

Multifaceted Conscientiological Encyclopedism

Multifacetamento do Enciclopédismo Conscienciológico

Multi facetado del Enciclopédismo Conscienciológico

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Palavras-chave

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Abstract:

The innovative character of the *Encyclopaedia of Conscientiology* (EC), as a theoretical fulcrum of the neoscience, is fed daily by the publication and singular presentation of differentiated *labcons*, composing a harmonic, coherent, and cohesive body of multidimensional research, consolidating it, from the veteran parascientificity of the proposer of this group megagescon to the more incipient self-scientificity of the neophyte intermissivist. This paper addresses various aspects of *Conscientiological Encyclopedism* envisaging to contribute to the expansion of the cosmovision of such neoparadigmatic work. The methodology used consisted of daily observations and grasp of *the effects of neoencyclopædism* in the management, editing, and review of EC verbets (heteroresearchology) and self-experiences related to personal verbetography (self-researchology). Considering cosmovisiology, the research, findings, and arguments on the diverse views of *Conscientiological Encyclopedism*, notably the *holokarmic*, *reurbanological*, *reeducational*, *self-relaying*, and *verponological*, exposed here, illustrate the wholesale scope of the work, sampling of the neoscientific magnitude of the group megagescon of the *International Cosmoethical Conscientiological Community* (ICCC).

Resumo:

O caráter inovador da *Enciclopédia da Conscienciologia* (EC), enquanto fulcro teático da Neociência, é retroalimentado diuturnamente pela publicação e exposição singular de *labcons* diferenciados, compondo conjunto harmônico, coerente e coeso de pesquisas multidimensionais, consubstanciando desde a paracientificidade veterana do propositor da megagescon grupal até a autocientificidade incipiente do intermissivista neófito. O presente artigo aborda variadas vertentes do *Enciclopédismo Conscienciológico* visando contribuir para a ampliação da cosmovisão da obra neoparadigmática. A metodologia empregada consistiu em observações e apreensões diuturnas dos *efeitos do neoenciclopédismo* ante a gestão, edição e revisão de verbetes da EC (Heteropesquisologia) e de autovivências relativas à verbetografia pessoal (Autopesquisologia). Considerando a *Cosmovisiologia*, as pesquisas, achados e argumentos sobre os diversificados vieses do *Enciclopédismo Conscienciológico*, notadamente o *holocármico*, o *reurbanológico*, o *reeducaciológico*, o *revezamental* e o *verponológico*, aqui expostos, ilustram a envergadura atacadista da obra, compondo amostragem da magnitude neocientífica da megagescon grupal da *Comunidade Conscienciológica Cosmoética Internacional* (CCCI).

Resumen:

El carácter innovador de la *Enciclopedia de la Conscienciologia* (EC), como fulcro teático de la Neociencia, es retroalimentado diariamente por la publicación y exposición singular de *labcones* diferenciados, componiendo un conjunto harmónico, coherente y cohesivo de investigaciones multidimensionales, unificando desde la paracientificidad veterana del proponente de la megagescon grupal hasta la autocientificidad incipiente del intermissivista neófito. El presente artículo aborda variadas vertientes del *Enciclopédismo Conscienciológico* objetivando contribuir para la ampliación de la cosmovisión de la obra neoparadigmática. La metodología empleada consistió en observaciones y aprensiones diuturnas de los *efectos del neoenciclopédismo* ante la gestión, edición y revisión de entradas enciclopédicas de la EC (Heteroinvestigaciología) y de autovivencias relativas a la verbetografía personal (Autoinvestigaciología). Considerando la

Cosmovisiología, las investigaciones, descubrimientos y argumentos sobre las diversas perspectivas del *Enciclopedia Concienciológica*, notoriamente el *holokármico*, el *reurbanológico*, el *reeducaciológico*, el *relevaciológico* y el *verpunológico*, aquí expuestos, ilustran la envergadura mayorista de la obra, componiendo muestreo de la magnitud neocientífica de la megagescon grupal de la *Comunidad Concienciológica Cosmoética Internacional* (CCCI).

INTRODUCTION

Neoencyclopедism. The *Encyclopaedia of Conscientiology* (EC), being the group megagescon of the *International Cosmoethical Conscientiological Community* (ICCC), currently has more than 1,000 voluntary verbetographers, and over 6,500 prescriptive verbets (Base-date: 01/01/2024), developed through hundreds of specialties, or conscientiological neosciences, explaining techniques, self-experiences, proposals and/or neoverpons, published and defended daily in tertulias, since 09/08/2005.

