

PENTA

Manual



WALDO VIEIRA


EDITARES

PENTA

MANUAL

DR. WALDO VIEIRA

P E N T A M A N U A L

PERSONAL ENERGETIC TASK

**1st Electronic Edition
3rd Print Edition**

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INTRODUCTION

Manual. This volume is a “book about penta” that many colleagues, collaborators, energizers, projectiologists and conscientiologists have requested from this author over the last 2 decades (Base year: 1996).

Research. This *Manual* was written from: personal notes dating back to 1950; research with adult practitioners (men and women) of the *personal energetic task*; and through questions and answers gathered during “*Courses on Penta*” given recently through the educational programs of the International Institute of Projectiology and Conscientiology, in various locations.

Paratechnology. This book, dedicated to the execution of transcendent, projective, parapsychic experiments, fits in the area of leading edge, highly *paratechnological, consciousness* research.

Variables. You, reader, who are encountering this subject for the first time, *should not waste time* with this practical manual *if you do not accept*, without mortifying doubts, the following 5 variables:

1. **CE.** The existence - well established by yourself - of personal consciential energy (CE), beyond the human body's nerve impulses.

2. **Animism.** Benign and evolutionary animic (self-produced) manifestations, beyond belief systems, delirium and folkloric traditions.

3. **Parapsychism.** Healthy *psychic manifestations* (mediumistic, interdimensional or *paranormal*).

4. **Interassstantiality.** The evolutionary necessity for *human consciousnesses* to assist each other through logical, just and mature *interassstantial works*.

5. **Interdimensionality.** Interconsciential communication between the many *consciential dimensions*, both intraphysical (physical) and extraphysical (nonphysical).

Resources. Logically, the best, in the case of not agreeing with all of the items above, is to put this subject aside until you have calmly and without any disturbing controversy experienced,

for yourself, the variables as part of an inevitably discerning, cultural, social, intraphysical microminority.

Predisposition. This volume of experiments does not evidence any pretence by the author-informer to persuade anyone. It is only a practical codification for *those who are predisposed to the theme*. That is why, if you do not fit within these conditions, the most intelligent thing to do is to postpone your assistential, energetic and *consciential* development for a later date, or even, for the *intraphysical* directives of another existential program (pro-exis), a better *intermissive course* and *another soma* down the line, at a new stage in the procession of successive human lives.

Truth. *Consciential maturity* logically shows that every leading edge relative truth, when a major one, is preceded by 3 occurrences of discernment, far surpassing good will and good intention:

1. **Entropy.** *Firstly* it provokes an expansion of your localized entropy (self-disorganization, personal indiscipline), in order to *later* diminish entropy in general.

2. **Stress.** *Firstly* it generates the unhealthy, uncomfortable stress of a growth crisis in the immediatism of the multidimensional here-and-now, in order to *later* generate healthy, liberating, personal stress.

3. **Neophobia.** *Firstly* it irritates, within the condition of instinctive neophobia (fear of the new, the vanguard), in order to *later* increase one's evolved neophilia or desire for and gratification from evolutionary discoveries, the animus and motivation for disciplined self-awareness.

Precedence. Penta is the most effective and the only technique known and used by this author - in his approximately half-century of psychic experiences - that is now technically codified, to maintain the human being (conscin) connected to their extraphysical, evolutionary origin (the extraphysical hometown or community where you resided prior to intraphysical rebirth) beyond the terrestrial troposphere, without being subject to spurious effects from any temporal or intraphysical causes.

WE LIVE LIKE ANTS ON THE SKIN OF THE ORANGE THAT IS PLANET EARTH.

Soma. In our everyday life, we generally do not think about our real origin, where we are from, what we are doing or should be doing here, and where we are going with our efforts, lives or destinies, after the inevitable deactivation of the human body.

Exit. At our current evolutionary level we have to *intraphysically* and *extraphysically* leave the surface of this planet in order to sustain the evolution of each and every one of us.

Prekundalini. When humankind arrived on the Moon, the first thing they did was to place their *prekundalini* (planto-chakra) on the surface, or skin, of the satellite, allowing the celebrated photo of the astronaut's footprint on that terrestrial satellite.

Ants. The astronaut's footprint is the perfect example that we have the tendency to live in the condition of a tropospheric consciousness, *like ants on an orange*.

Cosmos. The hope of this author is that this volume helps you to leave this *orange* and travel into the immense *orange grove* of the Cosmos, through *maxifraternity (megabrotherhood)*.

The Author

1. DEFINITIONS

Definition. *Penta* (*personal energetic task*) is an individual, assistential transmission of consciential energy (CE) directly to ill or deficient, consciences or projected consciences, whether close-by or at a distance, who remain intangible and invisible to common human vision. This task is programmed for a certain hour in the day of a human consciousness while in the ordinary physical waking state and assisted by one or more *Helpers*.

Synonymy. The following 9 expressions characterize the practice of penta:

1. *Benign assistential semipossession.*
2. *Energetic compensation service.*
3. Energetic passes to an *unknown patient*.
4. Individual *energetic-animic-parapsychic session*.
5. Mediumistic or *psychic session* of me alone.
6. *Megachallenge* for the human being.
7. *Passes-to-the-dark.*
8. Solitary *parapsychic passivity*.
9. *Unitary psychological group therapy.*

THE PRACTICE OF PENTA IS A NON-REMUNERATED ASSISTENTIAL-ENERGETIC SERVICE.

Link. The *personal energetic task* is founded on the *consciential bond* between the *human minipiece* (man or woman) and the multidimensional, *assistential maximechanism* (team originating in the greater *extraphysical dimension*).

THE PENTA PRACTITIONER IS AN INTER-DIMENSIONAL AXLE.

Denominations. Who develops the daily *personal energetic task*, in the manner analysed in this volume, generally receives 6 diverse denominations:

1. *Consciential energizer.*
2. *Daily interconsciential assistant.*
3. *Interdimensional axle.*
4. *Passer-to-the-dark.*
5. *Penta practitioner.*
6. *Self-aware consciential epicenter.*

Millstone. We must seek to logically understand: the *penta practitioner*, as an *interconsciential epicenter*, is the *millstone of the mill* used in the work of the assistential, multi-dimensional, energetic maximechanism.

2. HISTORY OF PENTA

History. Empirical, fetal, and instinctive penta, or one without technique, has existed since time immemorial, in a sketchy form, among *human consciousnesses* aware of multi-dimensionality. These practices have existed in a form both aggravated and *polluted* by the intrusion of mysticism, archetypes, *brainwashings*, intraphysical conditionings, sacralizations, human insufficiencies, and all manner of cultural and social repressions.

Launching. Penta was properly launched, to the greater public, in 1966, according to the entry on page 958 of the book “700 *Conscientiology Experiments*”.

Epistemology. Only *Projectiology* and *Conscientiology*, from their respective technical and practical, and epistemological points of view have codified penta’s practices in a productive, dynamic and rational manner.

Religion. *Penta* exists in order to substitute and, with time, definitively eliminate the need for the unconscious or instinctive adoration of faith, belief or any type of *religion* and its essential practices (religious vows, religious professionalism, and others) on the part of a person (conscin).

The “reconnection” of a *consciousness* is made with its hometown and not a supposed “God” or primary cause. The creation and a *Creator* become secondary and is unimportant for the evolutionary immediacy of the *multidimensional here-and-now*. In our current level of consciential progress a *penta* practitioner does not have a lucid, evolutionary, utilitarian, pragmatic need for concepts about God, creation or a Creator.

Confidence. *Penta* dispenses with all types of prayers, orations, mysticism, promises and abstruse rituals. Every *penta* practitioner depends on personal organization, self-sufficiency, perseverance and confidence in the *helpers* responsible for the mechanism of installed *interconsciential* and multidimensional assistance.

***PENTA IS AN IDEAL SUBSTITUTE
FOR SOCIAL ASSISTANCE.***

Assistantiality. The fundamental assistance of penta includes 2 categories of helpers: the Helper of the penta practitioner and the helper of *those being assisted* through penta.

Objectives. The penta practitioner has broader objectives than their personal interests. They seek to master their *consciential energies*, not in order to be a “great evolved consciousness”, but to perform efficient interconsciential assistance.

Inevitability. Given everything we will analyse, any *consciousness* can easily conclude that, after attaining a certain level of evolution *penta* is an irreplaceable and inevitable process for a *human consciousness*.

Superintendence. There are no codes, statutes, laws, commercial firms, industries, public ministries, or human institutions that superintend or fiscally regulate the practice of penta. Its roots are *extraphysical* or multidimensional.

PENTA IS AN EXTRAHUMAN PRACTICE OF AN INTRAPHYSICAL CONSCIOUSNESS.

Extrahuman. There are other *extrahuman practices* that no human organ or institution, ministry or autocracy charges taxes on, or fiscally regulates. Following are 5 examples:

1. Animic-parapsychic-energetic *signals*.
2. Execution of one’s *proexis*.
3. Greater *conscious projection*.
4. *Offix or extraphysical office (clinic)*.
5. *Vibrational state (VS)*.

Cosmoethics. Through their ongoing relationship with helpers, one’s experience of cosmoethics forms the supervisory agent of the practices and natural development of *penta*.

3. CONSCINS

Facets. Related to *penta* the various facets, *strongtraits* and *weaktraits* of *conscins* can be classified into 2 basic groups, each with 23 types:

PRO-PENTA CONSCINS *ANTI-PENTA CONSCINS*

Homo amicus	Homo animalis
Homo arbiter	Homo artifex
Homo divinans	Homo bellicosus
Homo duplex	Homo civicus
Homo fraternus	Homo competitor
Homo universalis	Homo submissus
Homo habilis	Homo erectus
Homo socialis	Homo supersticiosus
Homo humanus	Homo eroticus
Homo idealis	Homo theatrallis
Homo informaticus	Homo faber
Homo intellegens	Homo genuflexus
Homo invulgaris	Homo loquax
Homo laboriosus	Homo hostilis
Homo logicus	Homo ludens
Homo pacificus	Homo maniacus
Homo sapiens	Homo mythicus
Homo projectius	Homo mercurialis
Homo technicus	Homo viator
Homo psychicus	Homo politicus
Homo sanus	Homo signifex
Homo sapientor	Homo stultus
Homo spirituals	Homo sportivus

***ARE YOU A PRO-PENTA OR AN
ANTI-PENTA HUMAN CONSCIOUSNESS?***

4. PARADOXES

Paradoxes. Among the greatest demonstrations of a conscinc's self-sufficiency, the following 4 *paradoxical consciential techniques* can be highlighted, as they are based on an inevitable interdependence with other consciousnesses.

1. **Penta**, or the personal energetic task, a daily practice that also depends on the helpers.
2. **Offiex**, or the extraphysical office of interconsciential and interdimensional assistance, whose advanced operating also depends on the helpers.
3. **Complexis**, or the existential completism of the proexis, the attainment of which depends on our general relationship with our evolutionary group or groupkarma.
4. **Morexis**, or the existential moratorium, a condition which, to a certain degree, depends on the Evolutionary Orientor (Evolutiologist).

***IN THE PRACTICE OF PENTA,
THE INTRAPHYSICAL INDIVIDUAL ACTS
IN AN INTERDIMENSIONAL GROUP.***

5. COMPARISONS

Fundamentals. In this chapter we will seek to establish associations between ideas and make some didactic comparisons in order to clarify and better define the fundamentals of the practice of penta.

Cosmoconsciousness. The physical and parapsychic state of the penta practitioner, during the assistantial energetic transmissions, can be compared to a condition of cosmoconsciousness while *in* the waking state.

Assistantiality. The percentage of possible interconsciential energetic assistance - through CEs - that certain conditions of affinity permit, is clearly quite diverse. The following example is in order of increasing assistantiality:

- | | | |
|-------------------------------------|---|------|
| 1. <i>Incomplete couple</i> | = | X % |
| 2. <i>Intimate couple</i> | = | 2X % |
| 3. Practitioner-Helper intermeshing | = | 3X % |

Duo. The above illustration of *interconsciential* connections emphatically shows the critical superiority of commitment between the *penta practitioner* and the assistantial *Helper (2 professionals)*, over the evolved condition of the *evolutionary duo* (*literally always 2 lovers*).

Multidimensionality. Here are 9 verifications regarding multidimensionality or interdimensionality *between consciential dimensions*.

1. **Maturity.** The greatest consciential maturity is interdimensional.
2. **Cosmoethic.** Cosmoethics are interdimensional.
3. **Charisma.** Maximal, transcendent charisma (consciential energy) is interdimensional.
4. **Projectability.** All consciential projectability is interdimensional.
5. **Universalism.** All pure universalism with a greater vision of consciousness is interdimensional.
6. **Claritask.** Claritask, the assistantial task of clarification, opens interdimensional life to an aware conscinc.

7. **Polykarmality.** Evolved polykarmality, beyond or being more advanced than egokarma and groupkarma, is interdimensional.

8. **Serenism.** Lived serenism is interdimensional.

9. **Penta.** The daily personal energetic task is interdimensional.

Availability. Penta represents the maximum *personal* availability towards *whatever may happen* in terms of completely *offering yourself* to interconsciential and multidimensional assistance. Penta is a definitive, standardized, regular obligation that continues for the rest of one's human life.

Course. The *Extension in Conscientiology and Projectiology 2 (ECP2)* course, given by the International Institute of Projectiology and Conscientiology, is a preparation for the exercise of *penta* for the rest of one's human existence.

SELF-CORRUPTION HAS NO LOGICAL PLACE - ESPECIALLY IN PENTA.

Self-corruption. *Self-corruption* can have no place in the healthy, *cosmoethical* practice of *penta*. When this occurs, this leads the practitioner to conscious victimization by or subjugation to their personal, group or task-related intruders.

Will. In theory, and with the natural realism which all subjects in this *Manual* are exposed, every person, man or woman, has some type of intruder(s). Unfortunately, until this evolutionary moment, no one living on the face of this planet is exempt from this uncomfortable condition. Given this fact, the choice to operate in a *positive* or *negative* manner always depends of the *penta practitioner's will*.

Helper. At a certain level of self-corruption a helper can do nothing to assistantly and *cosmoethically* intercede between the practitioner and their *intruders*. Sadly, sometimes they can only *strategically remove themselves* and leave the *disagreeable* scenario, waiting for a *better time to assist*.

Phase. The pathological condition of conscious

self-corruption becomes more *acute and dramatic* during the novice's first 6-month phase as a *penta* practitioner.

Existence. Each penta session is like 1 lucid, temporary, *multidimensional, assistential existence* of 50 minutes, experienced every day, for the rest of the course of one's *intraphysical life*.

PENTA DEMANDS THAT THE PRACTITIONER NOT THINK BADLY OF ANYONE.

Hygiene. Without discarding their scientific and *cosmoethical* self-, hetero- and omniviewing nature, the practitioner must choose to see, with all sincerity, the *better side* of persons, *consciencies*, environments, objects, ideas and institutions, in order to *help* all involved. This must be done *neither by sugar-coating things*, nor in a manner of demagogic consolation. This is the *cosmoethical hygiene* of the *penta practitioner*.

Affection. The *penta practitioner* will, with time, inevitably come to like or have a much greater spontaneous, real affection and fraternal love for their fellow beings, or rather, *intraphysical and extraphysical humanity*.

Transcendence. The assistential occurrences during the practice of *penta* are too didactic, evolved and transcendent to allow the *intraphysical consciousness* to become complacent in a mediocrity that is still subhuman or submissive to the *abdominal sub-brain*.

Epicon. With the development of their exercises over time, the *penta practitioner* becomes a veteran or an *epicon - consciential epicenter* - of *interconsciential assistance* through the following 6 conditions:

1. **Security.** Point of self-assured security.
2. **Support.** Point of interconsciential support.
3. **Assistance.** Multifaceted or omnimodal energetic assistance.
4. **Pole.** Pole of conscious *deintrusion* (extraphysical cleansing of unbalanced non-physical consciousnesses).

5. **Minipiece.** Conscious *minipiece* of the intra and extraphysical assistential *maximechanism*.
6. **Ambassador.** *Intrapysical ambassador of the extraphysical Evolutionary Orientor.*

***THE EVOLUTIONARY ORIENTOR IS
THE EXTRAPHYSICAL SUPERHELPER
OF THE GROUPKARMA.***

6. PENTA TECHNIQUE

Preparation. In preparation for penta you, as a para-psychic conscious, intraphysically alone, make yourself comfortable on your bed, preferably in the dark. Relax and calm your mind, and become parapsychically and physically passive to the extraphysical Helper, who is a specialist in interconscious assistance.

Semipossession. You will then be overcome by the phenomenon of benign or healthy, interconscious possession or semipossession for the transmission of consciential energies. This will occur with you, the practitioner, seated in bed, reclining in a chair, or standing (erect).

Monitoring. This benign semipossession allows the maintenance of constant *extraphysical monitoring* of the penta practitioner on the part of the Helper(s).

Place. Penta should be practiced in a *dark room*, with the doors and windows closed, with no noisy instruments around. Penta should always be performed in the same place.

Bedroom. The *bedroom*, in many cases, is the best place to practice penta.

Living room. The *living room* should be avoided to perform penta, given its *public atmosphere* and lack of privacy.

Bathroom. The *bathroom* is obviously not an appropriate place to perform penta. It would not be polite to receive a Helper, *one of the most illustrious visitors* you will receive in your home, in a bathroom, even if spotlessly clean.

Exclusivity. If you can, reserve a portion of space in your house or apartment exclusively for the practice of *penta*. This is ideal, but impractical for most.

Precognitarium. Penta developed in a *precognitarium* (a space designed to engender *precognitive projections*) obviously dynamizes the *extraphysical precognitions* of the practitioner.

PENTA IS INEVITABLY A DAILY PRACTICE.

Time. No form of penta is practiced weekly, it is a daily practice. The anonymous extraphysical assistance provided through penta is to be performed daily, for example, in a brief period of 50 minutes between 6pm and 9pm (the *period of human anguish*). Penta *must* be performed *daily* and not exclude weekends, which bring the “*Sunday blues*” to needy individuals, when they find themselves outside of their daily routine and are obliged to face the *unpleasantness* and emptiness of their life, which is generally unproductive from an evolutionary point of view.

