

I. INTERMISSIVE COURSE

Intermissive Courses were created to optimise the evolution of consciousnesses through extraphysical research and training programs. In this section, general topics will be presented, didactically organised as questions and answers, so that the reader can acquire an overview of the Intermissive Courses.

What is an Intermissive Course?

An *Intermissive Course* is an advanced educational model composed of disciplines from the most diverse areas. Didactically organised according to the student's needs and delivered during the *period of intermission*, the purpose is to clarify the multidimensional reality of the consciousness and apply tools for evolutionary acceleration, with the aim of laying the groundwork for the next human life.

What is an intermission?

An *intermission* or *intermissive period* is the interval between the last and the next human life of a consciousness, or in other words, the period in which the personality is living in the *extraphysical* dimensions and acting *without a physical body*.

A consciousness in the human condition lives an *intrapysical* period as a *conscin* (*intrapysical consciousness*) and, after the physical body has been discarded with the biological death, lives in the intermission as a *consciex* (*extraphysical consciousness*).

Etymologically speaking, the term *intermissive* has its origin in *intermission* (inter + mission). The prefix *inter* comes from the Latin word, *inter*, “between two; in between; in the space of”. The word *mission* also comes from the Latin language *missio, missionis*, “action of sending; shipping; mission”, from *missum*, supine of *mittere*, “to move; to send; to let go; to leave; to release; to drop; to fling; to throw” (Vieira, 2013, p. 3788). In other words, it is the *inter-life* period, between one mission and another.

The word *mission* expresses the idea that human existence involves a set of ventures to be carried out, and in conscientiology, this is called the *proaxis*¹. In this way, the Intermissive Course does not occur within the human dimension, but in *extraphysical* schools, seeking to prepare the intermissivist for *productive* benefits of life and the implementation of personal and group projects in favour of collective evolution.

Who is an intermissivist?

¹ **Proaxis** is the existential programme; the evolutionary-based life project planned before birth and carried out in the current human existence.

An *intermissivist* is the consciousness who, after the *desoma*², becomes a student of the Intermissive Courses.

The term *intermissivist* is usually attributed to the extraphysical consciousness enrolled in disciplines of Intermissive Courses. However, it can also be assigned to an intraphysical consciousness who *has attended* such courses before rebirth is currently here in human life. Thus, intermissivists can be both students (current consciexes) and ex-students (current conscins) of Intermissive Courses.

Where and how do Intermissive Courses take place?

Upon being admitted to an Intermissive Course, the consciex begins to attend an extraphysical educational community, similar to a university campus, but with extremely sophisticated pedagogical resources.

Throughout history, there have been reports of conscins whose experiences outside of the human body³ demonstrate the existence of such extraphysical educational environments. They describe these places as advanced educational establishments, composed of classes, laboratories, libraries, environments for debates and multidisciplinary structures with advanced extraphysical technology to serve the thousands of resident consciexes-students. The overall atmosphere is highly positive and the ongoing process of study and learning becomes irresistible to the students.

The professors of the Intermissive Courses, in general, are helper consciousnesses⁴ at more advanced evolutionary levels than the average, who have been successful in achieving their own existential programmes over multiple existences. They perform the task of *parapreceptors*, sharing experiences to help intermissivists understand themselves more comprehensively.

According to Vieira (2007, p. 945), the highly intelligent consciousnesses called *Serenissimi (Homo sapiens serenissimus)* are the superintendents of the Intermissive Courses.

In philosophical terms, the Intermissive Courses are the *schools of frank anti-inculcation*: anti-dogmatic, libertarian, secular, and defenders of freedom of expression, universalism and experimentation over beliefs. This is due to the deep respect for the free will of consciousnesses. Intermissive educators do not persuade anyone. They do not impose doctrines in any way since the objective is exactly the opposite: to extrapolate stratified modes of thought and action to bring, by means of democratic debates, *healthy cognitive conflicts* for new findings relating to the evolutionary

² **Desoma** is the *somatic deactivation*, or the inevitable discard of the physical body after the biological death.

³ Our consciousness can be **projected** outside of the human body and visit extraphysical dimensions.