Holothosene. According to *cognitology*, the theoretical verbetographic approaches, based on the conscientiology *corpus*, strengthen and feed the neoencyclopédic holothosene, constituting the epistemological axis of the neoscience, notably by the convergence of the megainterests of the researchers engaged in this recyclophilic graphoclaritask.

Goals. This paper aims to broaden the reader's cosmovision regarding the varied aspects of the *Encyclopaedia of Conscientiology* and their respective impacts on the group maxiproexis of the intermissivists interconnected by the ongoing planetary reurbanological work.

Context. The proposed work was possible due to the author's bond with the EC since 1999 and the daily immersion, since March 2011, in the holothosene of *conscientiological verbetography*, thus becoming her personal proexogenic materthosene.

Researchology. The methodology used in the research supporting this paper encompassed the following aspects:

1. **Heteroresearchology.** The observations and apprehension of the *effects of neoencyclopédism*, accumulated as a result of specialized volunteering in the editorial and revisional work of thousands of verbets for the *Encyclopaedia of Conscientiology* at the *International Association of Conscientiological Encyclopediology* (ENCYCLOSSAPIENS).

2. **Self-researchology.** The observation and apprehension of theoretical self-experiences related to the writing of personal verbets.

Corpus. According to *exampleology*, the verbet *Corpus da Conscientiologia* (*Corpus* of Conscientiology) (Vieira, 2023, p. 11,261 to 11,264), defended on 18/04/2006, followed by serial publication dedicated to the root theme of the neoscience, signals the relevance of the work.

Contributions. According to *pancognitology*, this paper should contribute to the expansion of the cosmovision concerning the EC, also considering the continuity of the work linked to the expansion of neoscience by different generations of current and future intermissivists.

Structure. This paper, in addition to its Introduction, is developed through the following approaches, followed by Final Considerations:

1. **Neoencyclopédiology.**
2. **Neoencyclopédiological multifaceting.**
3. **Everythingology.**

I. NEOENCYCLOPEDIOLGY

“Without the *cosmovision of encyclopediology*, it is impractical for the most lucid human consciousness to achieve the reasonable conditions of cosmoethical erudition and evolutionary polymathy on Earth” (Vieira, 2023, p. 14,678).

Attractability. Since the beginning of the activities in Rio de Janeiro (1998), the History of the *Encyclopaedia of Conscientiology* has been marked by the attraction of intermissivists, brought together by the proponent of the neoscience and major co-author Waldo Vieira (1932–2015). This convergence was continued and intensified with Vieira’s move to Foz do Iguaçu, PR (Brazil).

Holocycle. The environment created at the *Campus of the International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC), opened in 2000, ushered the work of the EC in Foz do Iguaçu, where the various technical teams met and collaborated on the research and production of its verbets.

Verbet. The first verbet of the *Encyclopaedia of Conscientiology, Abertismo Conscencial* (Conscencial Openness) (Vieira, 2023, p. 24 to 26) was published on 09/08/2005, pointing out the higher intent of the future opening to authorial co-participation. The initial edition, launched in 2006, had 240 prescriptive verbets, authored by Waldo Vieira.

Megagescon. The *Encyclopaedia of Conscientiology*, initially considered to be the *personal megagescon* of its proposer, was substantiated as the *group megagescon* of the ICCC after its opening to conscientiologists in 2008 and the subsequent invitation of Dr Waldo Vieira for the participation of at least 500 collaborating verbetographers.

Neoverbetographers. According to *inventoriology*, in the 6th edition of 2010, the *Encyclopaedia* consisted of 1,821 prescriptive verbets, already considering the contributions of 17 verbetographers.

Neoedition. The recent publication of the 10th edition of the *Encyclopaedia of Conscientiology*, in digital version, released on 21/12/2023, consists of 6,500 prescriptive verbets, 34,612 pages, 727 specialties, and 1,001 coauthor verbetographers, volunteers committed to the daily continuity of megagescon.

Tertulias. In addition to the written work, the daily defence of verbets in the Conscientiological Tertulias held in the *Tertularium*, has a relevant role in the call, aggregation, and welcoming of intermissivists, notably in view of the thousands of classes recorded by Dr Waldo Vieira published on the Internet.