Fixed. The above time is only given as a standard example. One’s schedule of *penta* can differ from this, it depends on the penta candidate’s personal availability, as long as it is rigorously adhered to, 50 minutes within the specified 3 hours, in any 24 hour period. The practitioner chooses a 3-hour window and makes this *time* fixed forever. Examples: from 5am to 8am; from 7pm to 10pm; from 5pm to 8pm; from 9pm to midnight.

Desoma. It is important to consider that, according to statistics, 6pm is a critical time, as this is when the greatest number of individuals pass through the first death, also known as deactivation of the *soma, final projection*, biological death or brain death.

Continuity. After initiating the practice of *penta*, it should not be interrupted for the rest of one’s *intraphysical life*, due to the initial *intrusions* that the practitioner will be subject to, these being more incisive during the first 6 months.

Demands. During the initial 6 months all types of *consciencies*, who are ill and in lack of affection and *consciential energy*, will get used to your *set hour* for their absorption of energy and will *demand their quota of energy* in order to satisfy their needs, until they feel freed from them.

Fatigue. The personal discipline of the practitioner demands that they avoid the practice of *penta* when tired, as this is always inconvenient in every respect. When this happens, it is best to invert the time of the task, for example, to the beginning

of the day, in the morning, early morning or after various periods of sleep.

Summer. Daylight saving time changes should be followed normally by the penta practitioner. This time shift is positive for the practitioner due to reasons of temperature. Changes in *time zone* due to travel should also be followed, obviously avoiding the ill effects of *jetlag*.

Visits. Expected and unexpected visits to the practitioner's house or apartment should not serve as obstacles in the daily practice of penta. This is resolved through the intelligent administration of one's schedule and plans of everyday life, adapting obligations and responsibilities of daily life with the fixed assistential exercise of penta. Personal *availability* for great *undertakings*, without self-corruption, increases as a direct result of one's healthy *motivations*.

Commitment. Ideally, the penta candidate will undertake the execution of this task with all possible realism regarding the gravity of the multidimensional or transcendent endeavour at hand - the task with the greatest *commitment* that one could propose.

Difficulty. The commitment *for the rest of one's life* is the most serious and difficult aspect of the practice of *penta*.

Aware. In this case, be aware and certain that this undertaking is *for the rest of your intraphysical life* - or, at least, until a heart attack, stroke, or some other incapacitating psychophysical accident permanently renders the use of your person, *soma* and *holosoma* impossible in the delivery of direct or indirect *interconsciential* energetic assistance.

Minipiece. This is the true condition of an *intraphysical minipiece* within a multidimensional, assistential *maximechanism*, characteristic of the practice of penta. This needs to understood, without any personal doubt, before a person makes themselves available to initiate this practice.

SELF-DISORGANIZATION MAKES THE HEALTHY EXECUTION OF PENTA IMPOSSIBLE.

Self-disorganization. Self-disorganization also makes acting as an epicon and developing an offiex impossible. This inhibits one's capacity to become a consciential epicenter, experience permanintfreeness, and attain a morexis and complexis.

Competence. In penta, the basic rule in favour of the well-being of all evolutionary colleagues is: *only put those who are truly competent up-to-bat.*

Beginnings. A conscin *begins* to liberate themselves from the multiexistential cycle when they *begin* to give good *extraphysical* examples. Penta predisposes these 2 simultaneous beginnings.

Trinomial. There is a very evident interconsciential *assistantial trinomial* that manifests in a crescendo - with each component being dependent on the prior:

1. **Consoltask.** Assistantial consolation task
2. **Claritask.** Assistantial clarification task.
3. **Penta.** Penta or the assistantial, daily, personal energetic task.

Holothosene. Due to *holothosenic pressure* (the influence of the mesology; one's *consciential basement*; self-inexperience; and the *abdominal sub-brain*), a very young conscin's attempt to implant the daily practice of penta, without the foundation of a well-consolidated existence, is equivalent to attempting to have a *session of music therapy* in the midst of a battlefield. The individual will hear the music while mortars are flying past their ears, or *paraears*.

Trips. During the inevitable travels in human life, the *penta practitioner* will perform the exercises at the established hour, wherever they are.

Executive phase. Due to the reasons already mentioned, we can understand why the majority of penta candidates only make themselves available to perform this assistantial practice

after 36 years of age, or rather, in the *executive phase* of human life, soon after the *preparatory* or educational *phase* from 1 to 35 years of age, within the average period of 7 decades of human life.

Duo. An evolutionary duo can develop their penta practices in the *same place*, and on the *same bed*, as long as it is *not* performed at the *same time* or together.

Impossibilities. This summary of 9 variables or, more appropriately, 9 true impossibilities for the healthy development of the practice of penta:

1. **Intrusion.** Practitioner's condition of being a victim of chronic interconsciousness intrusion.
2. **Self-corruption.** Self-corruption on the practitioner's behalf.
3. **Divorce.** Divorce of the practitioner from their helper.
4. **Stagnation.** Stagnation of the *consciousness* of the unmotivated practitioner, the practice of *stubbornness* or bad habits.
5. **Idolatries.** Cultivation of idolatries and establishment of sectarianisms on the part of the *penta practitioner* - a position based in the *abdominal sub-brain*.
6. **Intention.** The act of *thinking badly* of others (bad intentions), on the part of the practitioner - a grossly *anti-cosmoethical* condition.
7. **Soma.** The practitioner's soma being seriously ill, or in a debilitated condition.

HUMAN WITNESSES ARE NOT PERMITTED DURING THE PRACTICE OF PENTA.

8. **Witness.** The practitioner allowing any human witness to be present in the room where they perform penta, while the task is in progress.

9. Go back. The practitioner wishing to go back on their assistential resolutions after initiating the practices. In order to develop, penta must be initiated with intelligence, in a definitive manner, without the possibility of any self-corrupting agreements or spurious pacts, from the very first moment, in the manner of a *path of abnegation with no return* or a liberating undertaking with no turning back.

7. ANTICIPATION OF PENTA

Anticipation. The following 3 technical conditions are more propitious to the useful anticipation of the experiences or practice of penta:

1. **Invexis.** Invexis, or the condition of self-aware existential inversion, by an interested youth, is currently the best known process that permits one to anticipate the practice of penta in the preparatory phase of one's proexis (up until 35 years of physical age), before the *executive phase* (on the average from 36 years of age on). Interested individuals should address themselves to a grinvexis, a group of existential inverters.

2. **Itinerancy.** A collaborator's experience of itinerancy, or teachers of Projectiology and Conscientiology, traveling internationally to collaborate with the work of or to administer the programs of CI's recognized by the ICCC (see www.unicin.org), can serve as a prologue, preparation, or first stage in the practice of penta.

3. **Recexis.** In certain cases of recexis, or existential recycling, when precocious and at a high level, can also serve as an anticipation of the practices of penta. The interested individual, in this case, should seek out grecexes, or groups of existential recyclers.

8. DAILY CONTACTS

Abnegation. The penta practitioner's first step on the road of abnegation is the initiation of the daily energetic task. This includes liberation of consciential energy of the most conscious, benign, tranquil type possible, in favour of all those who they did not understand, *did not treat well*, or whom they misunderstood in an antifraternal manner during the last 24 hours.

Contacts. This provision - one of the penta practitioner's most evolved - consists of recalling from your memory the images of the *consincs and consciexes* from all the day's interconsciential contacts, visualizing a shower of energy enveloping the consciousness, with the sincere intention to place them in a *state of grace*, in the best condition possible, before your eyes.

The 4 following very characteristic types should be considered:

1. **Direct physical contacts:** greetings, encounters, conversations, visits, interviews, passengers, and others.
2. **Indirect electro-electronic contacts:** telephone, intercom, fax, email, communications via the internet, and others.
3. **Indirect mental contacts:** letters, telegrams, conscious and unconscious evocations, reminiscences, and others.
4. **Direct extraphysical contacts:** extraphysical encounters through lucid projections, and others.

Signatures. This provision of *asepsis of the emotions* regarding one's daily contacts constitutes a cleansing of the *dirty thosenic signatures*, left unresolved by the practitioner where they passed during the last 24 hours.

Good humour. This asepsis predisposes the personal condition of good humour in the practitioner from the beginning of every day.

9. EXPERIENCE

PENTA IS THE MAXIMUM EXPERIENCE OF EVERYTHING THAT IS HEALTHY FOR CONSCIOUSNESSES.

Experience. Penta is the permanent *wholesale* exercise of everything that a consciousness knows, or specifically of the following 7 factors:

1. **Discernment.** Allows the practitioner to discerningly achieve the performance of their *proaxis*, *complexis*, and even a *maximorexis*.
2. **Energosomaticity.** Offers a *human consciousness* the means to install a more dense and permanent energetic field, or a subtle or dense *mist*, beyond the aura, over men, women and children, in the most diverse human circumstances. This is perceivable by any person disposed to do so.
3. **Holomaturity.** Promotes the attainment of integrated maturity, beyond biological and psychological maturity.
4. **Mentalsomatics.** Facilitates the practitioner's employment of consciential attributes and individual potentials at a high level, and more than one personal intelligence at a time (everyone has various types of intelligence).
5. **Multidimensionality.** Leads a *conscin* to inevitable *permanintfreeness*.
6. **Parapsychism.** Permits an interested individual to attain *lucid pangraphy*.
7. **Practicality.** Indicates the means and recourses for the most rational experiential execution of human acts and extraphysical manifestations related to intraphysical life. This allows a *conscin* to take advantage of the consciential dynamic regarding their more lucid evolution.

10. SENSATIONS IN PENTA

Sensations. Upon the unmistakable action of a consciex over the penta practitioner's vehicles of manifestation - in this case, the soma (human body), energosoma (holochakra or energy body), psychosoma (emotional body) - at least 33 incontestable personal experiences can occur during the initial period of a *novice practitioner*. This period is when the penta practitioner *multidimensionally and energetically “raises the dust”* around themselves, loved ones and things (men, women, children, subhumans, plants and *consciexes* at various stages of evolution). The following are some of these sensations:

1. **Asynchronization.** The interference of ephemeral asynchronization between sounds and energetic transmissions are due to the difficulty of benign semipossession, or the coupling between the mind of the *intraphysical practitioner* and the *extraphysical helper* responsible for the transmissions. The *helper-possessor* commands, for example, one arm and the *practitioner-possessed* commands the other.

2. **Synchronization.** The sounds of rhythmic vibrations heard inside the head during energetic discharges, are synchronous with the energetic “spraying” movements made with the arms and hands.

IMPROVEMENT OF THE ENERGETIC TRANSMISSIONS OF PENTA IS INCESSANT.

3. **Chakras.** After many years of these regular exercises, which are not regarded as a sacrifice, but are anticipated everyday with sincere inner joy, the practitioner will simultaneously perceive 4 of the major chakras, while in the ordinary waking state:

A. **Sexochakra.** The sexochakra (primary or root chakra) pulses as though the practitioner were seated on a ball of fire. This is the so-called liberation of *kundalini*, which is greatly

studied in Orientalism. In this case, its occurrence is definitively healthy or benign.

B. Umbilicochakra. The umbilicochakra (navel chakra) or the entire abdomen is energized towards the front. Frequently the abdomen appears to become thin and deformed like a fine sheet of paper.

C. Frontochakra. The frontochakra (third eye) appears to be a small, but powerful, apparatus encrusted in the forehead, functioning and distinguishing out to a certain distance.

D. Coronochakra. The coronochakra (crown chakra) promotes an impressive sensation of the dissolving of one's head.

4. Flame. Not rarely, the exteriorizations of *consciential energy* can give the impression that the soma (human body) becomes an enormous 10-foot-tall flame, one extremely hot on the outside and frozen in the centre. This flame seems to crackle forwards and upwards, reverberating as though it were a centre of light, expanding and contracting in alternately outward and inward movements, under the command of a controlled, intelligent, powerful and intangible force.

5. Flame-thrower. During *benign semipossession*, the *energosoma*, which more greatly vitalizes the arms and hands, acts like a type of flame-thrower that apparently violently sprays energy forward, in a rapid and constant way. The entire process is similar to the workings of an interdimensional-consciential-energetic-centrifuge.

THE HANDS OF THE PENTA PRACTITIONER CAN APPEAR TO BE ENERGETIC OUTLETS.

6. Clairvoyance. Diverse clairvoyant phenomena in the immediate area of the practitioner, or even remote viewing, with a high degree of lucidity.

7. **Dematerializations.** Sensation of dematerializations of one's own fingers and hands.

8. **Engage.** The first energetic discharge mostly serves to *form the parapsychic coupling* between the practitioner and the extraphysical transmitter. It is primarily received by the therapeutic team, rather than being a *donation* for a recipient consciousness (consciex or projected individual).

9. **Experiences.** Obviously, accumulation of daily penta experiences will improve the performance of a dedicated practitioner. With time, the helpers will bring increasingly greatly perturbed, ill consciexes, directly approaching the practitioner while in the waking state, or even when lucidly projected, outside of the scheduled time for penta. In this case, serving as *lucid intra and extraphysical assistantial bait*. At this point, the *intraphysical-extraphysical rapport* intensifies, and the results of the energetic transmissions improve to unimaginable levels.

10. **Extras.** When the penta practitioner achieves an ability to work more closely with the *principal*, more permanent, extraphysical helper in the transmission of energies, extra or emergency energetic exteriorizations can occur, or rather: before (principally), during, or after the penta session. This can occur at unexpected moments or circumstances. When this happens, it is not in a physically or psychologically forced manner, but in one that is healthy, enriching and agreeable - without harmful or intrusive connotations. This is done in order to attend to the needs of ill consciexes in critical or emergency situations.

11. **Phenomena.** The healthy phenomena of *ballooning* (sensation of expansion) and *self-microscopy* (microscopic self-examination) are promoted by the expansion of the energosoma.

12. **Cold.** A sensation of cold air can affect the hands or the entire body. It can even chill the room of the practitioner, regardless of the ambient temperature.

13. **Energosoma.** During energetic transmissions, the *soma* can sometimes appear smaller, or of a reduced volume. This is due to an expansion of the exteriorized energosoma (*mega-balloonment*).

14. **Intensity.** The *more intense* the energetic transmissions are, the *greater* the practitioner's *well-being* will be in the minutes or hours following the transmissions (post-penta period).

15. **Intervals.** The brief interval between one energetic transmission and another serves to physiologically replenish the practitioner and readjust the practitioner-helper coupling, as well as, when necessary, allow the substitution of the transmission-receiving *consciousness* (who may be close-by or far away). The helper generally does not lose parapsychic-mental-energetic control during this period. The intense sensations experienced by a practitioner can disappear during intervals between 1 energetic discharge and another, maintaining the practitioner semipossessed during the transmissions, and semifree in the intervals.

16. **Images.** At this point, powerful images inspired by *helpers* arise, such as the following 3:

A. **Galaxy.** The incandescent creation of a solar system.

B. **Furnace.** The *flow of molten metal* inside the furnace of a steel plant.

C. **Volcano.** A sea of molten lava in an erupting volcano.

17. **Machine.** Frequently, during energetic transmissions, the practitioner appears to hear the pulsing of an immense machine, as though all of their consciential vehicles (*holosoma*) were coupled to an invisible and extremely powerful dynamo, serving as an intermediary part (*passepartout*) in an unknown extraphysical machine.

18. **Eighth.** Due to the assistential work in progress, generally one energetic discharge from among the 11 - the eighth, for example - can be perceivably more intense or potent than the others.

***THE TRANSMISSIONS ARE GENERALLY
MADE OF INTERMITTENT WAVES OF
CONSCIENTIAL ENERGY.***

19. **Waves.** In the practice of penta, transmissions are formed by specific waves of CEs, which are generally perceived by the practitioner as being intermittent and discontinuous. Continuous waves of energy, when occurring, imply a critical therapeutic circumstance, or a singular demand in relation to deintrusion. These tend to be ephemeral, like an extraordinary or sporadic peak in the exteriorization of assistential energy.

20. **Projections.** The most diverse types of practical, lucid consciential projections useful for both those assisted and the practitioner.

21. **Itching.** One of the first indications of physical effect phenomena, or the exteriorization of ectoplasm, is non-habitual itching in the nasal passages, during penta. This is due to the excretion of ectoplasm through the mucous membranes of the human body's orifices.

22. **Psychophony.** Psychophonic monologue is the phenomenon wherein a *consciex* (in this case, the helper) uses the *projector's soma* to speak directly to the body's owner (the penta practitioner) who is temporarily projected during penta. As you can see, psychophonic monologue is a rare transcendent inversion of conditions, positions of *consciousnesses* and *interconsciential* manifestations.

23. **Pulsations.** Energetic pulsations in the brain. It is important to note that the brain, physiologically speaking, does not pulse per se, as the heart does, for example. In this case, the bizarre sensations felt are actually those of *pulsations* occurring inside the head. Regarding these sensations and the majority of references made here, the individual will only be able to better evaluate their own details and healthy effects with the passage of time and the expansion of their development in assistential practices.

24. **Quality.** Time does not represent a relevant factor in the energetic discharges. What is much more important is the quality and the potentiality (potential, capacity) of the consciential energies transmitted.

25. **Rhythm.** Not rarely, the varied and intense rhythm of energetic discharges, physical movements and muscular contractions, practically does not alter the practitioner's *heart rate*.

This fact alone constitutes a separate, concomitant, subjective phenomenon.

26. **Independence.** Strictly speaking, the always perceptible frequency of the practitioner's energetic transmissions are not affected by the following variables:

A. **Will.** Neither the practitioner's will nor their intention.

B. **Circulation.** The *heart beats*, which maintain blood circulation, being the most demanding and important area in relation to your cerebral hemispheres.

C. **Respiration.** The *respiratory frequency* that maintains your *oxygen supply* and is directly connected with the *cardiochakra*.

D. **Time.** The ticking of *seconds* that measure chronological human time.

27. **Orders.** Everything happens under the supervisory parapsychic command of the principle *extraphysical* transmitter. Nevertheless, the joint transmission seems to be coupled to powerful *extraphysical* apparatuses that are still unknown at this stage of our leading edge understanding. Four or five different rhythms of *energetic transmissions*, that differ greatly from one another, can occur in a singular assistential session of 10 basic transmissions.

28. **Soma.** Movements in the position of the soma when laying on the bed.