⁴ **Helper** is a consciex who assists one or more conscins in the tasks of their proaxis.

process. In fact, there is a joint effort favouring personal invulgarly and innovation through free thought and the *Science of Disbelief*⁵.

Who participates in Intermittive Courses?

As a hypothesis, there is a logical path in the transition from the *intrapysical* consciousness (human being) to the *extrapysical* condition of a student in an Intermittive Course.

Biological death, with the discard of the human body, presents a natural shock to the consciousness. The change of dimension, the breakdown of physical and mental routines sedimented over the years, and the affective bonds with objects, places and other consciousnesses often make it difficult for the recent-conscious to maintain an adequate level of lucidity. Accordingly, extrapysical therapeutic communities are the destination for many consciences in convalescence due to the shock of deactivating the human body.

Multidisciplinary teams of extrapysical helpers offer specific treatments using advanced therapeutic paratechniques in parahospitals⁶ and recuperation clinics, in accordance with the needs of the assisted consciousnesses.

The completion of this context of recovery depends on their personal ability to detach themselves from the newly finished intrapysical life and to accept the conditions beyond physical matter.

During the course of treatment, the current extrapysical personalities, when predisposed, gradually acquaint themselves with their new moment, accepting their reality and discarding remnants of vital energy tied to the old physical bodies. The process of releasing these remaining energies is called the *second desoma*⁷.

We can say that the second desoma is a basic requirement for ingress to an Intermittive Course. This phenomenon is the first step for a conscience to regain lucidity and assume their extrapysical adulthood, without the natural conditioning of human physiology and instincts of the physical body. Some extrapysical consciousnesses have been stagnated for millennia as a result of not accepting *multidimensionality*⁸.

⁵ The **Principle of Disbelief** replaces belief with knowledge acquired from direct self-experimentation.

⁶ The prefix **para**, from the Greek language "beyond", is used to designate something that originated from the extrapysical dimension. For example, *parahospitals* are extrapysical hospitals.

⁷ The **first desoma** is the discard of the physical body. The *second desoma* is the discard of the residual energies that kept the physical body vitalised.

⁸ **Multidimensionality** is the condition inherent to every consciousness to self-manifest in the physical and extrapysical dimensions.

Even when rudimentary, self-coherence, *cosmoethical principles*⁹ and a developing assistential sense present in the *curriculum vitae* already demonstrate evolutionary effort. This is the starting point that confers lilliputian merit, yet is indisputable for initial admission to these extraphysical courses.

The lucid predisposition to understanding multidimensional reality, the desire to recycle old habits, and the interest in planning the next evolutionary steps are determining factors for being admitted to an Intermittive Course.

**ANY CONSCIOUSNESS WITH A CERTAIN LEVEL
OF DISCERNMENT, COSMOETHICS AND PERSONAL
MERIT MAY, IF THEY WANT, APPLY TO BECOME
A STUDENT OF AN INTERMISSIVE COURSE.**

There is a decisive moment in the consciencial journey. It is when the individual chooses to evolve and no longer stagnate. That moment can change the destiny of the consciousness forever, initiating the acceleration of their personal record. The Intermittive Course is the prelude to the *lucid* commencement of this evolutionary dynamic.

From a socio-historical point of view, the profile of candidates for Intermittive Courses indicates an element of genius in previous lives in relation to various areas of human knowledge: science (research, writing, encyclopaedism); philosophy (theories, morals and ethics); leadership (politics, entrepreneurship); parapsychism (alchemy, shamanism, initiations and religions); heuristics (discoveries, inventions, creativity, the *eureka effect*); and assistentiality in general, in the most varied times and cultures.

This shows that candidates approved for the Intermittive Courses have a positive balance in their Personal Evolutionary Register, due to their own achievements, and have the ability to take on new challenges.

What does an intermissivist study in the Intermittive Courses?

In preparing for the next existence, consciences define, along with their evolutionary orientors, what subjects they need to study. The main objective is to enter human life with better conditions to realise their existential programme. In this way, the programme of studies is personalised.

However, as a rational research hypothesis, there are two main phases of study in this *specialised paraeducational programme*, as proposed below:

⁹ **Cosmoethics** is the cosmic and multidimensional moral, beyond the human moral, expressing the essence of the integral maturity of the consciousness.

PHASE 1.