System. According to the *definology* proposed by Lopes & Ferraro (2012, p. 269), “*Conscientiological encyclopedism* is the philosophical, political, administrative, intellectual, communicative, parapsychic, and interassistential system or orientation of the graphothosenic production of the *Encyclopaedia of Conscientiology*, covering several branches of knowledge and different conscencial profiles tuned in multidimensional research, inventory, and analysis of the Cosmos”.

Convergence. Considering *neoencyclopediology*, *conscientiological encyclopedism* itself, due to its cosmo-visiological intellectual nature, capable of encompassing and developing all the specialties of the neoscience, spontaneously promotes the convergence of intermissivists, due to the maxiproexological interest in verbetological graphoclaritask.

Innovation. Considering *politicology*, in addition to its wholesale neoparadigmatic character, *Conscientiological Encyclopedism* brings at least seven innovative aspects to its multi-faceted character, listed here in alphabetical order:

1. **Communicology.** Releases online the defence and debate of the verbets published daily.
2. **Conformaticology.** Promotes formal cohesion and content coherence between all verbets written by the most diverse authors.

3. **Continuismology.** Publishes daily, without discontinuity, the intellectual neoproduct of conscientiology verbetographer-researchers.

4. **Diversity.** Integrates, in a harmonious and cosmoethical way, the most diverse currents of thought, under the neoparadigmatic conscientiological view.

5. **Heuristics.** Instigates the verbetographers to graphoclaritaskal evolutionary creativity (verponology), notably due to the impossibility of repeating verbets (titology).

6. **Universalismology.** Enables the inclusion of all interested conscientiologists.

7. **Volunteerology.** Maintains day-to-day productivity based entirely on conscientiological volunteering.

II. NEOENCYCLOPEDIA MULTIFACETING

Definology. The *neoencyclopedic multifaceting* is the multidimensional, wholesale, and diverse plural aspects reflecting the numerous facets, strands, sides, angles, functions, approaches, and particularities of conscientiological encyclopedism.

Cosmovision. In the universe of *cosmovisology*, in addition to the very *corpus* of conscientiology, studies of neoencyclopedism, considering this system or comprehensive philosophical orientation, include wholesale, maxiproexical, and collective themes involving a wide diversity of theoretical *proposers* of graphoclaritask, *researchers*, and *readers* of the work.

Facets. According to *mentalsomatology*, here are, for example, five facets considered most relevant to *Conscientiological Encyclopedism* (Base-date: 31/12/2023) listed in logical order, subsequently enriched by respective supporting arguments:

1. **Reurbanological encyclopedism.**
2. **Holokarmic encyclopedism.**
3. **Verponological encyclopedism.**
4. **Reeducational encyclopedism.**
5. **Self-relaying encyclopedism.**

Argumentology. According to *researchology*, it is important to consider that *neoencyclopedic multifaceting* can be observed, explained, and exemplified at least through the following three aspects, depending on the facet under analysis, listed below in alphabetical order:

1. **Conscientiological principles:** the guidelines of the conscientiology *corpus*.
2. **Cuts from reality itself:** facts and parafacts perceived multidimensionally.
3. **Verbetographic theses:** the interests, values, research, and findings of verbetographers.

REURBANOLOGICAL ENCYCLOPEDIA

Reurbex. Considering *cosmovisology*, according to the chronology exposed in Vieira's *orthopensata* (2014b, p. 1,476), one can glimpse the relevance of *conscientiological encyclopedism* for the planetary evolutionary moment:

Reurbexology. In the universe of reurbexology, the chronological order of the development of **assistantial work** has been so far: 1. Parareurbanology; 2. Paratransmigratiology; 3. Conscientiology; 4. Intermittive Course. 5. *Pandeiro* communex; 6. Cognopolis; 7. *Interlude* communex; 8. *Encyclopaedia of Conscientiology*.

Verbetauthorate. Even though such an assistance chronology was obviously based on the megagescon of the proponent of conscientiology, it is important to consider that in the year of publication of the aforementioned orthopensata, the *500 Verbetographers* project, open to all interested parties, was in full swing, counting in December 2014, 433 neoverbetographers (Buononato, 2019, p. 236).