29. **Sounds.** The sounds of the vibrations generated by energy passing through the penta practitioner's head, can appear to come through the arms and hands. In this instance it can seem as though tambourines are intelligently being, more quickly or slowly, beaten or with the repeated cadence of a *mantra* - a singular word that is not pronounced, yet repeatedly heard.

30. **Torpor.** A lack of feeling, especially in the face and lips.

31. **Transmitters.** The extraphysical energetic transmitters, helpers, can alternate during a single assistential session. An aware *conscin-practitioner-projector* will perceive the alternation and technical changes, which are characteristically indi-

vidual and unmistakable. Frequently, the man or woman's *paraindications* are quite unique.

32. **Experiences.** During the practice of penta many *non-specific sensations* and physical and *parapsychic experiences* can occur in a constant crescendo, with limits currently undefined or unknown by us all.

PARAPSYCHIC PHENOMENA CAN OCCUR SIMULTANEOUSLY WITH PENTA.

33. **Simultaneous.** The 2 following examples are worth noting as parapsychic phenomena that can appear concomitantly with penta:

A. **Tachycardia.** The intensive and extreme physical movement of the arms without the appearance of tachycardia (elevated heart rate) or increased levels of adrenaline in the circulatory system. This fact is still obscure and apparently antiphysiological (paradoxical).

B. **Digestion.** The unexpected acceleration of digestion in certain circumstances of emergency assistance.

11. SEXUAL CONNECTIONS

Energetics. It is best that a practitioner not forget 4 realities regarding *consciential energy*:

1. **Life.** Life, in any dimension, is interconsciential assistentiality.
2. **Assistantiality.** Interconsciential assistentiality is that which signifies energetics, *bioenergetics* and *paraenergetics*.
3. **Embryology.** Life is energetic and, on Earth, has its beginnings in embryology, or through the sex act (energy and adrenaline).
4. **Predominance.** Ultimately, human life is predominately *energosomatic* (energetic).

Energosoma. The *energosoma* is each man and woman's energetic parabody of *consciential energies*. The *energosoma* is the parabody of *prekundalini*, *kundalini*, the *sexochakra* (*sexosoma*).

Connections. The energosoma has 2 connections.

1. **Miniconnection.** A *miniconnection* in the *soma* or human body.
2. **Maxiconnection.** The more important *maxiconnection* in the *psychosoma*.

Trinomial. The *energosoma*'s 2 connections constitute the trinomial *soma-energosoma-psychosoma*, within the *holosoma* or the *human consciousness*' set of vehicles of manifestation.

Desoma (death). The rupture of the energosoma's miniconnection causes *desoma*, or the biological death of the *soma*.

Sexosoma. An integral human personality is one who is *sexually active*. They identify, accept and experience the basic sexual instinct.

AN ASEXUAL HUMAN CONSCIOUSNESS IS AN ENERGETICALLY DEFICIENT PERSONALITY.

Deficiency. A *sexually inactive conscin* can be seen as an *energetically deficient* human personality.

Sex. Without an *active* maxiconnection of your energosoma with the psychosoma, promoted by daily sex, a conscin becomes *asexual*. In this case, they are not able to fluently develop penta. Only the practice of daily sex allows one to maintain the *active* maxiconnection of a *sexually active* conscin. A penta jointly operating with the mature sexuality of the practice of daily sex is a developing penta, independent of the practitioner's gender or physical age.

Inflow. *Consciential energy* flows more intensely from the *psychosoma* to the *soma* between 1 and 35 years of age, for an individual with an average life span of 7 decades. This can be considered the *influx* of energy or the vitalizing *inflow* of the *consciousness' energy* into *intraphysical life*.

Outflow. *Consciential energy* flows more intensely from the *soma* to the *psychosoma* between 35 and 70 years of physical age. This can be considered an *outflow* of energy or the *return* of *consciousness* to its real, *extraphysical origin*.

WITHOUT THE PRACTITIONER'S EXPERIENCE OF DAILY SEX PENTA ONLY ACHIEVES HALF-STRENGTH.

Half-strength. Penta *without daily sex* is a *stationary penta* that only achieves half-strength. This condition makes it more difficult to achieve a more expressive evolutionary consciential growth.

Warnings. The following 5 procedures are not recommended in the practice of penta:

1. **Companion.** A man or woman *without a companion* is unable to give assistance to even the one they love. How, then, can they perform assistance to other consciousnesses, conscins and consciexes? A man or woman *with a companion* begins their assistentiality in an energetically shielded or healthy bedroom. In the development of penta this is a completely different and much more effective condition.

2. **Masturbation.** Masturbation is an *exception-conduct* that should not be employed as standard-conduct for the rest of the conscin's intraphysical life. This is because it does not satisfy the need for sexual alleviation with personal energies, or calm the sexual hyperexcitability naturally generated through the practice of penta.

3. **Sublimation.** Every useless attempt to sublimate sex, for any reason, is castration, or a physical, somatic, energetic, human mutilation. This is another condition that makes maintaining a mature, secure and healthy development of the practice of penta, quite impractical.

4. **Menopause.** Menopause must not turn a *woman* into a *eunuch* for the remainder of the exercise of their penta practice. In order to avoid this, modern medicine knows how to effectively deal with menopause through the balancing of hormones and the recommendation of an active sex life.

5. **Old age.** Old age, or the stage of being a veteran of life, after 65 years of age, should not turn a man or a woman into a *sexual vegetable*. This is another condition that does not function with penta, in which the energetic life is most intense, enduring or permanent possible.

Relief. Healthy *congressus subtilis* between the practitioner and a helper can occur in a temporary fashion, upon the initiative of the assistential maximechanism, in order to alleviate the individual in a period of travel, separation or when widowed.

Jealousy. An evolutionary duo (two individuals working together in an evolutionary synergistic manner) must seriously observe the processes of jealousy, possessiveness and affectionate or psychological insecurity relative to the assistance practiced through penta. For example, if a woman becomes

jealous because of telephone calls from other women requesting assistance from the male practitioner (her mate) through the practice of penta, she will entirely join forces and *position herself shoulder-to-shoulder with the intruders*. These intruders are not only those of the consciousness to be treated, but also of the individuals who telephoned soliciting help, those of the practitioner, as well as those of the jealous woman. The practitioner, in this case, will be cornered and will directly and immediately feel this on his *paraskin*. It is easy to imagine what can arise in a pathological way in this atmosphere of misunderstanding between the partners of an evolutionary duo. Obviously, in the same manner, a male can become jealous of the requests for assistance being made to his female partner.

Intercourse. Due to assistential preparations on the part of the Helpers, sexual relations *shortly before* the practice of penta are not recommended. After practicing penta, sexual relations do not present any logical inconvenience.

12. ASSISTANTIAL OPERATIONS

Operations. The spasmodic, frenetic, synchronous spreading movements made with the arms and hands during energetic transmissions, are intended to assist conscins and conciexes through these 3 distinct and generally interconnected operations:

1. **Donation.** Exteriorization of *immanent energy* and *consciential energy*.
2. **Dematerialization.** Transitory dematerialization of *parts* of the practitioner's *soma*.
3. **Ectoplasmy.** Extraction of dense, human energy, or *ectoplasm*, exclusively for therapeutic, or, more appropriately, *paratherapeutic* purposes.

Outlets. The *para-arms* and *parahands* of the penta practitioner's *psychosoma* serve as energetic outlets or spreaders, under the real, unmistakable and perceivable command of the helper - the true transmitter of the basic consciential energy.

Musculature. Those who practice penta, giving psychic passivity to the assistantial technicians, end up with a more muscular thorax, shoulders and arms. The pectoral muscles also become more voluminous and rigid, thus increasing one's muscular and, consequently, body mass, due to the daily physical movements.

AN AMBIENT TEMPERATURE BELOW 20°C (68°F) FACILITATES THE PRACTICE OF PENTA.

Temperature. An ambient temperature below 20°C (68°F) predisposes an intensification of the exteriorization of consciential energies.

Observations. In order to maintain affinity, cohesion, syntony, balance, and to intensify operation during the vibrational state (VS), which occurs during greater exteriorizations of consciential energy, the helper makes observations or gives

opportune psychic suggestions, which are generally irresistible to the penta practitioner.

Reflections. Among the psychic suggestions made by a helper, one of them will inevitably lead the penta practitioner, when more conscious, to reflect upon *concepts* that at first seem disparate, but are related to each other and the assistential service at hand, with unquestionably logical connections.

Consciousnesses. Penta develops through 3 interconnected consciousnesses:

1. **Practitioner.** The *conscin practitioner* (adult, man or woman).
2. **Helper.** A consciex or *helper(s)* with the appearance of a man or a woman. Occasionally this maybe a *super-helper* or the *groupkarma's evolutionary orientor*.
3. **Assisted.** Those conscins or consciexes being *assisted*.

Encapsulation. *Parasanitary encapsulation* is the assistential isolation and temporary, energetic annulment of the manifestations of one's thosenes - notably the intrusive thosenes of one or more ill consciousness, conscins or consciexes. This operates in the same way that sanitary isolation (quarantine) exists in hospitals for inpatients with infectious or contagious diseases, and who present a high risk for toxic, disease or radioactive contamination.

PARASANITARY ENCAPSULATION IS A COMMON OCCURRENCE FOR A PENTA PRACTITIONER.

Perception. The occurrence of parasanitary encapsulation is not always clearly perceived by the penta practitioner. This is because the isolation is sponsored by one or, more frequently, several helpers working together, and, not rarely, transcends the universe of your thosenic manifestations.

Classification. Parasanitary encapsulation can be classified into 3 types in terms of consciousnesses, time and consciential dimensions:

1. **Consciousnesses.** In relation to consciousnesses - conscins and/or consciexes - the encapsulation can be individual, conjugal (duo), or collective (group).

2. **Time.** Regarding time the encapsulation can last for minutes, hours or days.

3. **Dimensions.** In relation to space or consciential dimensions, the isolation can include consciousnesses - conscins and/or consciexes - of a home or apartment, an entire apartment building, or even a neighbourhood or metropolis.

Philosophy. The philosophy of the antientropical, interconsciential assistentiality of parasanitary encapsulation is based on the practical premise that *not getting in the way already helps a lot*.

Reurbanization. Parasanitary isolation is an extraordinary aid in the services of extraphysical reurbanization - changes for the better in pathological extraphysical environments and communities - sponsored by serenissimi.

Gratification. It is gratifying and always comforting for the penta practitioner to be aware of their participation in cases of parasanitary isolation and extraphysical reurbanizations, even if it is but a *small contribution* to the effective assistential work of the *Invisible College of Serenissimi*.

13. HELPERS

Elementary. The elementary penta practitioner is the man or woman who does not evolve or progress to more developed helpers.

IN PENTA THE HELPER IS THE EXTRAPHYSICAL CO-PRACTITIONER.

Sustenance. The elementary penta practitioner always has a helper dedicated to sustaining their sub-level assistential tasks, in comparison with their real multidimensional, energetic, psychic possibilities that have not yet been taken advantage of. This condition exists because the practitioner does not allow themselves to improve, due to repressions, physical and mental laziness, neophobia and other weaktraits, or fissures in their personality.

Supervision. The helper that supervises an offlex's multidimensional assistential work, together with the epicon, the penta practitioner, is different from the helper that supervises the *benign semipossession* in penta.

Communication. It is imperative that the practitioner communicates with the helper. This is an indispensable measure in penta.

Passivity. The practitioner who *remains silent*, during the practice of penta, *communicates* with the helper through the very condition of passive parapsychism.

Intimacy. *Communication is cohabitation.* Your intimacy with the helper is greater than your intimacy with your partner, in a conventional marriage or as a partner in an evolutionary duo. This is due to the holosomatic coupling between the penta practitioner and the helper.

Partnerships. There are 2 very different types of partnerships in terms of interconscious intimacies:

1. **Simple.** An evolutionary duo, or a conventional marriage is the *most simple* partnership, essentially being formed through the *soma*.

2. **Complex.** The *more complex* partnership is between the penta practitioner and the helper, which is basically formed through the *holosoma*.

Potentiality. Thus, the veteran penta practitioner increasingly has their consciential energies potentized through the actions of the helper working through the *holosoma*.

Wisdom. The wisdom of the helpers is shown in the just cosmoethical dosage applied in everything they do. They never *leave out* what is necessary and never *let things go too far*, regardless of whether the issue is interconsciential assistance, the use of consciential energies, or the employment of the practitioner's talents as a sensitive assistantal instrument.

14. MENTALSOMATICS

Concepts. The following are 13 examples of *complex ideas* (Mentalsomatics, the *tho* of thosene) that will come to the mind of the penta practitioner according to their more frequent *intellectual motivations*, archetypes, and the quality and extent of their *cerebral dictionary*.

1. **Self-conduct.** The conscin's self-sufficiency.
2. **Black hole.** A black hole is the state that matter reaches after suffering a gravitational collapse from which no light, material or any other type of signal can escape.
3. **Uncreated creator.** The so-called *First Cause*.
4. **The nth power.**
5. **Eternity.** Here, eternity signifies life that seems, to us, to continue forever in a cycle of intraphysical rebirths and desomas.
6. **Phoenix.** The myth of the rebirth of the phoenix.
7. **Impllosion.** The condition of *oneness*, a consciousness in a state of being one with the universe.
8. **Infinity of the future.** What happens after the condition of free consciousness (FC)?
9. **Infinity of the past.** The beginning of everything.
10. **Perpetual motion.** A continuous physical motor, being a caricature of a mechanical steel wheel, without electricity or any other resource, that gyrates incessantly powered only by gravity.
11. **Omnipotence.** Omnipotence is the absolute authority or rule.
12. **Bottomless pit.** Abyss; maelstrom; *void*.
13. **Information superhighway.** The information superhighway, here, signifies the maximum current vanguard of practical intraphysical universalism.

15. ENERGOSOMATICITY

Development. The more evolved a *consciousness* becomes, the more intense is the energetic potential they have, and the less *consciential* effort and time they require to complete their *energetic recuperation* (symases and symdeases).

CE. Consciential energy, or CE, is inexhaustible.

Mobilization. The factor that generates the development of the intraphysical practitioner's parapsychic abilities is perceived, voluntary, conscious fluency with their energies. For this reason, the more developed intraphysical being - from a psychic, animic, and energetic point of view - will always be the one that presents mastery of mobilization, exteriorization, absorption and maintenance of the self-defensive circulation of energies; a looseness of the energosoma; the projection of the psychosoma; the efficient recall of extraphysical events; and other developments of an equal nature.

Re-education. One does not only develop a single type of parapsychic ability or only one determined animic phenomenon. What one intrinsically develops is the *self-aware mobilization of CEs*, which generates and unleashes all parapsychic phenomena. This development is a re-education for each *new* human existence, *new* energosoma and *new* soma.

Duration. In the *beginning*, the energetic irradiations of penta can last up to 50 minutes or *even 1 hour*, within the 3-hour window chosen in the 24 hours of each day.

Discharges. With the daily development of the practice of penta, and the practitioner's greater technical development, 11 discharges of CEs can be accomplished in only 25 to 45 minutes of 1 individual session.

Contractions. Each energetic discharge corresponds to at least 50 contraction-transmissions. Eleven discharges result in an average of 550 transmissions by the end of each daily period.

IT IS IDEAL TO EXECUTE PENTA OUTSIDE OF MEAL TIMES.

Meals. In order to avoid the helper(s) performing the extra work of *accelerating one's digestion*, it is necessary to observe the timing and quantity of food the practitioner ingests shortly before the daily exercise. After practicing penta, there is no problem with the practitioner eating, which frequently occurs due to the appetite provoked by the physical exercises.

Offiex. In a more advanced state of the practice of penta, helpers transform the projector's *physical base* into a mobile extraphysical medical clinic, or rather: an offiex, or extraphysical office, dedicated to the assistance of needy conscins and conciexes.

Isolation. The offiex is a kind of quarantined area of an extraphysical hospital reserved to temporarily receive ill conciexes within a transitional *interdimensional bubble*.

Periods. There are 2 very characteristic periods in the practice of penta (see ch. 10).

1. The *pre-penta* period, before the installation of the daily assistential services.
2. The *post-penta* period, after the daily realization of assistential services.

16. OBJECTS

Instruments. During the exercises it is not recommended that you leave any type of instrument or apparatus turned on or functioning inside the room where you practice *penta*. This is due to the physical effects of a psychic or ectoplasmic origin. For example: computer, telephone, intercom, TV, beeper, VCR with digital clock and lights, noisy clock, and others.

Firearms. The *penta practitioner's energetically shielded bedroom-laboratory*, physical base, *projectarium*, or the *offix's intraphysical waiting room*, obviously should not be used to store arms of any nature - firearms, for example.

Contact lenses. The *penta practitioner* should develop their daily energetic-animic-psychic sessions without contact lenses on their eyes. Use of *extended wear* contact lenses is not recommended in *penta* practices.

Prosthetics. The use of glasses, rings, earrings, watches and other objects that are temporarily removable - a false or prosthetic leg, for example - should be avoided during the practices of *penta*.

Menstruation. A woman's menstrual period does not necessarily affect her practice of *penta*. Quite the opposite, it can stabilize her hormonal system through her own energy.

IUD. It is not recommended that a woman use an IUD (intrauterine device), a foreign object, inside an organ as noble as the uterus of the *soma* and its consciential energies, in the development of the *penta* practice.

Drawer. Ideally, a veteran *penta practitioner* will keep a drawer reserved where they can keep only those *papers, emails, letters, telegrams, faxes with requests for interconsciencial assistance* at a distance, which they will inevitably receive, upon their permanent assistential task becoming more well known.

Types. With the development of the assistential practice of *penta*, a practitioner can seem like a *business*, as they receive solicitations via 4 diverse types of communication:

1. **Mail:** the practitioner receives letters or telegrams addressed to their *offiex*, with requests for remote assistance.
2. **Memos:** internal communications from within a conscientiological organisation requesting assistance.
3. **Fax:** requests for assistance by fax.
4. **Computers:** solicitations for assistance via the internet.

Registration. One of the most serious facets required for the maintenance of correct conduct on the practitioner's behalf, is discretion regarding assistential facts and personalities that directly or indirectly participate, and about whom they give information. In order to avoid *spurious evocations* you should not register any phenomenological data that involves those who are assisted in the practice of penta.