PAST-PRESENT: SELF-RESEARCH OF THE PERSONAL HOLOBIOGRAPHY¹⁰

In this phase, the *initial disciplines* are related to intraconscientiality or in-depth personal reality, diving into the consciential microuniverse with the help of specialised parapreceptors. The consciex identifies their talents, potentialities, embarrassments, fissures, gaps, achievements and omissions, all of which result in the balance of their *PER – Personal Evolutionary Register*.

This paramethodology gradually covers deeper levels. Depending on the stamina and willingness of the consciex, ancient memories from various moments and multi-egos are triggered, revealing good and bad experiences along with positive and traumatic ones. The idea is for the former intraphysical consciousnesses to earn a *PhD in themselves*, from a multidimensional, multiexistential and holobiographic point of view.

In this phase, the processes of introspection aid the motivated consciousnesses in recognising their remarkable achievements and absolute failures, in order to implement the recyclings necessary to change their evolutionary level.

Vieira (2014, p. 880) states that “the first class of the Preresomatic Intermissive Course (IC) is generally based on Destructive Cosmoethics that is a process of unlearning. In other words, on the stimulus to deactivate the consciex’s centuries-old erroneous postures that have remained ignored or stubbornly neglected in the course of its meanderings through consciential evolution.”

The stripping of these postures and the will to improve oneself lead the intermissivist to set aside oversensitivity and prioritise self-confrontation. More mature intermissivists are dedicated to a systematic organisation of the inventory of their multimillennial past, taking into account their consciential microuniverse and relationships with social groups.

The *parapsychotheca* is an *extraordinary* paratechnological tool available to intermissivists dedicated to the task of self-knowledge. It can be defined as a *parachamber of reflection* in which individuals have access to the multimillennial archives of all their human and extraphysical existences. In this autobiographical megalibrary with countless sections, the sources of consultation – retrocognitive experiences¹¹ – are projected onto the mental screen of the extraphysical consciousness.

¹⁰ The **holobiography** is the multiexistential curriculum of the consciousness, taking into account their entire evolutionary history.

¹¹ **Retrocognition** is the act of accessing past facts, perceptions and experiences that are registered in the holomemory.

Hypothetically, when accessing the parapsychotheca the consciousnesses may, for example, visualise a whitish cloud in front of them taking the form of a high-tech screen. Over time, this screen is enlarged and merges with their memory. They begin to relive the shaped scenes as if they were experiencing a film of their own previous lives. Far beyond a 3D projection, the consciousnesses go through the past experiences as they are the protagonists of the film themselves.

From that point on, facts, situations, people and results of consensual interrelationships are unveiled. The subtle details of past lives over centuries in different countries and remote cultures are presented. The collection of these reminiscences is not a copy deteriorated by over time, but rather the result of *original* experiences, with reliable and unquestionable details about the successes and failures of the consciousness.

The *multimillennial charades* are deciphered, and a deep understanding of the real intentions, aspirations, tendencies, reactions and behaviours broaden the cosmoethical discernment of the personality. *It is the consciousness, through their soliloquies, who draws the conclusions about themselves.*

The discovery and assumption of latent talents and genius previously ignored by the consciousness are just as important as the discovery of personal bottlenecks, due to the resulting acquisition of self-confidence required for future challenges. When past events demonstrate the use of strong traits in multiple existences, there is a decrease in self-blame and self-frustration regarding omissions and errors committed, thereby motivating the consciousness for upcoming projects.

Visiting this *retrocognitive pavilion* makes it possible to mathematise the *nucleus* of manifestations that form the character and the *root* of their temperament.

The parapsychotheca expands the *holobiographic* cosmovision of the personality through a confrontation between the reality and mental fantasies of their personal manifestations. With reliable data, the consciousness can plan the next existence more efficiently.

Another relevant didactic modality is the *dynamics of group self-exposition*, in which the individuals present the self-research findings to their peers, becoming a guinea pig for research and learning.

Social interaction, in this case *parasocial*, has great catalytic strength since the accurate feedback and warm support from evolutionary friends promote a unique sense of belonging, setting in the memory the natural well-being of authentic coexistence with the *evolutionary group*. In the future human life, this intermissive imprint will enable *reencounters of destiny* among those part of the group existential programmes.