Reurbex. In the broad spectrum of *terrestrial parareurbanology*, over the centuries, with the growing number of consreus resomated on the Planet, the interassistential success of intermissivists can be seen, through the personal recycling proposed by the consciential paradigm contributing to the re-education and transformation of this Hospital-Planet.

Definology. Thus, as proposed in the EC itself:

Reurbanological encyclopedism is the group maxiproexic movement aligned with the interassistential project of terrestrial reurbex promoted by the verbetographers of the *Encyclopaedia of Conscientiology*, theatrical intermissivists, exemplifying, ratifying, and strengthening the holothosene of the pre-resomatic *Intermissive Course* (IC), in favour of planetary recexology (Daou, 2023, p. 14,683).

Corpus. The *Encyclopaedia of Conscientiology* contains the *corpus* of the neoscience, notably in the 2,019 verbets written by the proponent of conscientiology and, in principle, has no deadline to be completed. It can be assumed that the EC works are relevant at least until the year 2075, by hypothesis, from when the reurbex pressure on the planet will begin to assuage.

Strategy. Considering it is part of the reurbex strategy, the group continuity of the *Encyclopaedia of Conscientiology* signals the expressive contribution of the currently resomated intermissivists and future neointermissivists, conscins and consciexes, feeding back into the *IC–recin–claritask expository reurbanological cycle*.

Writing. It is important to consider the relevance of written works for evolution, especially when they imprint neoparadigmatic versions of reality in a multidimensional way.

IC. To first intermissivists, writing under the consciential paradigm is probably the first opportunity for lucid multidimensional conciliations and reparations, in this case as a group, in favour of self-evolution and the improvement of the *Groupkarmic Evolutionary File* (GEF).

HOLOKARMIC ENCYCLOPEDIISM

Holokarma. Considering that holokarma is the “gathering of the three types of consciential actions and reactions: egokarma, groupkarma, and polykarma, within the principles of cause and effect acting on the evolution of consciousness” (Vieira, 1994, p. 50), here are, for example, three axes capable of explaining the condition of *Holokarmic Encyclopedism*, in alphabetical order:

1. **Egokarmological:** verbetography itself; self-claritask; self-reeducation; intraconscential recycling; personal paraduties; non-transferable self-proexic fundamental clauses.

2. **Groupkarmological:** restorative verbetography; group recompositions based on verbetography; grapho-claritask; reeducation in general; interdimensional group impact.

3. **Polykarmological:** neoparadigmatic collective publication; megaclaritask without borders; wholesale impact; polykarmic verbetographed transverpon.

Definology. *Holokarmic encyclopedism* is the body of neoparadigmatic knowledge accumulated and presented by the intermissivists' group megagescon, the *Encyclopaedia of Conscientiology*, capable of leveraging or ratifying *egokarmic recycling*, *groupkarmic restorations*, and the *opening of the polykarmic account* of coauthor-verbetographers in favour of the primacy of pancognitiology (Daou, 2021, p. 41).

Groupkarma. Considering the *law of groupkarmic inseparability* and the *principle of evolutionary restoration*, according to Vieira (2023, p. 263), "*groupkarmic adjustment* is someone's karmic adjustment made jointly and simultaneously with other conscins or consciexes".

Diversity. Regardless of one's personal authorial condition in a retrolife, often mistaken in evolutionary or cosmoethical terms, there is a vast cast integrating the range of activities related to the transmission of knowledge throughout the human civilizing process between *antagonists*, *persecutors*, *destroyers*, and *omissions*, delaying or preventing the advancement of priority ideas and clarifications.

Profilogy. According to *seriexology*, here are, for example, ten profiles, not mutually exclusive, composing possible types of evolutionary restoration of intermissivists through active participation in the *Encyclopaedia of Conscientiology* and the respective crescendos, listed below in alphabetical order:

01. **Artists:** *illusion of the arts–multidimensional realism of claritask crescendo.*
02. **Bellicists:** *bloody sword–inked pen crescendo.*
03. **Dogmatics:** *imposed dogma–exposed transverpon crescendo.*
04. **Feudalists:** *defence of the personal fiefdom–defence of a transcendent neoidea crescendo.*
05. **Inquisitors:** *Index Librorum Prohibitorum–published libertarian index crescendo.*
06. **Materialists:** *defence of the atom–self-defence by the vibrational state (VS) crescendo.*
07. **Monastics:** *egocentric seclusion–polykarmic exposure crescendo.*
08. **Mystics:** *esoteric text–encrypted verbet crescendo.*
09. **Religious:** *liturgical prescription–priority self-prescription crescendo.*
10. **Revolutionaries:** *pro-armed revolt manifesto–pro-consciential revolution activism crescendo.*