Experiences. If the practitioner wishes to make note of their experiences, they should do so only in regards to their personal sensations and developments in order to amplify self-knowledge and efficient collaboration with the helpers, and not involve themselves with the pathologies or paropathologies of others. Who seeks to help, needs to maintain themselves in the best condition possible in order to be able to assist. This measure aids the sympathetic deassimilations of interconscientital energies.

Bedside lamp. It is advisable to maintain the habit of keeping a bedside lamp at the head of the bed - on the *night table* - in order to facilitate one's vision and movements in the room where you practice penta, especially after the daily exercise.

Clock. When possible, it is best to keep a small digital clock next to the bedside lamp, also on the night table, in order to better control time and discipline yourself regarding the development of penta.

***THE USE OF AN ALARM CLOCK IS
NOT RECOMMENDED IN THE
PRACTICE OF PENTA.***

Alarm clock. Ideally, one will make their own *biological clock* work in order to wake from the penta session at the exact time desired. In this way, the practitioner will experience their interconscious assistance with discretion. An alarm clock can serve, in many cases, to *convoy intruders* due to the irritation it provokes (impact of the sound).

Notes. With the development of the assistential energetic exercises, it is intelligent to always keep loose sheets of *blank paper*, as well as a fine blue felt-tip *pen*, in order to note the inspirational reflections and original ideas you receive soon after the penta exercises, and later enter them into your personal computer.

A PERMANENT PHYSICAL BASE IN A HOTEL IS NOT IDEAL FOR THE DAILY PRACTICE OF PENTA.

Hotel. Obviously, a consin who lives in a hotel, makes that apartment their physical base. A hotel, used as a permanent, definitive, physical base *is not ideal* for the practice of penta due to the tumult of the locale, with people coming and going, generally in critical assistential periods, right outside your residence.

Paradoxes. Having a hotel as a physical base generates 3 points to reflect upon regarding the *paradoxes* of the penta practitioner's life:

1. **Temporariness.** As they do not live with the same sensation of temporariness that a hotel resident-guest has, they do not get attached to human life.

2. **Responsibility.** They are very aware that they are in transit through *intraphysical* life. They do not fear physical death, however, they do maintain responsibility regarding their human obligations.

3. **Proexis.** They are *bound to nothing*, just like a resident-guest, but feel *tied down to everything* in terms of the completion of their proexis.

Euphoria. One of the biggest downsides to the practice of penta is also one of its benefits: the production of euphoria in the practitioner. This euphoria needs to be controlled, without repression, in order to not compromise the penta practitioner's self-lucid passivity.

17. GROUP

Group. Penta does not work in a group setting of consins, it is an individual commitment. In the practice of penta the group nature is a multidimensional one, and follows the directives of the assistantial maximechanism.

Practices. Here are 5 practices, among many others, that are similar but are not identical to, and do not produce the same results as, penta:

1. **Gospel worship** held once a week in the home. Common in the Brazilian spiritist movement.
2. **Mediumistic session** held in a public or private group setting, (deintrusion), once a week. Performed in various *mediumistic* sects.
3. **Umbanda's whirling dances** (a Brazilian spiritual practice that originated in Africa).
4. **Transmission of Communion of Thought**, in general held daily for 5 minutes at 6:00 p.m., without any great fixed commitment.
5. **A third of the rosary** (prayer) of the Catholic Church.

***JUST AS HALF-PREGNANCY DOES
NOT EXIST, NEITHER DOES
HALF-PENTA.***

Stationary. A stationary penta only achieves *half-strength* (see chap. 11), which is different from *half-penta*.

18. COUNTER-INDICATIONS OF PENTA

Counter-indications. The following 6 types of individuals are *not recommended* to practice penta:

1. **Ignorant.** The one who *has never felt* ostensive, intraconsciential, *psychic manifestations*, and refuses to discuss the subject, being uninformed about the theme, or one who can be classified as *parapsychically ignorant*.

2. **Beginner.** Those who are initiates or beginners regarding parapsychic matters (bioenergy, animism, and mediumship), who are still not developed to a reasonable, individual, practical level.

3. **Mini-intrusion.** Those victims of eventual unconscious mini-intrusions, or rather: the *vast majority* of the planetary population. Someone already pathologically *superpossessed* by an *intruder*, cannot be benignly *semipossessed* by a *helper*. This fact confirms a principle of physics, physiology, *paraphysiology* and *Conscientiology*. “two bodies cannot occupy the same space, at the same time, in the same dimension.”

4. **Uncontrolled.** Those parapsychically uneducated conscins who cannot control the parapsychic processes of the consciential interchange in a self-sufficient, healthy, and comfortable manner. Those, for example, who suffer uncontrollable, incessant myoclonia (twitches) when near consciexes.

WHO LIVES AVID FOR TROPOSPHERIC SENSATIONS ARE STILL NOT READY FOR PENTA.

5. **Avid.** Those conscins who remain anxious for instinctual sensations, and have not yet determined their human pretensions and aspirations; in general, those with 35 or less years of physical age, who are in the *preparatory phase* of life regarding the execution of their proexis. Whom only wants to practice penta when they have 2 million dollars in the bank is wasting their time. They will never achieve good assistancial

results in their penta.

6. **Children.** Obviously, the practice *of penta* is not recommended for children of either sex, at any infantile age, even if parapsychically gifted.

19. PENTA TEST

Test. Chapter 345 of the book “700 *Conscientiology Experiments*” is a test regarding penta. It has been reproduced below, in general terms, in order to offer more clarity on the subject.

Evolution. A consciousness only evolves more rapidly when they **help** other consciousnesses to evolve. This summarizes the evolutionary dynamic that affects us all.

Conscientiotherapy. The daily practice of penta implies the inevitable inner renovation of the conscin. It is incompatible for a penta practitioner to maintain the following 30 habits or anticosmoethical behaviours:

1. Rely on divinations in your everyday decisions.
2. Knock on wood any number of times, being a slave to an irrational superstition.
3. Carry a rabbit's foot or sacred items around your neck or in your shirt.
4. Habitually cry once a week due to great insecurity and dissatisfaction.
5. Naively collect firearms; a fundamental imprudence.
6. Cultivate any kind of guruworship or *consciential* self-subjection.
7. Cultivate a chronically pessimistic point of view regarding the universe.
8. Make irrational promises, or rather: not trust in multidimensionality.
9. Smoking: a primitive addiction and an irreparable blocker of the cardiochakra's consciential energies (CEs).
10. Work as a professional animal killer.
11. Keep a shrine or altar in your home, under the yoke of infantile mysticism.
12. Maintain excessive body weight (psychological obesity), increased by bulimia or a sedentary life.
13. Spend several nights a month promiscuously (in-trudability).
14. Think and worry only about your nuclear family

(*megaegokarma*).

15. Practice *bird hunting*, for example, or the condition of pathological zooconviviality (interrelationship with animals).
16. Continue to live a disorganized life.
17. Feel manifest or transparent insecurity in your daily acts.
18. Be a motorcyclist, with the high energetic risk it involves.
19. Support, even sincerely, the death penalty.
20. Be a pathological user of alcohol or drugs in general, be they light or heavy ones.
21. Evidently suffer habitual unconscious *mini-intrusions*.
22. Have and use a gun license, in a conscious evocation of subhuman killing.
23. Spend all your time unproductively, without any creativity.
24. Have an occupation that contributes, to any degree, towards the repression of consciousnesses.
25. Work *heavily* with a chain saw in any rural area (pathological phytoconviviality).
26. Live in a state of permanent unsociability, or as a hermit in a convent.
27. Live tied to a sectarian doctrine, in a mediocre, medieval antiuniversalism.
28. Live with the depressive habit of taking *mood-altering drugs* or depressants.
29. Continuously live without a fixed intraphysical residence or in an impulsive nomadism.
30. Fly using a hang-glider: free flight is a high risk, lethal or suicidal sport.

Habits. If you still participate in even 3 of these personal habits, rest assured: you are *far from* being able to perform healthy, effective *penta*.

20. INDICATIONS OF PENTA

Indications. It is recommended that only the following 4 types of conscins perform the daily, scheduled practice of penta:

1. **Veterans.** Conscins who are more-or-less para-psychically developed or are veterans in terms of *energetic and parapsychic self-defence*.

ONE OF THE GOALS OF PENTA IS TO DEVELOP THE HUMAN CONSCIOUSNESS TOWARDS PERMANINTFREENESS.

2. **Deintrusion.** Conscins without greater problems of interconsciential intrusion, entirely secure in what they are doing. It is not necessary that a conscin be or live as a *permanintfree*, or totally and permanently intrusionfree. Quite to the contrary, the conducting of a conscin to *permanintfree ness*, through penta, happens through a gradual, consciential *self-deintrusion*, executed through the daily *heterodeintrusion* of patients - ill conscins and consciexes - who are a distance away. Penta is the ideal technique for an *anti-intruder self-defence* of a multidimensional nature.

3. **Flexible.** Lucid conscins who have energosomatic flexibility, master VS's, reception and absorption of CEs, and the dozens of existing bioenergetic techniques that are applicable and exercised on a daily basis.

4. **Prisoners.** Penta, just as lucid consciousness projection, is especially indicated for practice by prisoners, who generally wish to improve the direction of their personal destiny, but are incapacitated, finding themselves physically isolated from their fellow human beings. This recommendation stands as long as they fit within the outlined parameters and have the *strongtraits* previously mentioned. Due to their circumstances, the prisoner's penta will only achieve half-strength, in view of the characteristics of their affective-sexual life among other repressions.

Megachallenge. There are more counter-indications than indications in the daily practice of penta. This is because the daily personal energetic task is the greatest assistential, parapsychic, energetic challenge that 1 conscin can undertake - for *the rest of their intraphysical existence* - in our current Socin, which is still pathological, according to leading edge Conscientiology research.

Offiex. Penta is the ideal resource for the maintenance of balance and energetic homogeneity of a conscin's offiex or extraphysical office.

Self-sacrifice. The daily personal energetic task is a practice or measure that sometimes demands sacrifices, but it is an unparalleled resource for the evolutionary dynamization of the practitioner and their loved ones.

Restoration. The assistential-parapsychic-energetic exercise of penta always energetically restores the practitioner, through their contact with the extraphysical assisters and their *pacific intrusions*, or *healthy semipossessions*, and the temporary experience in other consciential dimensions.

21. UTILITIES OF PENTA

Application. The best practical application, of a conscin's consciential energies, is the experience of penta.

Utilities. There are innumerable evolutionary, holokarmic utilities for penta; among them, the following 7:

1. **Protection.** Penta maintains a positive extraphysical protection; a *protective shell*; or a permanent, multidimensional, *positive assistance* throughout the human life of the *projector*, as well as the *condition of superhealth*.

2. **Continuum.** The habit of exteriorizing assistential CEs can promote a more structured ego in the practitioner, yielding the most elevated state of balance that a human being, a conscin, can attain. At this point your mentalsoma will almost always become coupled with the mentalsoma of 1 permanintfree or evolutionary orientor consciousness, in the evolved serene state of the *continuum* of the construction of conscientiality.

3. **Hyperthosenes.** During the practice of penta, the state or period of time of the energetic transmissions shows itself to be highly propitious for the assimilation of new ideas, or hyperthosenes, on the part of the attentive practitioner.

4. **Paropathology.** One of the basic applications of penta is the sanitization of the psychosoma's paropathological disturbances. Among these is the consequence of intraphysical restriction suffered by the consciex who recently passed through the desoma. For example: the quicker recuperation of extraphysical maturity for consciousnesses who suffered physical death at a physically tender age or during adolescence, and became extraphysical children who deserve or need to return to a status of consciential adulthood as quickly as possible. In these cases, the penta practitioner's dense tropospheric energy acts in a positive manner due to having a greater rapport in the process of extracting the still very human energies connected to the consciex.

5. **Enerspring.** Penta allows the practitioner to calibrate the energetic condition of their day, week, or the current period of their human existence, including the evolutionary

periods of enerspring, or a personal energetic springtime.

6. Recesses. The assistential exteriorization of CEs at a fixed, pre-scheduled time, that is maintained with discipline and perseverance, is the best technique for the veteran conscious projector to avoid a prolonged recess in the expeditious production of conscious projections. On the other hand, one can overcome recesses in penta, regarding the intensity and quality of assistential services provided, that are similar to those which occur in one's conscious projections.

7. Proexis. The regular effecting of assistance to other imbalanced consciousnesses, through penta, inevitably makes you observe, with greater care and attention, the use of your holosoma and the maintenance of your own *soma*. In particular everything that has to do with your hygiene, health, use of personal bioenergy, self-discipline, and the increasing realization of obligations pertaining to your proexis.

Dimensions. Consciential energies act beyond space and time. There are various dimensions that are closer to our thosenic manifestations. Among those that pertain to the practice of penta, we can emphasize the following three:

1. **Troposphere** (Intraphysical): pre-serenissimus or permanentfree penta practitioners; assistential minipieces; assisted conscins; conscious and unconscious human intruders.

2. **Paratroposphere** (Extraphysical): assisted consciexes; conscious and unconscious extraphysical intruders; unevolved extraphysical communities (communexes); assistential maximechanism.

3. **Evolved communexes** (Extraphysical): Helpers; evolutionary orientors; assistential maximechanism; Serenissimi; Free Consciex.

22. SYNTONY

Group. It is well known, in any human undertaking, that positive collective, group energy, or even better, consciential energy coming from 1 cohesive, homogeneous group of consciousnesses, transmitting with an effective sense of union and exceptional affinity, will manifest more intense and vigorous curative capacities, which is to the benefit of the greatest number of consciousnesses who receive it. This, as opposed to the isolated, individual CE derived from only 1 consciousness.

Audience. An artist in the limelight, an orator at the rostrum, an attorney in the courtroom, a professor behind the lectern, and parapsychic individuals in altered states of consciousness, are familiar with the energy that emanates from a *live audience*. Mediumistic or parapsychic sessions were born from this.

Syntony. The “parapsychic session of *I alone*” is apparently directly contrary to the principle referred to above regarding energy from a group. Nevertheless, the penta practitioner *is never alone*, as they act in profound syntony with helpers, healthy, self-aware consciences and, on very rare occasions, even with projected conscins who are assisted by their Helpers and are function as *assistant-therapist to consciences*.

Supervision. The fact that penta is an animic-parapsychic task with only one person involved, facilitates the effectiveness and maintenance of the Helper’s supervision and energetic defence.

Maintenance. It is easy to begin an undertaking or destroy a work. Maintaining one over time is the difficult part.

Union. When having syntony among *consciousnesses*, affinity between elevated sentiments, and cohesion in objectives, it is unimportant whether there are relatively *more conscins* or *more consciences* among those gathered. What counts is that the union creates an intensity of consciential energy that is mobilized with a cognizant, healthy, positive, and *cosmoethical* intention.

Tasks. Included among the more elevated objectives of the practice of penta is an increasing predominance of the *claritask*, or the assistential task of clarification, over the *consoltask*, or the assistential task of consolation.

Successes. Thus, we see there are penta practices of greater or lesser quality, not only in terms of a particular practitioner in different periods of life, but, also, in the relative *inter-dimensional success* of different practitioners.

Singularity. Who experiences a singular, unparalleled or *peak* condition of greater responsibility in terms of self-knowledge, amidst the current terrestrial population, will inevitably, at the right or opportune time, embrace the practice of penta.

Conditions. These 9 intraconsciential conditions can serve as units of measurement for the classification of the referred to singularity:

1. Recognize your own *weaktraits* and *strongtraits*.
2. Seek a way out of your *consciential basement*.
3. Honour *cosmoethics*.
4. Acknowledge the imperative of *maxifraternity*.
5. Have taken an *intermissive course*.
6. Have a *macrosoma*.
7. Practice *invexis* or *recessis*.
8. Wish to amplify your *claritask*.
9. Live cognizant of your *proexis*.

PENTA IS A CONSCIENTIOLOGIST'S PRACTICAL, PERMANENT POST-GRADUATION COURSE.

Recycling. Penta is basic *assistential recycling* for a *conscin*.

Grecex. The ideal is if one day a grecex is entirely composed by penta practitioners.

23. STAGES OF PENTA

Period. It is always intelligent to consider the existential period in which you live or the penta practitioner's evolutionary level.

Stages. It can clearly be seen that there are, at least, 3 very distinct stages regarding penta practices:

1. **Initial.** The most difficult stage of penta, a practice that lasts for the rest of one's intraphysical life, is the period of installation, which on average lasts for *6 months*.

2. **Maintenance.** Consolidation of the assistential-energetic practices of penta occurs within an average period of *3 years*.

3. **Evolution.** The evolved practices of penta - permanently, *at any time*, without mysticism, and with one's *feet on the ground* and mentalsoma in the cosmos - generally occurs only after *1 decade* of daily exercises.

Specialization. In the evolved stage of penta, the practitioner can present specialized capacities. For example: the more frequent, healthy occurrence of a determined parapsychic phenomenon; attending, with the support of a Helper, to consciexes with specific needs; among others.

Microminority. Analysing all the facts regarding this assistential practice, we can logically see why penta practitioners - nowadays in significant numbers - nonetheless, still comprise an unquestionable microminority in the universe of lucid, human projectors.

24. ADVANCED STAGE OF PENTA

Synapses. Due to the multidimensional or holosomatic nature of the process, penta demands the creation of specific, high-quality, neural synapses (neothosenes) in the practitioner's brain. This capacity is only obtained after a period of about 2 years.

Attributes. Upon greater analysis of the condition of one's consciousness, the penta practitioner must determine if they will be able to understand and utilize these following 6 personal attributes:

1. **Atemporality**
2. **Immateriality**
3. **Immortality**
4. **Inalienability**
5. **Objectivity**
6. **Rationality**

Understanding. The evolution of penta demands the practitioner understand the above-mentioned attributes.

Advanced. At an advanced stage, the practices of penta can be extraphysically oriented to have ectoplasmic effects. They will have the following 10 characteristics in their manifestations:

1. **Dorsal.** Employment of the dorsal position by the practitioner.
2. **Temperature.** Lowering of the temperature of the body and the ambient (ectoplasmy).
3. **Effects.** Agreeable psychic, intraphysical, or bioenergetic phenomena (macroPK).
4. **Soma.** Modification of the energetic exteriorizations pertaining to the *soma*, or rather: *more* energy transmitted from the trunk and head, and *less* from the arms and hands.
5. **Respiration.** Change in respiratory frequency during the energetic transmissions.