PHASE 2.

PRESENT-FUTURE: PLANNING THE EXISTENTIAL PROGRAMME

In the second phase, *specialised disciplines* offer support for the consciousness to productively use the data collected during the self-investigation phase. The objective is to elaborate a technical and detailed plan for the upcoming existence.

The *proexis*, or the existential programme of the next life, is outlined taking into consideration factors of the forthcoming existence, such as the nuclear family, intraphysical environment, profession, formation of affective-sexual partnerships, establishment of evolutionary groups and the challenges to be overcome.

Although each proexis is personal and unique, they all include the condition of assistantiality and cosmoethics, respect for the evolutionary level of the consciousnesses and the elimination of the *big ego*. *There are no egocentric proexises.*

Is there a curriculum in the Intermittive Courses?

The subjects of the Intermittive Course classes vary according to the evolutionary level and existential projects of each student. From the study of the specific bibliography for this topic, the author proposes the hypothesis that the *Parapedagogical Curriculum* of Intermittive Courses is structured around the 5 *thematic axes* listed below:

1. Multidimensionality

The first thematic axis refers to multiple dimensions. The student studies the specifics of the multiple dimensions of consciencial manifestations.

In addition to the four known dimensions (height, width, depth and time), extraphysical experiences confirm the existence of *dimensional gradients*. Dimensions are *consciencial states*, that is, we manifest in a particular extraphysical dimension that is in accordance with our way of thinking and acting.

The types of bodies used by the consciousness in the multiple dimensions are also objects of study in the Intermittive Courses. In practical classes, the students study the paraphysiology of the *psychosoma*¹² – the subtle body of manifestation used in non-human dimensions.

The practice of *extraphysical volitation*¹³, for example, is one of these disciplines. There are *volitional groups* guided by experienced helpers who accompany students on research trips to other extraphysical communities of different evolutionary levels.

Seriexis – existential seriality – is one of the first subjects to be studied in the introductory courses. It is the process of a personal relay across periods of intraphysical

¹² The **psychosoma** (from the Greek *psychhé*, soul; *soma*, body) is popularly known as spirit or astral body. One of its abilities is to volitate or fly.

¹³ When lucid, a consciex naturally uses **volitation**. The conscin can also develop this ability when projected out of the body.

lives occurring after an intermission (extraphysicality). Thus, there is a continuous cycle of human births and *post-mortem* periods.

**BY ADMITTING THE REALITY OF SERIEXISES, THE
CONSCIOUSNESS CARRIES OUT A TRANSFORMATION IN THE
PERSONAL PARADIGM, PROVIDING SERENE ACCEPTANCE
OF THE NON-TRANSFERABLE SELF-RESPONSIBILITIES IN LIFE.**

2. Intraphysiology

The second thematic axis pertains to the preparation for the *future human life*. This discipline provides aids to help students deeply understand the future genetics and environment in which they will be inserted. Some of the topics that are researched include the body type, the brain's development, gender, ethnicity, the supports they will receive, genetic constraints, probable diseases and possible superendowments.

With regards to the *mesology*¹⁴, the characteristics of the country in which they will be reborn, including the culture, people, customs, regionalisms, cultural idiotisms and the energetic pressures common to the place are scrutinised.

In addition, the techniques for overcoming unfavourable conditions are exhaustively studied and retraced in order to enable the individual to face the pressures antagonistic to their personal goals and to avoid repeating *misguided feats* from their past.

Now cognizant of all their *paracerebral* capacities and free from the influences of an *animal body*, lucid extraphysical consciousnesses are concerned with learning paratechniques to achieve existential productivity after rebirth.

The consciexes adequately prepare themselves to be qualified for the conquest of consciential maturity *as soon as possible*, after being reborn. With this purpose, the Intermissive Courses offer disciplines related to the *Development of Parapsychism* during human life.

Parapsychism, or extrasensory competences, promote the *binding of points* between the restricted physical brain and the parabrain, or the consciousness' extraphysical brain, located in the psychosoma.

Paraphychism also gives the individual access to the extraphysical dimensions, allowing the recovery of lucidity lost upon rebirth. Parapsychism functions as a *survival parainstinct in view of the intraphysical restriction*.