Enlightenment. According to *paraenlightenmentology* (Vieira, 2014a, p. 1,160), it is worth highlighting the hypothesis that former encyclopaedists working in the French *Encyclopédie* in the 18th century are currently among the group of neoencyclopaedists, making it logical to assume holokarmic links and the possible evolutionary restoration likely to occur based on *conscientiological encyclopedism*.

Polykarma. According to *megagesconology*, *holokarmic encyclopedism* exposes the best of the momentary evolutionary group, collectively promoting the opening of a polykarmic account, through wholesale, day-to-day, borderless graphoclaritask, promoting reeducatiology and recyclology on the planet under reurbex.

Evolution. According to *seriexology*, *holokarmic encyclopedism* accelerates the evolutionary journey of the verbetographers, through the *restorative ego*, *group*, and *polykarmic claritask* of the planetary *elders* – the current intermissivist conscins.

VERPONOLOGICAL ENCYCLOPEDISM

Conscientiography. In theory, all conscientiological writing is verponological, due to the research and intellectual anchorage in the parascientific *corpus* of the neoscience.

Neoencyclopaediography. In the case of neoencyclopædism, through *historiology*, it is important to highlight the exemplary transverponological character of the set of 2,019 conscientiological verbets written by the proponent of the EC, explaining the *corpus* of the neoscience and its respective (trans)verpons.

Definology. *Verponological encyclopædism* is the coherent and dynamic holophilosophical system of the body of neoideas elaborated and inserted in the EC, as a graphoclaritaskal agent of leading-edge relative truths (verpons) proposed by theoretical conscientiological research.

Verpon. Considering that a verpon is obtained through conscientiological research, according to the *principle of disbelief*, defined as “the conformity between the neothosene, the expression of the neothosene (form) and the object of the neothosene (content), or the new reality (fact) or para-reality (parafact), existing inescapably for the conscin itself (self-conviction)” (Vieira, 2023, p. 33,776), *conscientiological encyclopædism* is an instrument or mechanism conducive to the implementation of verponological claritask, at different levels.

Characterology. According to *analyticology*, here are, for example, twelve specialties exposing convergent characteristics and theatically explaining *verponological encyclopædism* listed alphabetically:

01. **Conformaticology.** The innovative verbetographic confor, configuring a collective graphothosenic neomodel for the interested writers.

02. **Cosmoethicology.** The *cosmoethical principles* all-new to the intermissivists as foundations of the neoencyclopædism.

03. **Megagesconology.** The EC as a group megagescon, is neoverponological in itself.

04. **Neology.** The *neology* section contributing to the neological body of conscientiology, including the practical terminological use.

05. **Parascientiology.** The EC enabling the parascientist’s theoretical performance: “the participatory researcher, the parapsychic with functioning self-parapsychism, the philosopher of holophilosophy, and the philologist of lexicography, encyclopædiology, and conformatics” (Vieira, 2023, p. 24,591).

06. **Paratechnology.** The EC explaining transcendent, unprecedented, verponological paratechniques, in the manner of challenges to lucid consciousnesses (Vieira, 2023, p. 33,783).

07. **Recycology.** The exposure of neoexperiences and intraconsciential recycling based on the neoparadigm, configuring *intraconsciential verpon*.

08. **Rewriting.** The EC as a *restorative stage* of erroneous retrowriting, through neoverponic graphoclaritask, remaking one’s personal history.

09. **Self-verponology.** “The leading-edge relative truth studied, used, understood and, finally, made theorice” (Alves, 2023, p. 6,788), in this case, by the EC researcher-verbetographer.

10. **Thosenology.** The *thosenology* section instigating the self-thosenity of readers and verbetographers, in an unprecedented way, before inseparable thoughts, feelings, and energies.

11. **Transverponology.** The representativeness of the EC with transcendent, original, and novel key-verbets for humanity (Vieira, 2023, p. 33,225).

12. **Verponology.** The encyclopædic contribution to neoideas from the research, writing, presentation, and debates in the *Tertularium*, made on a daily basis (Vieira, 2023, p. 33,776) free of charge.