THE PRACTICE OF PENTA ALWAYS DEPENDS ON THE HEALTHY SOMA OF THE PRACTITIONER.

6. **Umbilicochakra.** Obvious predominance in the activity of the umbilicochakra in the energetic transmissions.

7. **Abdomen.** An upward pulling sensation through the abdomen with each energetic exteriorization.

8. **Musculature.** Strengthening of the abdominal muscles (the muscular mass becomes larger and more toned).

9. **Metabolism.** The practitioner's metabolism can undergo alterations, wherein they can feel an enhanced need for glucose (sugar), in certain cases; greater *diuresis*, or the occurrence of *thirst*, resulting in an increased intake of liquids.

10. **Hypertrophy.** Cessation of the hypertrophy in the muscles of the arms and shoulders that was generated earlier through the intense movements used in the daily transmissions of energy.

Duration. Regarding the duration of the daily practice of *penta*, it is important to consider whether the energetic transmissions are *primary*, when located in the arms, or *evolved*, when focused in the thorax. In this sense, 2 variables become evident:

1. **Arms.** The transmissions of CEs in the practice of *penta* when the practitioner is seated, mostly employing the head, arms, and hands, or rather: a predominance in the activity of the coronochakra, frontochakra, and laryngochakra. This is accomplished with faster, more pronounced, physical movements. The *penta* session, in this case, is *shorter*.

2. **Thorax.** The transmission of CEs in the practice of *penta*, wherein the practitioner is laying down and the thorax and abdomen are predominantly used, or rather: all 7 primary chakras are in action. This is done with slower, less intense physical movements. In this case, the *penta* session is *longer*,

and includes a greater frequency of ectoplasmic effects. All of this is relative, as everything depends on the psychological reactions of the practitioner in their holosomatic relationship with the helper(s).

Semipossession. As you can see, penta is a conscious, greater, continuous, omnipresent, healthy semipossession on the part of the helper during the assistantial practice.

Camel. In this advanced stage of penta, the practitioner makes their reserves of ectoplasm available for greater energetic assistance at all times (*energetic parametabolism*), just as a camel uses its *hydrometabolism* in the desert.

Developments. There are 2 types of development in the practice of penta, in terms of the specific, more predominant use of the basic chakras:

1. **Palmochakras.** The practice of *elementary penta* is developed through the use of the practitioner's 2 *palmochakras*, behind which the *cardiochakra* is located. In this case, above all, the *classic energosomatic circuit* occurs, namely that one most common with persons: *immanent energy* is absorbed through the *plantochakras* and *consciential energy* is donated through the *palmochakras*.

2. **Frontochakra.** In the practice of *advanced penta*, the *frontochakra* is used, above which the *coronochakra* is located.

Overvalue. The penta practitioner, *upon becoming a veteran*, no longer overvalues that which occurs with the great majority of the components of humanity, religions, conventional sciences, the arts, human ideologies in general, and transitory intraphysical involvements in terms of one's own multidimensional realities that they have already identified, accepted, and now endeavour to experience.

Renovation. As regards the ideal, consensual, and intelligent priority regarding evolution, your current life will never be the same as others' lives, or, more appropriately, will never be the same as your earlier lives or the lives of other human consciousnesses. This is a personal renovation and is, in fact,

substantial, visceral, and *surgical* in nature.

Yield. Intellectual and affective studies and speculations in vast area of theory, philosophy, poetry and ideology, yield their consciential place or space, to the penta practitioner who experiences that which is priority for their evolution at that *moment*.

Parasynapses. The veteran penta practitioner's priority self- and heteroknowledge is based on their *permanent* conquests, or more specifically, those within their holomemory, in the *parasynapses* of the parabrain.

***PARASYNAPSES ACT
DIRECTLY IN THE PRACTITIONER'S
HOLOSOMA THROUGH THE
MENTALSOMA.***

25. ADVANTAGES OF PENTA

Practicality. Daily penta exercises are extremely practical with regards to intraphysical life.

Advantages. Even a consin who has personal social commitments and is *unable* to exercise their parapsychism even *twice* a week, in a group of practical specialized studies, can practice penta and experience the following 14 evident advantages, among others:

1. **Regularity.** Penta can be practiced every day.
2. **Isolation.** The practitioner's penta can always be performed when alone, from a spatial or intraphysical point of view.
3. **Discretion.** The tasks can be maintained in secrecy, as there is neither the presence of a witness, nor the participation of other conscins or subhuman animals in the practitioner's *laboratory*.
4. **Disinhibition.** Excessive self-censure is eliminated, as the practitioner is isolated with their thosenic processes, in their own experiences or manifestations.
5. **Time.** All the practices can occur outside of work hours, independent of whether a work day or a holiday, and planned social or professional human obligations.
6. **Place.** Everything occurs in the intimacy of one's own home or apartment; in a single welcoming place - *one's own energetic field* - chosen by the practitioner-helper duo, in a permanent manner.
7. **Residence.** The performance of penta occurs without any problems related to driving or transit, which naturally avoids *en route parapsychic accidents* in the hours prior to the daily practices.
8. **Informality.** The conventions, etiquette, ceremonies, and laws of a still pathological society - that often act as excessive components in a *steamroller of useless issues* - are completely eliminated.
9. **Independence.** This interconsciential assistance is performed independently of the critical judgment of individuals

in one's evolutionary group. This naturally avoids undesirable egotistical intrusions between conscins. The penta practitioner has to be self-sufficient in their life.

10. **Self-verifications.** The basic principles of Consci-entiology recommend that everything a consciousness affirms as theory be manifest in their life through their actions. It is only logical to accept things and facts based on the tested, combined theory and experience of universal phenomena interacting within a person. Holomaturity begins with this essential measure. The experience of penta permits a unique level of self-verifications.

11. **Proof.** The practice of penta offers the practitioner the following 7 definitive proofs, among others:

1. Existence of the **psychosoma**.
2. Existence of the **energosoma**.
3. Experience of the consciousness' **multidimensionality**.
4. Experience of the conscin's **lucid projectability**.
5. The consciousness' survival of desoma.
6. Experience of more evolved **parapsychism**.
7. The assistential existence of and coexistence with a **helper**.

12. **Gratification.** Penta yields an indirect, multidimensional, evolutionary gratification.

PENTA IS AN ASSISTANTIAL UNDERTAKING WITH EXCEPTIONAL EVOLUTIONARY RESULTS.

13. **Business venture.** Penta, when regarded as an *assistantial business venture*, is obviously the best type of evolutionary franchising, with the multidimensional team, for the individual. Each day you give 1 hour of assistance to needy intra and extraphysical consciousnesses, and in return receive 23 hours of intra and extraphysical energetic assistance from the helpers for the rest of your human existence. This can be shown in another manner with the following *formula*:

23×1 (or 100%) = 23 (or 2,300 %).

In other words, a 2,300% return on your contribution.

PENTA IS A WATERSHED MOMENT IN THE PRACTITIONER'S LIFE: THERE IS A BEFORE AND AN AFTER PENTA.

14. **Watershed.** Starting penta acts as a watershed moment in the practitioner's life, due to the change for the better in one's personal holothosene penta dividing life into 2 periods - *before* penta and *after* penta. This includes 3 geographic and parageographic realities that sustain the multidimensional practices:

1. ***Physical base*** - specifically geographical
2. ***Energetically shielded space*** - geographical and *parageographical*.
3. ***Offiex*** or extraphysical office - specifically *para-geographical*.

26. SUBTLETIES

Subtleties. In time, the permanent practice of penta presents a *paradox of subtleties and ostentatious facets* of healthy interconscious *assistantiality*. This is perceived through the experience of innumEROUS and very personal indications, but ones difficult to explain. It also, simultaneously presents the subtle and ostentatious facets of unhealthy *intrusion*, as perceived through simple objects. For example: the narrow-minded individual being assisted, who wears a blouse with a deep sea diving suit print, indicating they are completely sealed off from any incoming information; or a potted plant charged with pathological consciential energy that can be perceived at a distance.

Complexities. Evidently, these *simple* facts or silent messages, although having immensely significant content for the one who experiences them, are very *complex* when analysing their greater transcendence. Only *the* veteran penta practitioner can comprehend these extremely personal details.

Spontaneity. Who initiates penta should not concern themselves over these *subtle-complex* paradoxes. It is better to let them spontaneously emerge with time and with the accumulation of assistantial experiences. Nevertheless, it would be intelligent to register the facts, dates, and circumstances involved, as well as the healthy consequences of everything that occurs in order to help the practitioner develop awareness of their animic-parapsychic energetic signals, or *impressive parapsychism*, and the sophistication of the assistantial monitoring they will constantly receive.

Variables. In the penta practice, the following variables, among others, are of great interest: auric coupling, physical base, installed energetic field; brain; cosmoconsciousness; day-to-day cosmoethical behaviour; lucid permanintfreeness; dimener; lucid energizer; epicon; holosomatic homeostasis; organic homeostasis; multidimensionality; offiex; parabrain; parapsychism in general; bioenergetic signals; energosomatic looseness; terrestrial troposphere; lucid alternating life; energetic life.

27. DAILY HABITS

Habits. The 5 following daily habits are logically recommended in administering the practice of penta, as well as being a way to develop one's self-knowledge through Consci-entiology.

1. **Clothes.** Change your *personal clothes* every day (sociability).
2. **Bath.** Take a *bath* every day (daily somatic *hygiene* session).
3. **Meals.** Eat meals - and at least one *hot meal* - every day (gastronomic session, or the survival of the soma).
4. **Sex.** Have *sex* every day (daily *sexual* session), which implies existence and intimate, intraphysical, *energetic contact* with another conscinc.
5. **Penta.** Practice penta every day (daily *assistanstial* session), which implies intimate, multidimensional, *energetic contact* with a consciex - the helper - and other, assisted, consciousnesses.

Addiction. Regarding the practice of daily sex - which, according to statistics, is maintained by 10% of the population of the city of Sao Paulo, Brazil - it is worth recalling the words of the Brazilian writer *Erico Verissimo*:

“The worst sexual addiction is abstinence.”

28. NUDITY

Nudity. Given that the practice of penta is executed by a person exteriorizing CEs while alone, one can become para-psychically passive for the helpers while physically naked, with complete naturality, as long as one makes sure there are no *drafts* in the room, the ambient *temperature* is adequate, and the *air conditioner* is properly used so as to avoid catching a cold. This allows one to overcome 2 factors:

1. **Helpers.** The helpers have an evolved consciential nature, analysing life through the lens of multidimensionality. They employ the *psychosoma*, and are not disturbed by a practitioner's nudity.
2. **Assisted.** However, the practitioner's nudity may affect the reactions of the assisted consciexes of either a masculine or feminine appearance, who are ill, tropospheric, *para-psychotic post-mortems*, or who extraphysically awaken due to the energy transmitted in penta. These consciousnesses are still profoundly involved with intraphysical conditionings, repressions, *brain-washings*, narrow mindedness and sacralisations.

29. SYMASES

Symases. Symases, or sympathetic assimilations, due to affinity, good intention, and the energetic predominance of illnesses or disturbances of certain conscins-patients, can occur in the energetic transmission of penta. This can be conscious or unconscious on the part of both the *assimilator-practitioner* and the *assimilated-patient*.

Remission. The definitive remission of symptoms in the conscin-patient, after a period of hours, days, or even weeks of energetic transmissions, is what reveals, in many cases, the occurrence of symases.

Cause. Whenever they occur, these symases are benign, without negative consequences, or bad intentions. They are provoked by helpers with the intention of promoting greater individual possibilities for the discarding of disturbances through the *energetic strengthening* of the energetic-parapsychic practitioner. The veteran transmitter can identify a symas as soon as it is installed.

Immunization. Up to what point is the energetic strengthening or *protective aura* acquired by the *penta practitioner* a type of immunization? It serves as an immunization against poisons and is acquired through the absorption of small, gradually increasing, doses of the poison. Facts indicate that the veteran *penta practitioner* becomes *immunized*, with the accumulation of experiences over a decade, for example. In other words, they become immunized against the ill, tropospheric, *consciential energy* of *intruders*. This furthers the practitioner's progress towards the condition of being permanentfree. Energetic immunization acquired through assistential service is the decisive first step needed for a conscin to become liberated from the serialization of human existences (cycle of rebirths).

THE PRACTICE OF PENTA DOES NOT PRODUCE ENERGETIC HANGOVERS.

Disturbances. The following is a typical example of

symas, or sympathetic assimilation, of the pathological conditions of an ill consin's *soma-energosoma-psychosoma*. Someone has a problem in their leg, for example, and exhibits pain, swelling, difficulty in walking, and other disturbances. The individual has already undergone all possible examinations, diagnoses, and useless conventional therapies. The disturbances then disappear with the energetic transmissions of penta, including those performed at a distance.

Bait. Symas is the most advanced assistential condition of animic-psychic assistential consiential bait. It is based on 3 factors:

1. State of *rapport* or affinity.
2. Existence of *consiential energies* (CEs).
3. Phenomenon of *auric coupling*.

Therapeutic. The intrusion, in this case, is not an episode of interconsiential intrusion as we understand it. The occurrence is, above all, therapeutic and not pathological. In a great number of cases it does however arise from chronic *intrusion* and the syncretic practices of many sects.

Responsory. The practices popularly called *responses* and *responsories* are performed, positively, through the *sympathetic assimilations* of consiential energies.

Fire. The penta practitioner need not fear being locked in their room during a catastrophe - a fire in the building, for example. The helpers are alert to any irregularity inside or outside of the penta location and will advise the practitioner in time. The experience of penta evidences this fact of the natural avoidance of en route accidents.

30. EVOLUTION OF CONSCIOUSNESS

Scale. Here, according to Conscientiometry, are the 10 stages of the evolutionary scale of a human personality's *assistantial consciousness*:

1. **Pre-serenissimus.** Vulgar, pre-serenissimus consin, with a mediocre proexis and no fixed residence.
2. **Mini-intrusion.** Common, eventual mini-intrusions, in terms of interconsciential assistantiality.
3. **Practitioner.** *Self-organized penta practitioner.*
4. **Bait.** Self-aware assistantial bait.
5. **Sensitive.** High quality parapsychic sensitive.
6. **Offiex.** Has a fixed residence and is responsible for an offiex.
7. **Epicon.** Self-aware epicon with a perceptible energetic field permanently installed as a minipiece in the assistantial maximechanism.
8. **Permanintfree.** Totally and permanently intrusion-free, or permanintfree.
9. **Completist.** One who has completed a greater proexis (maxiproexis).
10. **Moratorist.** Conscious recipient of a greater morexis (maximorexis).

Will. *Penta* is neither a cure-all nor a universal panacea. For example, penta does not vaccinate the practitioner against self-corruption. The penta practitioner's will and intention is what vaccinates them against self-corruption.

31. CONSCIENTIAL BALANCE

Summary. Summarizing the text up to this point, we arrive at some thoughts and conclusions.

Evolution. To evolve is to employ and completely domesticate immanent energy with greater intelligence.

THE PRACTITIONER IS THE ONE WHO FIRST AND MOST BENEFITS FROM THE PRACTICE OF PENTA.

Paraprofessional The penta practitioner is a *paraprofessional* of interconsciential assistentiality. If we wish to establish a comparison between individuals, we can say that all assistential *human consciousnesses* who do not practice penta are merely *amateurs* - this is due to the seriousness and depth of the *intraphysical* and *extraphysical* engagement demanded by the processes of penta.

Megaloyalty. One of the salient points in the development of penta is the maximal loyalty or permanent megaloyalty that is *first and foremost* and *above all other loyalties*, or the persevering abnegate dedication as an *intraphysical minipiece* within the *extraphysical* assistential *maximechanism*. This, without becoming alienated from the obligations of daily human life, and without fanaticism, veneration, guru-worship or elitism. Regarding the minipiece-maximechanism dynamic, it is good to remember: *a whale, as big as it is, remains microscopic in the vastness of the ocean.*

Obligations. Being a path with no return, penta is a stronger and more rigorous obligation than *traditional marriage*, or an *evolutionary duo*. Penta does not allow divorce. For example: it is easier to be a champion at boxing - a radical, violent and condemnable sport - than to practice high-quality penta.

Conscientiotherapy. Penta dots the *i*'s, goes *to the bone*, and anatomizes the practitioner's consciousnesses. Penta is an *encyclopaedia of self-knowledge* as well as being a *self- and heteroconscientiotherapy*.

Images. Penta goes beyond the most transcendent images, dreams, and perspectives that are yearned for by a *human consciousness*.

Behaviour. Penta is the most challenging, evolved, paradoxical or apparently ambiguous of all the types of behaviour that an aware conscinc can propose or dedicate themselves to.

PENTA IS THE MOST EGOCENTRIC-ALTRUISTIC INTRAPHYSICAL PARADOXICAL PRACTICE THAT EXISTS.

Light. There is no *light* version of penta and nor would it work. All of its practices are clearly defined, without obscurity, misinterpretations, or possible sidetracks. In the practice of penta anticosmoethical behaviour is a mechanism of inexorable evolutionary self-destruction.

Island. The penta practitioner represents an island of organized efficiency in a sea of multidimensional interconsciential assistentiality.

Total. It is calculated - as a supposition - that there are, now in 1995, *hundreds of active penta practitioners*. This is a hypothetical number. Until now, due to the restricted microuniverse of our statistics, it is difficult to affirm anything of this nature with relative assurance.

Solitude. The practice of penta ends any type of solitude on the part of the practitioner. They will always be in the *good company* of a helper(s).

32. THEORY OF THE ABUNDANCE OF CE

Question. A pertinent question fits very well here: Why is the practice of penta possible today, but was not common or more easily executed in humanity's past? Based on intraphysical and multidimensional facts, Conscientiology has a rational response to this question.

Abundance. On Earth, today, we live in a unique situation that has not yet been detected outside of Conscientiology or evidenced in life. This is the *theory of the abundance of consciential energy*, as proposed by this author.

Miniconnections The *abundance* of *CE* is explained by the increase, as never before, in the number of miniconnections of energetic flows (see ch.11), or the connections of energosomas with somas. This is observed through the population explosion that, by the end of 1994, showed a planetary population of 5 billion and 650 million human beings, or more conscious individuals, spread over the surface of this planet (representing 5,650 million miniconnections of energosomas with somas).

