Extraphysiology; Neutral.
05. **Pioneering planetary initiative (Iniciativa planetária pioneira):** Experimentology; Homeostatic.
06. **Retrohosenity (Retropensividade):** Thosenology; Neutral
07. **Self-evocation (Autoevocação):** Mnemosomatology; Neutral.

THOSE WHO ADMIT THE HYPOTHESES OF MACRO-SOMATICS AND PARAGENETICS AS REALITIES, EVEN IF NOT YET DEEPLY INVESTIGATED, EVIDENCE HAVING ATTENDED A PRE-RESOMATIC INTERMISSIVE COURSE.

Questionology. Have you participated in a pre-resomatic *Intermissive Course*? What evidences do you have for this conviction? Within the range of your groupkarma, which level of IC have you come from: advanced, medium or elementary?

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ⁱ *Intermissive Course (Curso Intermissivo)* is the verbet No. 80 of the *Encyclopaedia of Conscientiology*, written by Waldo Vieira. This English version was first published in the book *Intermissive Course: Have You Prepared Yourself for the Challenges of Human Life?* by Tathiana Mota in 2019 (p. 182-191). Permission for republication granted by EDITARES.