Strength. The *Encyclopaedia of Conscientiology* has, over the years, strengthened the verponological holothosene, fundamental in the evolutionary re-gathering of intermissivists, even after the desoma of the proponent of the neoscience.

Megagesconography. Currently (Base-date: 31/12/2023), the more than 1,000 EC co-authors have written over 4,500 verbets. Thus, 70% of the EC is authored by neoverbetographers, confirming the group's dynamic and innovative megagesconographic character.

REEDUCATIOLOGICAL ENCYCLOPEDIISM

Recins. According to *evolutiology*, the self-recins achieved and put down in writing by the verbetographers appear to be the greatest contribution of each for future self and heteroretro-cognition, substantiating the group holothosenic force of the *Encyclopaedia of Conscientiology*.

Definology. *Reeducatiological encyclopedism* is the neoparadigmatic gesconographic system or resource of continuous reeducation, through research, writing, study of prescriptive verbets, and participation in tertulias capable of favouring the verbetographers, researchers, and readers' existential and intraconsciential recycling.

Parapedagogy. For Nader (2023, p. 25,081), "*Verbetographic parapedagogiology* is the specialty of communicology applied to the studies and research of pedagogical networks – a set of interconnections that facilitate consciential reeducation – in the intraphysical and multidimensional scope, transversal to all instances of the process of elaboration of the neoverbet for the *Encyclopaedia of Conscientiology*".

Self-reeducation. Within the scope of *reeducatiology*, more specifically, according to Kunz (2023, p. 6,103), "neoencyclopaediological *self-reeducation* is the act or effect of a lucid conscin learning, relearning, understanding, recycling, expanding, applying, and experiencing neoideas from the writing, reading, study, research, analysis, defence, and debates of verbets for the *Encyclopaedia of Conscientiology*".

Reeducatiology. According to *experimentology*, composing the conscientiological parapedagogical apparatus, *Conscientiological Encyclopedism* is a relevant reeducational instrument for intermissivists, verbetographers, verbetologists, readers, and tertulians, and even for pre-intermissivist consciexes and conscins.

Strands. Here are, for example, seven relevant variables in the process of *reeducational encyclopedism*, listed in alphabetical order:

1. **Plan.** The verbet as a lesson plan for the verbetographer, *reeducating* the instructor regarding their capacity for content synthesis.

2. **Self-deintrusion.** The mentalsomatic self-deintrusion during the elaboration of a verbet, *reeducating* the intellectual breath of the verbetographer.

3. **Self-didacticism.** The technical writing of verbets promotes the verbetographer's self-didacticism, due to the possible thematic diversity instigated in the EC, *reeducating* the verbetographer towards consciential generalism.

4. **Self-prescription.** The writing or research election of self-prescriptive verbets, *reeducating* the verbetographer regarding self-evolutionary priorities.

5. **Self-research.** Self-provoked self-experimentation together with paraoccurrences promoted by extra-physical helpers, *reeducating* the verbetographer regarding research theorice.

6. **Template.** The understanding of the verbetographic template as an instrument that promotes mental-somatic upgrade, *reeducating* cosmoethically regarding *verbetological reasoning*, given the diversity of sections and complexity of the respective coherence.

7. **Tertulias.** The tertulias as a long course, *reeducating* conscientiologists, giving sequence to their *Intermissive Course*, and all interested parties in general.

Self-reeducation. Considering the *principle of evolutionary self-reeducation*, verbetography can provide continuous self-reeducation, both for the verbetographer, when writing on issues already overcome or being overcome, and for the reader, tertullian, or teletertullian, when entering the *parapedagogical flow*, in a sequenced way, in order to delve into a priority topic.

SELF-RELAYING ENCYCLOPEDIISM

Self-relayology. The concept of lucid self-relayology proposed by Vieira (2023, p. 6,360) introduces to the intermissivist this neovalue, among the tangible rehearsed possibilities based on conscientiography in general:

Multiexistential self-relay is the act, process, or effect of a lucid consciousness effecting self-relay of itself in full self-awareness, in the uninterrupted development of its evolutionary, advanced, and intentionally intertwined endeavours to the maximum, considering the series of pre-resomatic and post-resomatic intermissions and its intraphysical, consecutive, continued, and multiseccular lives.