Viability. This *abundance or potentiation* of *CE* created a vigorous energetic holothosene that predisposes, favours, or sponsors the possibility of interconsciential assistance and makes the spreading of the practice of penta viable or feasible.

Demography. The demographic explosion therefore opened the way for the spreading and greater employment of the techniques of penta.

Matter. In addition, the increase in the number of mini-connections of energosomas in somas amplified the existing volume of *matter energized* by consciousnesses in intraphysical life on Earth. With this point, the theory of the abundance of consciential energy explains a series of facts.

Holothosene. The increased volume and higher quality of energized matter has improved the *planetary holothosene* of Earth and intraphysical life, as well as further increasingly predisposing the appearance of more advanced, cosmoethical, parapsychic phenomena, including these 10:

1. A great variety of superendowed intellectuals (precocious people and child prodigies).
2. Sensitives superendowed with paraperceptions (bioenergetics, animism and parapsychism).
3. Incidence of healthy, high quality, ectoplasmic phenomena, without spectacular exhibitions.
4. Therapeutic and paraclinical phenomena.
5. Heterodoxical or parasurgical interventions.
6. *Para-anesthesia*.
7. *Para-asepsis*.
8. *Parahemostasis*.
9. *Parascarring*.
10. Appearance and disappearance of small or large objects in space-time-matter.

Theory. Even from the succinct examples presented here, one can logically conclude that the theory of abundance of consciential energy is capable of fulfilling and attending the 7 basic requirements demanded by the rigors of Science as qualities necessary for a theory, or rather:

1. **Methodology:** systematizes human understanding in regards to the consciousness' energies.
2. **Concepts:** serves as a source for the analytical structuring of concepts and conceptual classification (system of reference).
3. **Facts:** explains, generalizes, and summarizes knowledge regarding problems and phenomena (facts).
4. **Knowledge:** increases humankind's knowledge and discovers gaps that indicate areas yet to be explored in this area of humankind's knowledge (bioenergetics).
5. **Contrastability:** strengthens the contrastability or contributes towards the verification of factual, veridical values.
6. **Research:** orients conscientiological research.
7. **Indications:** provides indications for an area of consciential reality and becomes a means for making previsions of facts.

33. EFFECTS OF PENTA

Effects. At this point in the considerations an obvious question is worth asking: what are the healthy effects of the practice of penta after 1 decade?

Evaluation. It is easy to evaluate the balance of this effort, using the simple arithmetical example that follows:

50	min.	in	300	days	(1 year - 65 days)
15,000	min.	in	1	year	(300 days)
150,000	min.	in	10	years	(1 decade or 3,000 days)
2,500	hours	in	1	decade	
104	days	in	1	decade	
3.5	months	in	1	decade	
1/40	life	in	4	decades	

Subtraction. The subtracting of 65 days (obviously exaggerated in order to achieve round numbers) represents practically inevitable illnesses and natural impediments to the practice of penta exercises during the 12 months of the year. Examples of natural impediments: an illness of someone close to you; a domestic problem; an unexpected trip that cannot be postponed; unexpected professional demands; facts that cannot be rationally attributed to or interpreted as en route parapsychic accidents.

Beach. If we compare penta to other human activities, even leisure activities, for example, going to the beach demands much more of our time than penta and offers almost no *great* benefit regarding our evolution. And this is not taking into consideration the skin cancer generated from sunning oneself between 10 a.m. and 3 p.m.

Decades. The 3.5 months of continuous assistential energetic practice, or a 3.5 month immersion of *extraphysical* prime time over 1 decade, as calculated above, can take place, for ex-

ample, from 30 to 40 years of age, from 40 to 50, or from 50 to 60 years of physical age. If one practices penta from 30 to 70 years of physical age - 4 decades - they will donate *1 entire year* of their life to assistentiality, or 1/40 of this 4 decades of intra-physical life. This does not take into account other inevitable multidimensional practices, for example, conscious projections during nightly periods of natural sleep.

Extras. We also did not include additional time required in the daily exercise, both *beforehand*, preparation, *holosomatic warm-up*, and somatic and *mental connections* to *extraphysical life*; and *afterwards*, the time required for *re-entry* and *re-establishment* into *intraphysical life*.

Veteran. However, there is more than this, as a *veteran practitioner* responds to the need for exteriorizations of assistential energy at any time of the day or night.

Leader. It is impractical to calculate the number of consciousnesses attended across all the daily exercises of penta. It is enough to consider the hypothesis of treating only 1 *pathological-leader-consciex* who influences 1,200 unbalanced consciousnesses, which sometimes occurs in pathological extraphysical communities. How can we know the results of this assistance? Perhaps only after our desoma, together with the Evolutionary Orientor.

34. POTENT FORCES

Forces. Here are 8 of the *most potent forces* of a consciousness' thosenic manifestation in intraphysical life, in order of decreasing intensity:

1. **Will.** Personal ironclad *will* (volition).
2. **Intentionality.** Governing of *maxifraternal, cosmocultural intentionality* (intention).
3. **Self-organization.** *Multidimensional self-organization* related to intraphysically, bioenergetics, mentalsomatics, and parapsychism (consciential self-mastery).
4. **Penta.** *Penta* practiced through assistential bioenergetics at a high level of maturity.
5. **Offix.** A fully functioning *offlex*, even predisposing an epicon to a *morexis*, if appropriate.
6. **Evolutionary duo.** Active participation in an intimate *evolutionary duo*.
7. **Megagestations.** *Consciential megagestations* produced individually, in an *evolutionary duo*, or in a group.
8. **Proexis.** A *proexis* in steady development, proceeding towards *complexis*.

Powers. These 8 forces are the truest and most relevant powers that a conscin can organize.

Values. These 8 forces are also the *highest priority* values needed for an aware conscin to accelerate their lucid evolution.

Placement. It is important to reflect, with maximum heterocriticism, on the vitally logical placement of penta in *fourth place* on this list of a conscin's 8 *highest priority* forces.

Self-discernment. Self-discernment or good common sense, gained through the practitioner's experience, are the best indicators for the improvement or incessant development of the practice of penta.

***STRICTLY SPEAKING, ONLY A LACK OF
COURAGE IS INCURABLE.***

Weakness. Weakness (in this case, lack of motivation, neediness, abulia or a lack of will) is the path to all pathologies and paropathologies of consciousnesses.

Personal. All veteran penta practitioners are, personally, completely available to each and every individual interested in practicing penta, within their limited intraphysical possibilities as confessed *merchants of their own literate ignorance* regarding the themes of *consciousness*, which are of a higher priority than all others at our current evolutionary stage.

GLOSSARY OF CONSCIENTIOLOGY

Observations. Here are listed 297 denominations, composed words, expressions and their technical equivalents from Conscientiology utilised in this book.

Abdominal brain (see **Abdominal sub-brain**).

Abdominal sub-brain - The umbilicochakra (centre of consciential energy located above the navel), when unconsciously selected by a conscin, who is still at a mediocre stage of evolution, as the basis of their manifestations. The belly-brain, abdominal brain, abdominal *pseudo*-brain, or abdominal *sub*-brain, is a *parody* of the natural, encephalic brain (coronochakra and frontochakra); an indefensible embarrassment or megaweaktrait in conscious self-evolution.

Advanced proexis - Existential programme of the evolutionary leader conscin within the libertarian task specific to the group-karma, one that is more universalistic and polykarmic, and where they are a *minipiece* in the multidimensional team's *maximechanism*.

Agendex (*agend* + *ex*) - Extrapysical *agenda* or the written list of priority extraphysical consciential targets - beings, places or ideas -, which the projected projector tries to gradually attain, in a chronological manner, establishing intelligent schemas for self-development.

Androchakra (*andro* + *chakra*) - The sexochakra of the man.

Androsoma (*andro* + *soma*) - The male human body or that specific to a man.

Androthosene - (*andro* + *thosene*) - A thosene specific to the primitive male conscin or the macho man.

Animism - (Latin: *animus*, soul) - The set of intra and extra-corporeal phenomena produced by the conscin, without external interferences, for example, the phenomenon of the conscious projection induced by one's willpower.

Antithosene (*anti* + *thosene*) - The antagonistic thosene, common in refutations, omniquestionings and productive debates.

Aphrodisiacal feminine sexosoma - The soma of the woman, considered specifically regarding sex (gender), when shaped in a

condition capable of acting as an aphrodisiac. Refer to *Gynosoma*.

Apparition amongst the living - Apparition of the consciousness of the projected human projector to other conscins.

Assisted conscious projection - A projection in which the conscin sees themselves being assisted during the experiment, in a direct manner, by a helper, almost always an expert in lucid projectability (LP).

Auric coupling - Interfusion of the energosomatic energies between 2 or more consciousnesses.

Binomial admiration-disagreement - Posture of the evolutionary mature conscin, who already knows how to live in peaceful coexistence with another conscin whom they love and admire, but with whose points of view, opinions and courses of action, they do not always 100% agree with.

Binomial lucidity-recollection - Set of 2 indispensable conditions for the intraphysical consciousness to obtain a completely satisfactory lucid projection out of the body.

Biothosene (bio + thosene) - The thosene specific to a conscin.

Bithanatosis - Deactivation and discarding of the energosoma, after the physical death, including the removal of the energosoma's residual energetic connections in the psychosoma; *second death*; second desoma.

Blind guide - An amoral or inexperienced consciousness acting in an anticosmoethical way towards other consciousnesses, following their egoic interests of the moment, to the detriment of others.

Bradythosene (brady + thosene) - The thosene with a slow flow, typical of the bradypsychic conscin.

Cardiochakra (cardio + chakra) - The fourth basic chakra; the agent that influences the conscin's emotion. Vitalizes the heart and lungs.

Chakra - Nucleus or limited field of consciential energy whose complete set essentially constitutes the energosoma, or holochakra, the energetic parabody within the soma. The energosoma forms a junction with the psychosoma, acting as a connection point through which CE, consciential energy, flows from one consciential vehicle to another.

Chirosoma (chiro + soma) - The soma considered specifically with respect to the application of the hands, or manual labour.

Claritask - Advanced personal or group task of enlightenment or clarification.

Complexis (*comple* + *exis*) - Existential completism or the condition of existential fulfilment (completion) of the conscin's existential programme.

Communex (*commun* + *ex*) - Extraphysical community. A gathering and living together of consciexes in an extraphysical dimension.

Con - *Hypothetical unit of measurement* of the level of lucidity of a conscin or consciex.

Confor (*con* + *for*) - Interaction of content (idea, essence) with the form (appearance, language) in the interconsiential communication processes (Conformaticology; Communicology).

Consciex (*consc* + *ex*) - Extraphysical consciousness; paracitizen of the extraphysical society. Synonym outdated through usage: *discarnate*. Plural: consciexes.

Conscientese - Non-symbolic telepathic language, native to the consiential dimension of very evolved extraphysical societies.

Consiential basement - Phase of infantile and adolescent manifestation of the conscin, until reaching the adult period, characterised by the more primitive *weaktraits* of the multivehicular, multiexistential and multimillennial consciousness.

Consiential bond - Cosmoethical, lucid, voluntary and polykarmic link between a person and a particular institution. The consiential bond goes beyond the employment bond.

Consiential concentration - State of direct focus upon a single object without deviation of the senses, consiential attributes, will and intention of the consciousness.

Consiential continuism - Condition of wholeness - without gaps - in the continuity of consiential life through providential prevision and evolutionary self-relay, or in other words: the linking of the current experience to the experience immediately before and after, incessantly, in a cohesive and unified whole, without discontinuity or abrupt consiential experiences.

Consiential dementia - Condition of a consciousness incapable of thinking with reasonable mental equilibrium.

Consiential ectopia - Unsatisfactory execution of the existential program, in an eccentric and displaced manner, out of the programmed itinerary chosen for the intraphysical life.

Consciential Energy (CE) - Immanent Energy which the consciousness uses in their general manifestation; it is the *ene* of the thosene.

Consciential era - The era in which the average conscin will be sufficiently evolved, through impacts, redefinitions and revolutions created through the experience of lucid projectability (LP), at which point the implantation of self-conscientiality takes place.

Consciential eunuch - Conscin castrated and conscientially manipulated by sectarians, domesticators of *satisfied robots*, modern slaves of the unthinking masses.

Consciential gestation - Evolutionary productivity, useful, for the conscin, within the frame of the existential programmes' personal deeds.

Consciential hyperspaces - Extraphysical consciential dimensions.

Consciential microuniverse - The consciousness as a whole, the sum total of all its attributes, thosenes and manifestations in the development of its evolution. The microcosmos of the consciousness in relation to the macrocosmos of the Universe.

Consciential monoendowment - Intraphysical life under the pressure of constant intrusions by sick beings experienced by a mediocre conscin, with few talents and without versatility.

Consciential paracomatose - Extraphysical state of coma of a conscin when projected. Specifically one who remains invariably unconscious and therefore without extraphysical recollections.

Consciential paradigm - *Leading theory of Conscientiology*, based on the actual consciousness and its attributes.

Consciential retailing - A rudimentary system of individual behaviour characterised by lesser, isolated consciential actions having a minimum of productive results or important evolutionary effects.

Consciential scaffolding - Dispensable psychological or physiological *crutches*.

Consciential self-bilocation (Latin: *bis*, two and *locus*, place) - The act of the intraphysical projector finding and contemplating their own human body (soma) face to face, while their consciousness is out of the body occupying another vehicle of consciential manifestation.

Consciential triendorment - Combined quality of the 3 talents

most useful to a conscientiologist: intellectuality, parapsychism and communicability; consciential tricapacity.

Consciential wholesaling - Individual behaviour system characterised by the intent of taking the consciential acts together as a whole, thoroughly, without leaving behind any negative evolutionary traces or gaps.

Conscientiocentric institution (CI) - An Institution which centralises its objectives on the consciousness itself and its evolution, like the International Institute of Projectiology and Conscientiology (IIPC); a consciential cooperative, within the Conscientiological Socin, having consciential and employment bonds at its base.

Conscientiocentrism - Social philosophy that concentrates its objectives in the consciousness itself and in its evolution. Conscientiocentrism is a subject covered by Conscientiocentrology, the area of Conscientiology that studies the establishment and maintenance of a conscientiocentric institution, in the mode of a consciential cooperative, based on consciential and employment bonds, within the conscientiological socin (Cognopolis; International Conscientiological Cosmoethical Community, ICCC).

Conscientiogram - Technical form for evaluating the evolutionary level of a consciousness; it is the consciential megatest whose model is the *Homo sapiens serenissimus*, the consciousness responsible for a positive egokarmic account on the way to polykarmality.

Conscientiologist - Conscin committed to permanent study and objective experimentation within the research fields of Conscientiology. A conscientiologist acts as an agent of evolutionary renovations (*retrocognitive agent*), in the libertarian work of the consciousness in general.

Conscientiology - Science which studies the consciousness and its multiple states in an integral, holosomatic, multidimensional, multimillennial and multieexistential manner, and above all, according to its interactions with immanent energies and consciential energies.

Conscientiometry - Discipline that studies conscientiological measurements through the resources and methods offered by Conscientiology, capable of establishing a potential basis for the *mathematisation of the consciousness*. Principle instrument: Conscientiogram.

Conscientiotherapy - Treatment, relief or remission of the disturbances of the consciousness executed through resources and techniques derived from Conscientiology.

Conscin (*consc + in*) - *Intraphysical* consciousness; a human personality; a citizen of the intra physical society. Synonyms outdated through usage: *incarnate*. Plural: *conscins*.

Conscious Projection - Projection of the conscin out of the body; extracorporeal experience.

Consoltask (*consol + task*) - Consolation task or the primary-level personal or group assistential task of consolation.

Contrabody - Same as the energosoma, the specific vehicle of Consciential Energy (CE), of the conscin.

Contrathosene (*contra + thosene*) - The *intraconsciential* thosene of the conscin; a mute mental refutation; a mental word; a mute thosene; a specific type of *intrathosene*.

Co-projector - Helper dedicated to working together with the conscin in the development of lucid, assisted consciential projections (Projectiology).

Coronochakra (*corono + chakra*) - The chakra in the sinciput area, the *crown* of the energosoma, or holochakra.

Cosmoconsciousness - Condition or internal perception of the consciousness of the cosmos, of life and of the order of the universe, in an intellectual and cosmoethical exaltation that is impossible to describe, when the consciousness feels the life presence of the universe and becomes one with it, in an *indivisible unit*. There is interconsciential communication in this extraordinary condition.

Cosmoethical mimicry - Productive social impulse of imitation of evolved ancestors. Not to be confused with the paropathological, mystical, cult of ancestors.

Cosmoethicality - Cosmoethical quality of the consciousness.

Cosmoethics (*cosmo + ethics*) - Ethics or reflection upon the multidimensional, cosmic moral, which defines holomaturity, situated beyond the intraphysical social moral, or the moral which presents itself with any human label.

Cosmoothosene (*cosmo + thosene*) - Thosene specific to conscientese or the state of cosmoconsciousness; communication through the means of conscientese.

Co-therapy - Helper dedicated together with the conscientiotherapeutic conscin in the development of technical, assistential

procedures of conscientiotherapy and of evolutients (OIC).

Cothosene (*co + thosene*) - Thosene of the specific co-option of a chorus, prayer group or crowds.

Counterthosene (*counter + thosene*) - Intraconsciential thosene of the conscin; mute mental refutation; the mute thosene; a type of intrathosene.

Daydream - Fantastic plot created by the imagination during the ordinary physical waking state of the conscin; imagery.

Dermatologies of the consciousness - Compound expression attributed to the conventional physicalist sciences, subordinated to the mechanistic *newtonian-cartesian paradigm*, which focuses their research solely on the soma because they do not possess the necessary instruments for technical, direct investigation of the consciousness itself; dermatologies of the conscin.

Desoma (*de + soma*) - Somatic deactivation, inevitable and next for all conscins; final projection, *first death*, biological death, monothanatosis. Desoma or more specifically *first* desoma is the deactivation of the human body or soma. *Second* desoma is the deactivation of the energosoma. *Third* desoma is the deactivation of the psychosoma.

Destructive macro-PK - Harmful PK (*psychokinesis*), capable of causing injury to the conscin, that could even be fatal to the soma.

Dimener (*dim + ener*) - Energetic dimension of the consciousnesses; energosomatic dimension; *three and a half* dimension. The natural dimension of the energosoma.

Domicile holothosene - Physical base; energetically shielded bedroom; extraphysical clinic (offiex).

Dream - Intermediate natural consciential state between the ordinary physical waking state and natural sleep, characterised by a set of ideas and images that present themselves to the consciousness. The bad dream that has an effect of agitation, anguish and oppression during its development, receives the names: *nightmare*, *nocturnal terror* or *nightmarish hallucination*.

Egokarma (*ego + karma*) - *Principle of cause and effect*, acting on the evolution of the consciousness, when exclusively centred on the ego itself. State of freewill tied to childish egocentrism.

Egothosene (*ego + thosene*) - Same as self-thosene; the *unit of measurement of consciential egotism*, according to Conscientiol-

ogy, or more appropriately, Conscientiometry.

Energetic coupling - Interfusion of the energosomatic energies between 2 or more consciousnesses.

Energetic intrusion - Invasion of a consciousness by another via CEs (consciential energy) or the energosoma (holochakra).

Energosoma (*energo + soma*) - Energetic parabody of the conscin; holochakra.

Energosomatic existence - Intraphysical or human life of the conscin.

Energosomatic intrusion - Invasion of a conscin by another via the energosoma (holochakra); energetic intrusion; energosomatic intrusion.

Energosomatic looseness - Condition of relative freedom of action of the conscin's energetic parabody, with respect to the psychosoma and the soma.

Energosomatic seduction - A consciousness' energetic action, with a more or less conscious intention to dominate another or others.

Energosomaticity - Quality of the manifestations of the conscin derived from the energosoma.

Enerspring (*ener + spring*) - Energetic springtime; personal condition, more or less enduring, of a peak level of healthy and constructive consciential energies (CEs)

Enerspring by two - Energetic springtime of the evolutionary duo, in which the partners truly love each other and fully dominate the application of their healthy consciential energies (CEs), with full lucidity, constructing their existential programme through consciential gestations.

Enumeration - Didactic technique of elaboration and processing of text centred on the techniques of informed self-criticism and technical listing.

Epicon (*epi + con*) - Consciential epicenter, key conscin for the operation of epicentrism, who becomes a fulcrum of lucidity, assistentiality and interdimensional constructiveness, through an offix, or extraphysical office / clinic. It has a direct relation with penta (Pentology). Plural: *epicons*.

Euphorex (*euphor + ex*) - Condition of extraphysical euphoria, after somatic deactivation, generated through the reasonable completion of the existential programme; *post-mortem* euphoria;

paraeuphoria; post-desomatic euphoria. Euphorex can affect the lucidly projected person.

Euphorin (*euphor + in*) - Condition of intraphysical euphoria, prior to somatic deactivation, generated through the reasonable completion of the existential programme; *pre-mortem* euphoria. Ideal predisposing condition for a positive maxiexistential moratorium.

Evolutionary duo - Two consciousnesses who interact positively in joint evolution; existential condition of evolutionary co-operation by two.

Evolutionary Orientor (Evolutiologist) - Consciousness who coadjutes the intelligent coordination of the proexis, or of the consciential evolution of one or more consciousnesses, in the same groupkarma. The evolutionary condition between the permanentfree and the serenissimus (*Homo sapiens serenissimus*).

Existential inverter - Conscin who executes existential inversion in the intraphysical life.

Existential recycler - Conscin who disposes themselves to the execution of recexis.

Existential self-mimicry - Imitation by a conscin, of life occurrences or past experiences, from the current life or from previous existences.

Extraphysical - Relative to that which is outside, or beyond the intraphysical, or human, state; a consciential state *less* physical than the body.

Extraphysical approach - Contact of one consciousness with another in the extraphysical dimensions.

Extraphysical catatonia - Fixed condition of the conscin, when projected, who maintains stereotyped, repeated and generally useless or dispensable extraphysical acts with respect to their evolution.

Extraphysical helper - Consciex who aids and assists a conscin or various conscins; extraphysical benefactor. Equivalent antiquated, archaic expressions worn out through continuous usage: *guardian angel; angel of light; spiritual guide; mentor*.

Extraphysical monitoring - Condition of assistance performed by healthy consciexes in favour of a balanced conscin, when they perform the also balanced task of consolation or clarification. It occurs with a consciousness who acts as a minipiece in the assis-

tantial maximechanism.

Extraphysical precognition (Latin: *pre*, before; *cognoscere*, to know) - The perceptive faculty through which the consciousness, fully projected outside the human body, becomes aware of unknown upcoming facts, as well as objects, scenes and distant forms, in the immediate or distant future.

Extraphysical raid - Action of a group of energivorous consciexes, including extraphysical blind guides, in paratropospheric dimensions for the purpose of vampirising conscins. It usually happens surrounding celebrations or during intraphysical events which gather persons prone to collective intrusive victimisation through consciential energies.

Extraphysical romance - Set of acts through which a conscin maintains a positive and healthy romance, while out of the body.

Free consciex (FC) (Latin: *con* + *scientia*, with knowledge) - A consciousness, or more specifically a consciex, who definitively freed themselves from (deactivated) their psychosoma, or emotional parabody, and from the connections to their seriexises. Situated after the *Homo sapiens serenissimus* in the *evolutionary scale*'s hierarchy.

Geoenergy (*geo* + *energy*) - Immanent energy (IE) from the ground and the earth absorbed by the conscin through the *prekundalini*. Archaic expression: *telluric energy*.

Golden Cord - Supposed energetic element - similar to a remote control - which maintains the mentalsoma connected to the psychosoma's parabrain.

Graphothosene (*grapho* + *thosene*) - The conscin's *thosenic signature*.

Grecex (*gr* + *rec* + *ex*) - Group of existential recyclers; intraphysical reunion and experience, together, in-group, with the objective of experiencing a planned existential recycling. Plural: *grecexes*.

Grinvex (*gr* + *inve* + *ex*) - Group of existential inverters; intraphysical reunion and experience, together, in-group, with the objective of experiencing a planned existential inversion. Plural: *grinvexes*.

Groupality - Quality of the consciousness' evolutionary group; condition of evolution in group.

Groupkarma (*group* + *karma*) - *Principle of cause and effect*

acting in the consciousness' evolution, when centred on the evolutionary group. State of individual freewill linked to the evolutionary group.

Groupkarmic course - Set of stages of the consciousness within the consciential evolutionary group.

Groupkarmic interprison - Condition of groupkarmic inseparability of the consciential evolutionary principle, or consciousness, generally still pathological, on this planet.

Groupthosene (*group + thosene*) - The sectarian, corporativist and antipolykarmic thosene; a groupthosene can also be constructive.

Gynochakra (*gyno + chakra*) - The sexochakra of the woman (Gynosomatics).

Gynosoma (*gyno + soma*) - The feminine human body or body specific to a woman, specialised in the animal reproduction of the consciousness' intraphysical life; the aphrodisiac body.

Gynothosene (*gyno + thosene*) - The thosene specific to feminine language and communicability.

Hallucination (Latin: hallucinatory, err) - Apparent perception of an external object not present at that moment; mental error in the perception of the senses without a foundation in any objective reality.

Heterothosene (*hetero + thosene*) - The thosene of others in relation to the researcher.

Holokarma (*holo + karma*) - Reunion of the three types of consciential actions and reactions - egokarma, groupkarma and polykarma - within the *principle of cause and effect* acting on the evolution of the consciousness.

Holomaturity (*holo + maturity*) - Condition of the consci's integrated maturity - biological, psychological, holosomatic and multidimensional.

Holomemory (*holo + memory*) - Causal memory, composed, multimillennial, multiexistential, implacable, uninterrupted, personal, which retains all the facts relative to the consciousness; multimemory; polymemory.

Holorgasm (*holo + orgasm*) - Holosomatic orgasm; maximum level of ecstasy generated by the energies of the entire holosoma.

Holosoma (*holo + soma*) - Set of vehicles of manifestation of the consciousness: soma, energosoma, psychosoma and mental-

soma; and of the consciex: psychosoma and mentalsoma.

Holosomatic homeostasis - Healthy integrated state of harmony of the holosoma.

Holosomatic interfusion - State of maximum symases between 2 consciousnesses.

Holosomatic intrusion - Invasion of a consciousness by another through the entire holosoma.

Holosomatics - Specific study of the holosoma.

Holothosene (*holo* + *thosene*) - Aggregated or consolidated thosenes. Synonym outdated through usage: *egregora*. This word generates resistance in a large range of serious science readers.

Homo sapiens serenissimus - Consciousness experiencing the full extent of the integral condition of lucid serenism. Synonym in common use: *Serenissimus, Serenissimi* (plural).

Homothosene (*homo* + *thosene*) - The thosene of telepathic emission and reception; the *unit of measurement* of telepathy, according to Conscientiometry.

Hyperacuity - Quality of maximum lucidity of the conscin attained through the recuperation of cons.

Hyperthosene (*hyper* + *thosene*) - The heuristic thosene; the original idea of the discovery; the neophilic thosene; the *unit of measurement of the invention*, according to Conscientiometry.

Hypnagogy (Greek: *hipnos*, sleep; and *agogós*, conductor) - Transitional condition of the consciousness between the ordinary physical waking state and the state of natural sleep. It is an altered state of consciousness.

Hypnopompy (Greek: *hipnos*, sleep; and *pompikós*, procession) - Transitional condition between natural sleep and the physical waking state; the semi-asleep state which precedes the act of waking up, characterised by oneiric images with auditory effects and hallucinatory visions which last until awakening. It is an altered state of consciousness.

Hypothesene (*hypo* + *thosene*) - Same as the *protothosene* or the *phytothosene*.

Immanent Energy (IE) - Primary, vibrational, essential, multiform and impersonal energy diffused and dispersed throughout all the objects or *realities* of the universe, in an omnipotent manner. It remains untamed by human consciousness and is too subtle to be discovered and detected by technological instruments (Base year:

2006).

Incomplete couple - A pair composed by a man and a woman who do not actually compose an intimate couple or perform the complete sexual act, but do nonetheless maintain strong affective ties.

Incomplexis (*in + complexis*) - Existential condition of a conscin with an incomplete existential programme.

Integrated maturity - State of more evolved consciential maturity, beyond biological (physical) and mental (psychological) maturity; holomaturity.

Interconsciential climate - Condition of multi-understanding during an interconsciential meeting, established through an affinity of thosenes, especially charged with CEs, or consciential energies.

Interconsciential intrusion - Action exerted by one consciousness over another.

Intermissibility - Quality of the intermissive period of a consciousness.

Intermission - Extraphysical period of the consciousness between 2 of their personal human lives.

Intermissive course - Set of disciplines and theoretical experiences administered to a consciex, after a certain evolutionary level, during the period of consciential intermission, within the *cycle of personal existences*. The objective of the intermissive course is consciential completism in the next human life.

Intervivos apparition - Apparition of the consciousness of a projected human projector to conscins.

Intraconsciential compensation - Conscientiometric technique based on the use of one's maximum consciential attribute or most developed trait (strongtrait) to overcome the less developed consciential attributes (weaktraits) of one's consciential microuniverse.

Intraconscientiality - Quality of the consciousness' specific intimate manifestations; the central megafocus of self-conscientiality.

Intraphysical alternating pre-serenissimus - Conscin capable of consciously living, at the same time, in the ordinary physical waking state and projected, from time to time, in the extraphysical dimension.

Intraphysicality - Condition of the conscin's intraphysical human life or existence.

Intrathosene (*intra + thosene*) - *Intraconscious thosene of the conscin.*

Intrusion - Sick interconscious thosenic intrusion. Equivalent anachronistic worn out expression: possession; there are numerous conscins who defend themselves against this word.

Intrusive Stigma - An always dramatic, generally pathological, failure or evolutionary defeat, usually stemming from consciential self-obsession that generates melin or melex. It often results in parapsychic accidents for oneself or those most close or loved consciousnesses.

Invexibility - Quality of the execution of existential inversion.

Invexis (*inv + exis*) - *Technique of existential inversion* performed by a conscin.

Locked existence - Human existence without the occurrence of CPs; tropospheric human life with only vegetative, unconscious projections, characteristic of the state of evolutionary paracomatosis; locked serial existence.

Lucid Projectability (LP) - Lucid projective, paraphysiological quality of the consciousness, capable of discoincidence or taking the vehicles of manifestation out of the condition of alignment, including through the impulsion of the willpower.

Macrosoma (*macro + soma*) - Extraordinary or *super-customized* soma for the execution of a specific proexis, based on Paragenetics, Psychosomatics and Holomnemonics.

Maxienerspring (*maxi + enerspring*) - Condition of a prolonged or maximum energetic spring time.

Maxifraternity - Most evolved universalistic interconscious condition, founded on the pure fraternity of a self-unforgiving and heteroforgiving consciousness, an inevitable goal in the evolution of all consciousnesses.

Maximorexis (*maxi + morexis*) - Condition of a larger existential morexis or one that comes to the conscin who is a *completist*, in the quality of an add-on or addendum (based on a surplus), with respect to the existential completion of their proexis; therefore, the execution of a *healthy extra* to a concluded existential mandate.

Maxiproexis (*maxi + proexis*) - Maximum existential program, *wholesale*, or with the intent of executing the task in relation to the

experience of universalism and maxifraternity, with a polykarmic basis. A maxiproexis essentially depends on the groupkarma (groupkarmality).

Maxithosene (*maxi + thosene*) - Thosene peculiar to the FCs or Free Consciexes.

Megagoal - Greatest objective of the consciousness' self-evolution.

Megapower - Evolved condition of the consciousness' uppermost cosmoethical lucidity.

Megastrongtrait - Maximum strongtrait of the consciousness.

Megathosene (*mega + thosene*) - Same as orthothosene.

Megaweaktrait - Maximum weaktrait of the consciousness.

Melex (*mel + ex*) - Condition of *extraphysical melancholy*, or *post-desomatic* or *post-mortem* melancholy; paramelancholy.

Melin (*mel + in*) - Condition of *intraphysical melancholy* or *pre-mortem* melancholy.

Mental projective target - Predetermined target the conscin wishes to reach through willpower, intention, mentalisation and decision, once lucid outside their physical body.

Mentalsoma (*mental + soma*) - Mental body; the *parabody* of self-discernment of the consciousness. Extraphysical tool of consciexes and conscins. Plural: *mentalsomas*.

Mentalsomatic cycle - Cycle or evolutionary course of the consciousness which begins with the newly attained condition of FC, or Free Consciex, in which the psychosoma is definitively deactivated (third death) and the consciousness lives exclusively with the mentalsoma.

Metasoma (*meta + soma*) - Same as psychosoma, extraphysical instrument of consciexes and conscins.

Minienerspring (*mini + enerspring*) - Condition of the minimal or ephemeral energetic springtime.

Minimorexis (*mini + morexis*) - Condition of a smaller scale existential moratorium or one that comes to the *incompletist* consin in order to make up their *holokarmic deficit* (deficit bases) or to conclude the condition of existential completion with respect to its existential programme; therefore the completion of a still uncompleted and deficity existential mandate.

Miniproexis (*mini + proexis*) - Minimal existential program, *retail like*, or with the objective of executing a minimal task, still groupkarmic and not polykarmic.

Minithosene (*mini + thosene*) - The thosene specific to a child sometimes resulting from the brain still being developed.

Mnemonic intrusion - Collision of the intrusive memory of a consciex over the cerebral memory of a conscin (*paramnesia*).

Mnemosoma (*mnemo + soma*) - The soma considered specifically with respect to the memory of the consciousness in all its forms.

Monothanatos - Same as *desoma; first death*.

Monothosene (*mono + thosene*) - The repetitive thosene; mono-ideism; the fixed idea; the mental echo; *rethosene*.

Morexis (*mor + exis*) - Condition of existential moratorium, or a complement to the intraphysical life, given to certain consciousnesses based on their holokarmic merit. The morexis can be based on a deficit - smaller - minimorexis; or a surplus - larger - maximorexis, with respect to the results of the proexis.

Morphothosene (*morpho + thosene*) - The thought or set of thoughts when united and expressing themselves in some fashion, as a *form*. Archaic expression, no longer used: *thought-form*. The accumulation of morphothosenes composes the consciousnesses' holothosene.

Multicomplexis (*multi + complexis*) - Existential multicomplexism or complexis obtained through the execution of various existential programmes (proexis) in diverse, consecutive intra-physical lives (Seriexology).

Multidimensional self-awareness (MSC) - Condition of mature lucidity of the conscin with respect to life in the evolved state of multidimensionality, attained through LP, or lucid projection.

Multiexistential cycle - The system or condition of continuous alternating cycles, at our average evolutionary level, with a period of intraphysical rebirth (a serial existence) followed by an extraphysical or intermissive period, post somatic deactivation.

Near Death Experience (NDE) - Involuntary or forced projective occurrence experienced by the conscin in critical human circumstances. The NDE is common among terminal patients, dying patients and survivors of clinical death.

Neophilia - Easy adaptation of the conscin to new situations, things and occurrences. The opposite is neophobia.

Neothosene (*neo + thosene*) - The thosene of the conscin when it manifests through new synapses or interneuronal connections, capable of creating recin or intraconsciential recycling; the *unit of measurement* of consciential renovation, according to Conscientiology or more appropriately conscientiometry.

Offlex (*offi + ex*) - Extraphysical clinic of an intraphysical epicon. The extraphysical resources and installations of the offlex are multiple and surprising. A domiciliary holothosene, however personal.

Oneirothosene (*oneiro + thosene*) - Same as pathothosene.

Orgasmic aura (Latin: *aura*, breath of air) - Energosomatic energy of the *facies sexualis* of the man or woman at the exact moment of orgasm or climax of the sexual act.

Orthothosene (*ortho + thosene*) - The thosene that is correct or cosmoethical, pertaining to consciential holomaturity; according to Conscientiometry, it is the *unit of measurement* of practical Cosmoeethics.

Pangraphy - Sophisticated and embracing multimodal parapsychic writing.

Para - Prefix that means *beyond*, or *besides*, as in *parabrain*. It also means *extraphysical* in the context of Conscientiology.

Parabrain - Extraphysical brain of the consciousness' psychosoma in the extraphysical (consciex), intraphysical (conscin) and projected, in the psychosoma, states.

Paragenetics - Genetics relative to the inheritances of the consciousness, through the psychosoma, of lives prior to the human embryo.