Verbetography. According to *neoencyclopaediography*, in particular, the writing of verbets for the EC, composing a collective neoparadigmatic work of reference, combines unique aspects favouring lucid self-relayology.

Definology. *Self-relayology encyclopedism* is the movement of neoparadigmatic apprehension and systematic and cosmovisiological distribution of theatrical neoknowledge by the verbetographers of the *Encyclopaedia of Conscientiology*, aiming at lucid, personal, and group mutiexistential self-relays, composing a consciential verponological and planetary *zeitgeist* capsule.

Evolutivity. It is important to consider that the ability to access past, personal, or group works is a meritorious achievement of evolved consciousnesses. However, the attempts of the *pre-serenissimi* to achieve such conditions should not be neglected, considering the *cosmic law of attraction of affine*.

Inference. According to *graphothosenology*, the writing of verbets for the EC provides the opportunity for each verbetographer to write calculatedly with future recognition in mind, for example, through the *logical inference technique* proposed by Vieira (2004, p. 115).

Potential. The strength of the *ICCC's group megagescon*, structured based on *the megagescon of the proponent of conscientiology*, makes it irresistible for lucid intermissivists to participate in the work, considering the possibility of individual (self-relayology) and/or group (group-relayology) relay in a future resoma.

Verbetographology. Here are, for example, six verbets of the *Encyclopaedia of Conscientiology*, relating to the topic, illustrating values, research, and interests of the verbetographers, related to lucid self-relay, listed in alphabetical order:

1. **Afinização Enciclopensênica Grupal** (Group encyclothosenic affinity): “the process of alignment and convergence of thoughts, feelings, and energies related to evolutionary neoencyclopeditism, on the part of conscins and consciexes acting in a conscientiological megagescon, capable of creating healthy and lasting interconscial bonds, and fostering multiexistential group relationships in a lucid, technical, and cosmoethical way” (Cover, 2023, p. 605).

2. **Autolegado Verbetográfico** (Verbetographic Self-legacy): “the action of inheriting through self-succession, from one human life to another, the totality of personal gescons (conscial pregnancies) resulting from the writing and publication of verbets in *the Encyclopaedia of Conscientiology*” (Frazão, 2023, p. 4,969).

3. **Legadologia Enciclopédica** (Encyclopedic Legaciology): “the conscientiological specialty applied to the studies and research on the evolutionary, seriexological, verponological, claritaskal, and reurbanological repercussions of self and group self-relayology resulting from the writing, reviewing, and publication of verbets in the *Encyclopaedia of Conscientiology*” (Manfroi, 2023, p. 20,872).

4. **Nicho Pesquisístico Neoenciclopédico** (Neoencyclopedic Research Niche): “the set of topics, approaches, and/or specialties of a particular verbetographer-researcher, or group of encyclopaedists, inserted in a lucid and calculated way in the *Encyclopaedia of Conscientiology*, constituting an ideational legacy to be resumed in a future resoma through authorial self and group-relay” (Manfroi, 2023, p. 23,684).

5. **Repertório Verbetográfico Pró-Autorrevezamento** (*Verbetographic Pro-Self-Relay Repertoire*): “the use of the condition of the conscin co-author of the *Encyclopaedia of Conscientiology* to compose a set of personal verbets and respective defences in the *Tertularium*, capable of providing elements favouring the identification of oneself in a future life and, thus, facilitating the communication of cognitions between intraphysical existences and allow the continuity of recins and evolutionary tasks” (Lopes, 2023, p. 29,052).

6. **Revezamento Verbetográfico** (Verbetographic Self-relay): “the act, process, or effect of a lucid conscin alternating with the evolutionary companions the daily defence of verbets written and published to compose the *Encyclopaedia of Conscientiology*, aiming to support the continuity of the holokarmic legacy of the group megagescon” (Daou, 2023, p. 29,511).

Access. Given the hypothesis of neodiaspora after the second *Intermissive Course*, whatever the condition of resoma of the intermissivist, it is worth investing in increasing the probability of access to conscientiological neoverpons, in diverse geographical locations, notably by imprinting the personal graphothosenic signature in the group megagescon, the current reference of the neoscience (Base-year: 2024).