Paraman - Consciex with the visual appearance of a man or a projected male conscin. Synonym, an aged expression worn out through excessive usage: male spiritual entity.

Paropathology - Pathology of the vehicles of manifestation of the consciousness, excluding the human body or soma.

Paraphysiology - Physiology of the vehicles of manifestation of the consciousness, excluding the human body or soma.

Parapsychic accident - Physical or psychological disturbance caused through sick energetic, interconsciential influences, generally of extraphysical or multidimensional origins.

Parapsychic signaletics - Existence, identification and self-conscious usage of the animic, parapsychic and personal energetic signals that all conscins possess.

Parapsychophysical repercussions - Reactions between two vehicles of consciential manifestation, during the act of coming into contact with one another. This applies to the different vehicles of one consciousness, or between similar vehicles of two or more consciousness. Such repercussions can be intraphysical or extraphysical.

Parasanitary encapsulation - Temporary assistential isolation and energetic annulment of thosenic manifestations of one or more sick conscins or consciexes - notably energetic, intrusive or those related to intrusion. It is analogous to the sanitary isolation that exists in hospitals for the treatment of patients with infectious and contagious diseases or high levels of radioactivity or toxic contamination.

Parathosene (*para + thosene*) - The thosene specific to a consciex.

Parawoman - Consciex with a visual appearance of a woman or an intraphysical female consciousness. Synonym, an aged expression worn out through excessive usage: female spiritual entity.

Passes to the dark - Popular expression for the daily, technical transmission of consciential energies, or CEs, by a conscin with the permanent assistance of helpers, directly to consciexes or a conscin projected or in the ordinary physical waking state. Technical expression: *penta* (*personal energetic task*).

Pathothosene (*patho + thosene*) - The pathological thosene or consciential insanity; *mental peccadillo*; pathological will; sick intention; *cerebral rumination*.

Penile aura - Sexochakral energy around the penis, particularly when erect. It is noticeable by anyone motivated, especially through a self-examination by a man when sexually excited.

Penta (*pe + en + ta*) - Multidimensional, daily, personal energetic task. The individual who performs penta receives continuous assistance from the helpers on a long-term basis or for the rest of their life. Popular expression: passes to the dark.

Permanintfree (*perman + int + free*) - Intraphysical being or conscin that is totally and permanently intrusion free. They are fully aware of their quality of intrusion freeness.

Permanintfreeness - Consciential quality of the permanintfree.

Personal experience - Practical, personal, direct and non-transferable experimentation of the conscin along their evolutionary path.

Personal principles - Set of values and initiatives chosen by the consciousness that guide their consciential life. It is based on holomaturity, multidimensionality and experienced cosmoethics.

Phenomena concomitant to CP - That which occurs in the *space-time continuum* or not, but simultaneously with the development of the experience of the conscious projection, in a spontaneous and unexpected fashion.

Physical base - The safe place, chosen by the conscin to leave the inanimate or resting body, while projecting themselves into other consciential dimensions beyond the body. It is the projectogenic holothosene in the home and presents a direct relation to: the energetically shielded bedroom, penta, the epicon, the offiex, the *projectarium*, the *precognitarium* and the *retrocognitarium*.

Phytothosene (*phyto + thosene*) - The rudimentary thosene of a plant; the *lexical unit* of a plant, according to Conscientiology.

Podosoma (*podo + soma*) - The soma considered specifically with respect to the application of the feet, or work occurring with the feet, for example, that of a soccer player.

Polykarma (*poly + karma*) - *Principle of cause and effect* acting in the evolution of the consciousness, when centred in the sense and experience of cosmic maxifaternity, beyond the egokarma and groupkarma. Polykarma frees the consciousness from groupkarmic interprison.

Post-desomatic intermission - The extraphysical period of the consciousness immediately after their somatic deactivation or desoma (death).

Precognitarium - The physical base technically prepared for the production of precognitive CPs (conscious projections).

Precognition (Latin: *pre*, before; *cognoscere*, to know) - Perceptive faculty through which the consciousness, completely projected out of the human body, becomes aware of indeterminate facts, including objects, distant scenes and forms, regarding the future.

Precouple - Initial preliminary condition of practical human sexuality within intraphysical society.

Pre-intrapysical mandate - Existential programme for the human life planned before the intraphysical rebirth of the consciousness; proexis.

Prekundalini - Secondary plantochakra. There are two plantochakras in a conscin's holosoma. An expression peculiar to Conscientiology.

Pre-serenissimus - A conscin or consciex who does not yet live with lucid serenism.

Presomatic intermission - The extraphysical period of the consciousness prior to their intraphysical rebirth.

Primothosene (*primo + thosene*) - Same as the *primary cause of the universe*; the first composed thought. There is no plural form for this noun.

Proexis (*pro + exis*) - The existential programme specific to each conscin in their serial existence.

Projectarium - Physical base technically prepared for the production of CPs.

Projectiocriticism - Science of projectiological criticism. It is a specialty of Conscientiology.

Projectiography - Technical study of projectiologic accounts.

Projectiology (Latin: *projectio*, projection; Greek: *logos*, treatise) - Science that studies the projections of the consciousness and its effects, including the projection of CEs out of the holosoma.

Projectiotherapy - Science of the depurations and therapies derived from the researches and techniques of Projectiology.

Projective phenomena - Parapsychic occurrence specific within the context of Projectiology research, a specialty of Conscientiology.

Projective recess - The existential phase of the conscin characterised by the spontaneous cessation - almost always temporary - of lucid projective experiences, within a sequence of intensive experiments.

Protothosene (*proto + thosene*) - Most rudimentary thosene; same as phytothosene or hypothosene.

Psychosoma (Greek: *psykhé*, soul; *soma*, body) - Emotional parabody of the consciousness; the objective body of the conscin.

Psychosomatic intrusion - Invasion of a consciousness by another through emotionality or the psychosoma.

Receability - Quality of the intraphysical execution of existential recycling (recessis).

Recessis (*rec + exis*) - *Technique of existential recycling* performed by a conscin.

Recin (*rec + in*) - *Intraphysical, existential, intraconsciential recycling* or the cerebral renovation of the conscin through the creation of new synapses or interneuronal connections capable of allowing for an adjustment of the existential programme, the execution of recessis, invesis, the acquisition of new ideas, neothosenes, hyperthosenes and other neophilic conquests of the self-motivated conscin.

Rethosene (*re + thosene*) - The repeated thosene. The same as the *mono*thosene, fixed idea or monoideism.

Retrocognitarium - The physical base technically prepared for the production of retrocognitive CPs.

Retrocognition (Latin: *retro*, rear, *cognoscere*, to know) - The perceptive faculty through which the conscin becomes aware of facts, scenes, forms, objects, success and experiences belonging to the distant past, commonly related to their holomemory.

Retrothosene (*retro + thosene*) - The thosene specific to self-retrocognitions; the same as the mnemotechnics' *engram*; the *unit of measurement* of the retrocognition, according to Conscientiometry.

Robexis (*rob + exis*) - Existential robotisation; the condition of the tropospheric conscin, excessively intraphysically or four-dimensionally enslaved.

Self-conscientiality - Quality of the level of self-knowledge the actual consciousness has; megaknowledge; self-cognition.

Self-mimicry - Consciential quality of existential self-mimicry.

Self-projection - Intentional, or provoked by willpower, exit of the conscin into another consciential dimension, through the mensalsoma or psychosoma.

Self-thosene (*self + thosene*) - The thosene of the actual consciousness.

Self-unforgiver - Conscin who, in their self-discipline, does not forgive themselves with respect to errors and omissions, with the purpose of eliminating their conscious self-corruptions. This healthy condition should come before the equally healthy condition of *heteroforgiver*, a sincere, *universal forgiver* of all beings, for-

ever. This is a basic principle of maxifraternity or the Cosmoethic.

Semiconscious projection - Oneiric experience in which the projected conscin realises they are partially lucid, in an uncontrolled fashion. It is not an ideal conscious projection; a lucid dream.

Sene (*sen + ene*) - Sentiment and consciential energy.

Serenissimus - Popular name for *Homo sapiens serenissimus*. Plural: *serenissimi*.

Seriality - Quality of the consciousness subjected to serial existence or the succession of human lives.

Serixies (*seri + exis*) - 1. The consciousness' evolutionary existential seriation; successive existences; the series of intraphysical rebirths. 2. Human or intraphysical life. Synonym, an aged expression worn out through excessive usage: *reincarnation*; this archaic word no longer reaches the serious people dedicated to leading edge consciousness research. Plural: *seriexises*.

Sexochakra (*sexo + chakra*) - Basic root or sexual chakra of the conscin. Old expression related to the CE of this chakra: *Kundalini* (*serpentine fire*).

Sexosoma (*sex + soma*) - The soma considered specifically in relation to its sex.

Sexosomatology - Specific study of the soma with respect to the sex, or sexosoma, and its relations with the conscin, be it a man or woman.

Sexothosene (*sexo + thosene*) - Sexual fantasy; according to Sexosomatology and Conscientiometry it is the *unit of measurement* of mental adultery.

Sleep - Natural resting state in humans and higher animals especially characterised by the normal and periodic suppression of regular perceptual activity and voluntary movements, by relaxing the senses and muscles, through the reduction of circulatory and respiratory frequencies, and even dream activity, during which the body recovers from fatigue.

Sociex (*soci + ex*) - Extraphysical society or of consciexes. Plural: *sociexes*.

Socin (*soci + in*) - Intraphysical society or of conscins; Human society. Plural: *socins*.

Soma - Human body, the body of the individual from the Kingdom: *Animalia*, Branch: *Chordata*, Class: *Mammalia*, Order:

Primates, Family: *Hominidae*, Genus: *Homo*, Species: *Homo sapiens*, the most elevated level of animal on this planet; in spite of the exposed, the most rustic vehicle of the conscin's holosoma.

Spermatic intrusion - Introduction of the man's sperm into the woman's sexosoma, during the sexual act.

State of suspended animation - The state in which the conscin temporarily suspends the cellular body's vital and essential functions, later returning to their normal physiological conditions, in certain cases no damage to the individual's health occurs, cells survive in a state of human metabolic hibernation.

Strongtrait - The strong point or trait of a conscin's personality; a positive component in the structure of one's consciential universe that propels that consciousness' evolution.

Subthosene (*sub + thosene*) - The thosene charged with consciential energy from the abdominal sub-brain, most notably the energy from the umbilicochakra; the *unit of measurement* of the abdominal sub-brain, according to Somatology and Conscientiometry.

Symas (*sym + as*) - *Sympathetic assimilation*; Sympathetic assimilation of CEs, or consciential energies, through the willpower, usually with the decoding of the set of thosenes of the other consciousness or consciousnesses.

Symdeas (*sym + deas*) - *Sympathetic deassimilation*; Sympathetic deassimilation of CEs, or consciential energies, practiced through the impulsion of the willpower, normally through the VS or vibrational state.

Tachythosene (*tachy + thosene*) - The fast flow of thosenes, characteristic of the tachypyschic conscin.

Telethosene (*tele + thosene*) - Same as homothosene.

Theorice (*theor + ice*) - Experience of both theory (1%) and practice (99%) on the part of the conscin or consciex.

Thosen (*tho + sen*) - Thought and sentiment.

Thosenator - Instrument through which the consciousness manifests its thoughts and actions. In the specific case of the conscin, the fundamental thosenator is the soma.

Thosene (*tho + sen + ene*) - 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 a whole, in an indivisible fashion.

Thosenic intrusion - Invasion of one consciousness by another through the mentalsoma.

Thosenity - The quality of someone's thosenic consciousness.

Trithanatose - Deactivation and discarding of the psychosoma by the consciousness, *Homo sapiens serenissimus* entering the condition of free consciousness (FC); *third desoma*.

Umbilicochakra (*umbilico + chakra*) - Chakra located above the navel. Related to the conscin's physiology (abdominal) and parophysiology.

Universalism - Set of ideas derived from the universality of the basic laws of nature and the universe. As a result of our natural evolution, universalism inevitably becomes the dominant philosophy of consciousness; cosmism.

Vehicle of consciousness - Instrument or body that enables the consciousness to manifest in the intraphysical (conscin) and extraphysical dimensions.

Verbaction (*verb + action*) - Coherent interaction between *what is said* and *what is done* by a consciousness; result of one's words being ratified by one's actions.

Vibrational State (VS) - Technical condition of the dynamization of the energosoma's energies through the impulsion of the will.

Virus of intraphysical society - Any social *weaktrait* in the intraphysical life of a human consciousness.

Volitional intrusion - The invasion of the will of a consciousness over another through heterosuggestion, heterohypnosis or external induction.

Waking Discoincidence - The parapsychic condition of the conscin - projector - in which they become aware of the psychosoma out of the state of coincidence, during the full physical vigil, without feeling completely integrated to the body, generating an intensification of the paraperception and energetic and parapsychic phenomena.

Weaktrait - The weak point or trait of a conscin's personality; a negative component of the structure of one's consciential universe that the individual is not yet able to overcome.

Xenophrenia (Greek: *xenos*, strange; *phren*, mind) - The state of human consciousness outside of the waking state's normal pattern, induced by physical, physiological, psychological, pharma-

cological or psychic agents.

Xenothosene (*xeno* + *thosene*) - The intrusive thosene of an intruder in the occurrences of thosenic intrusion; *mental wedge*; the *unit of measurement* of interconsciential intrusion, according to Thosenology and Conscientiometry.

Zoothosene (*zoo* + *thosene*) - The thosene of an unaware sub-human animal; the *unit of measurement* of a sub-human animal's consciential principle, according to Thosenology and Conscientiometry.

ABBREVIATIONS

Observations: The following is a list of abbreviations used in Projectiology and Conscientiology texts.

addr. = address or addresses.

AIDS = Acquired Immunological Deficiency Syndrome.

alph. = alphabetical index of subjects; remissive index.

app. = appendix or appendices.

bce = before the common era.

BCR = soldier wounded in war.

bd. = bound.

bib. = bibliography.

biog. = microbiographies.

br. = brochure.

ce = common era.

CD = Compact Disc.

CD-ROM = Compact Disc - Read Only Memory.

CE = consciential energy.

CEs = consciential energies.

ch. = chapter.

Chin. = Chinese language.

CIPRO = International Congress of Projectiology.

cm = centimetre or centimetres.

CMS = Computer Monitoring Service.

Co. = Company.

Coll. = Collaboration.

Comm. = Commentator.

CP = conscious projection.

CPs = conscious projections, whether unconscious, semilucid or lucid.

d.n.i. = date not indicated.

Dan. = Danish language.

Def. = Definition or Definitions.

dict. = dictionary.

dj. = dust jacket (books).

Dut. = Dutch language.

ed. = edition or editions.

e.g. = example.

EHE = Exceptional Human Experience.

elec. = electricity.

Elvis = to be dead (in war).

ene = consciential energy or CE.

Eng. = English language.

enu. = numbered enumerations.

epil. = epilogue.

EQ = encephalisation quotient.

ESP = extrasensory perception.

Esper. = Esperanto language.

etc. = et cetera (and others).

FAO = Food and Agriculture Organization.

FC = Free Consciex.

fig. = figure or figures.

fol. = following.

Fr. = French language.

geog. = geographic index.

Ger. = German language.

glos. = glossary.

graph. = graph or graphs.

Gr. = Greek language.

HRP = Human Remains Pouch.

hb = hardback edition.

Hi-fi = high-fidelity; a sound recording or reproducing device.

cs. = story in comic strips.

HR = human resources (personal department of a company).

ICU = Intensive Care Unit (of hospitals).

IE = immanent energy.

IIPC = International Institute of Projectiology and Conscientiology.

illus. = illustrated with photos and/or drawings; illustration; illustrations.

INAMPS = National Institute of Medical Assistance and Social Welfare.

INAN = National Institute of Alimentation and Nutrition.

indig. = indigenous.

intro. = introduction.

IQ = intelligence quotient or intellectual quotient.

It. = Italian language.

Jap. = Japanese language.

JCP = joint conscious projection.

Lat. = Latin language.

LP = lucid projection.

LSD = Lysergic Acid Diethylamide (lysergic acid).

m = metre or metres.

mg = milligram or milligrams.

MS = multidimensional self-awareness.

n. = number or numbers. In the Bibliography: N.^o

NDE = near-death experience.

NGOs = Non Governmental Organisations.

OBE = Out-of-Body Experience; extracorporeal experience.

ono. = onomastic index; index of names.

OOBE = Out-of-Body Experience; extracorporeal experience.

p. = page or pages.

p.n.i. = Publisher not indicated.

PC = personal computer.

PE = personal experience.

PEs = personal experiences.

PEX = personal extraphysical experience.

PEXs = personal extraphysical experiences.

PIE = personal intraphysical experience.

PIEs = personal intraphysical experiences.

PK = psychokinesis; parapsychic phenomena of physical effects.

plu. = Publisher's location unknown.

PMR = progressive muscular relaxation.

Port. = Portuguese language.

postf. = postface.

pref. = preface.

pres. = presentation.

print. = printing.

prol. = prologue.

pseud. = pseudonym.

ques. = questionnaire.

reed. = re-edition.

refs. = bibliographic references.

rel. = religious.

rev. = reviser.

Rus. = Russian language.

S. = Saint.

SC = somatic consciousness or a consciin.

Sci-Fi = science fiction.

SCP = semi-conscious projection.

Sen = sentiment or emotion.

Senes = sentiments and consciential energies (CEs).

Skt. = Sanskrit language.

Spa. = Spanish language.

spi. = spiral binding.

SPU = Smallest Publishable Unit of 1 scientific work to be published.

Syn. = Synonym.

t.n.i. = translator not indicated.

tab. = table.

tabs. = tables.

ter. = terms or verbetes (entries).

tho = thought or idea.

thosens = thoughts and sentiments.

transl. = translator; translators.

transc. = transcription.

TV = television.

UFO = Unidentified Flying Object.

UN = United Nations.

UNESCO = United Nations Educational Scientific and Cultural Organization.

UNICEF = United Nations International Children's Emergency Fund.

UP = unconscious projection.

UPs = unconscious projections.

vol. = volume or volumes; tome or tomes.

VS = vibrational state.

WIA = wounded in action.

WHO = World Health Organization.

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ASSIPEC – International Association of Conscientiology Research

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INTERCAMPI – International Association of Conscientiology Research Areas

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OIC – International Organization of Conscientiotherapy

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