Paraconscientiologists. The condition of paraconscientiologist (Vieira, 2014a, p. 1,138), after the desoma of the intermissivist conscientiologist, becomes an instigating parafact in the process of relayology, especially in the exemplary case of former verbetographers of the *Encyclopaedia of Conscientiology*, due to their possible role as extraphysical helpers of current intermissivist conscins, notably in *verbetological volunteering*.

III. EVERYTHINGOLOGY

Definology. *Everythingology* is “the science applied to the comprehensive and simultaneous research of everything, or Cosmism” (Vieira, 2023, p. 23,462).

Encyclopaedia. In the universe of *inventoriology*, as defined by Vieira (2023, p. XCV), the *Encyclopaedia of Conscientiology* is:

the possible inventory of everythingology, the thoughts and achievements of Socins, through the essays, monographs, and syntheses of the intellectual works of this author-coordinator, written during the execution of the group proexis, accumulated, developed, and updated based on the formation of his personal specialized library (Holothea) in 1941.

Practices. The *principle of detail* and the *technique of exhaustiveness*, inherent to verbetography, make up the list of practices inherent to neoencyclopedism, corroborating the wholesale effort favouring the “study of everything”.

Conscientiographology. Writing from the perspective of conscientiology means researching, studying, analysing, perceiving, synthesizing, and positioning oneself multidimensionally and cosmoethically before the thematic diversity of the planet under reurbex.

Transposition. For neophyte conscientiologists, making neoparadigmatic transpositions constitutes a robust challenge in face of the vast electronic planetary scene of the 21st century.

Everythingology. According to *holomaturology*, it is important to highlight that, as proposed by Vieira (2007, p. 421): “everythingology is not knowing and experiencing everything, but rather the priority, the authentic, and the essential to the evolution of the consciousness in any field of knowledge”.

Priorology. Thus, *Conscientiological Encyclopedism* comprises a cosmoethical selection of useful and priority topics for consciential evolution, notably to committed intermissivists.

Holomaturology. Depending on the level of holomaturity of each verbetographer, given their research interests and personal multidimensional experiences, the *libertarian index of EC* is being designed and enriched every day in light of planetary everythingology.

Pancognitiology. Considering the conscientiological thematic transversality permeating neoencyclopedism and the deep, extensive, varied, cosmoethical, and panoramic cognition inherent in the *Encyclopaedia of Conscientiology*, one can glimpse the role of the work in relation to personal and group evolutiology, exposed in the construct of the *pancognitive crescendo*: the gradual and incessant expansion of the theatrical apprehension of knowledge of oneself and the cosmos throughout one’s evolutionary journey.

Investment. From the perspective of *self-experimentology*, working in the EC routinely with daily studies, research, acquisitions, and neo-paradigmatic contributions is investing in everythingology of consciential wholesaling, exercising generalist self-thosenity towards serenological parapolyathy.

FINAL CONSIDERATIONS

Reurbex. Considering the idea of the *Encyclopaedia of Conscientiology* being part of the reurbex flow, and the hypothesis that the respective continuity being an instrument of the reurbanological interassistential strategy involving pre-intermissivists and intermissivist conscins and consciexes, neoencyclopedic multifacetedness calls our attention.

Encyclopedism. According to *maxiproexology*, the *Encyclopaedia of Conscientiology* has remained a relevant attractor of neointermissivists (conscins and consciexes) and *veteran intermissivists*, whether through printed work or that distributed on the Internet in repositories and diverse electronic media making verbets and recorded tertulias available to all.

Magnitude. The diverse views of *Conscientiological Encyclopedism*, notably the *holokarmic*, *reurbanological*, *reeducational*, *relayological*, and *verponological*, exposed here, illustrate the extent of the group of intermissivists’ megagescon.

Neoparadigmology. Thus, the multifacetedness of *Conscientiological Encyclopedism* expresses the complexity and multidimensional effectiveness of the movement of neoparadigmatic apprehension and systematic and cosmovisiological distribution of theatrical neoknowledge by verbetographers, composing a verponological capsule of self-recins and the planetary reurbanological *zeitgeist*.

MULTIFACETED ENCYCLOPEDISM EXPOSES THE WHOLESALE SCOPE OF ITS MEGAGESCON. FOR PROEXISTS, IT IS WORTH QUALIFYING THEATICOLOGY BY ADDING TO THE BASES OF THE NEOSCIENCE, CONSIDERING THE EVOLUTIOLOGY OF THIS SCHOOL-PLANET.

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