The study of human parapsychism encompasses disciplines on the history of parapsychism, relationships between the bodies of the consciousness, lucid

¹⁴ The **mesology** studies the relations and the influence of the environment on the consciousness.

projectability, parapsychic derepression, parapsychic development techniques, optimisations for communication with helpers, assistance through parapsychism, among others.

Parapsychism allows the conscin to interact with multiple dimensions. Thus, it is the master key to access memories from the Intermissive Course.

3. Evolutionary techniques

The third thematic axis covers *Evolutionary Techniques*. Such disciplines will be useful for the future human consciousness due to the potentiation of results in consciential endeavours.

Every technique is a how-to, or an optimised way to accomplish a task. In the proexis, techniques work as levers for personal evolution, resulting in greater yield and better use of the time.

In-depth techniques in paraclassrooms involve the disciplines of *energiosomatology* (mastering of energies), *conscientiometry* (mathematisation of traits and measurement of consciential attributes), *invexology*¹⁵ (evolutionary acceleration from a young age through the application of the invexis technique – *existential inversion*), *duology*¹⁶ (formation of a proevolutionary affective-sexual relationship by means of an evolutionary duo), *conscientiotherapy* (self-research and self-cure), *paradiplomacy* (healthy conviviality, assistential infiltrations in different groups), among others.

4. Theorice Studies

The fourth thematic axis is related to the studies of *theorice* (*theory + practice*). Effectively, these disciplines are focused on experimentation and extraphysical experiences, such as *supervised internships*. The students participate in the most diverse experiences, guided by specialised supervisors.

Upon reaching the intermissivist trainee condition, the consciex has already undergone a lengthy qualification process, making it possible to participate, as an apprentice, in various parascientific projects and programmes. Such empirical experiments will culminate in a *cosmovisiological upgrade* to further professionalise initiatives of the existential programme.

¹⁵ **Invexis** is a technique that promotes the maximal acceleration of the existence. There is an inversion of life values, with the use of maturity in decisions from childhood and adolescence.

¹⁶ In an **evolutionary duo**, the couple pursues not only building a healthy relationship but also investing in interassistance and joint recycling to contribute to the collectivity.

The training can take place in different research campuses with specialised paratechnology¹⁷, in order to clarify, inspire, instigate, motivate and open mental paths for the creation of new evolutionary inputs.

In the future existence, this will result in the conception of original ideas and bold projects on the part of the intermissivist.

In human life, for example, we can observe the training offered to cosmonauts by NASA, in a way that they can experience, even on Earth, conditions similar to missions in space. Experts construct identical simulacra in giant pools with machines, equipment, tools and all the necessary paraphernalia for the astronauts' training. A true underwater universe is created to simulate the performance in microgravity. This exhaustive work, involving many hours each day, gives astronauts the confidence and expertise to handle any situation. The greater the preparation, the greater the chances of success.

In the same way, the trainee-student of the Intermisive Course participates in highly paratechnological experiments that simulate the natural conditions in which they will be placed in the future. This is done in order to experience reactions, sensations and repercussions of the human reality within their consciencial microuniverse while in models similar to intraphysical environments.

The experiences can be of a *sensorial* nature (experiencing the sensations of gravity and breathing as if in a human body), *groupkarmic* (having a preliminary view of their role within the family and friendship circles), *professional* (dealing with variables for a lucid choice and career consolidation), *proexological* (theatricalising key moments of life, and decisions of destiny to be made during the proexis), and *egokarmic* (prophylactically repeating situations that could jeopardise the completism of the proexis, analysing the traps of self-corruption, the snares of our weaktraits, and the caprices common to immaturities not yet overcome).

5. Interassistantiology

The fifth thematic axis involves *interassistantiality*. Utilising systematic self-investigation and the broadening of one's worldview via the intermisive studies, the consciousness deepens their understanding of themes such as a sense of lived maxifraternity, sincere self-abnegation, the real use of forgiveness and the motivation to act in favour of the collectivity.

Those are the bases for the study of *polykarma*¹⁸. *Polykarmality* involves the intermissivist considering the purpose of their actions in the context of every

¹⁷ **Paratechnology** is the set of diverse extraphysical techniques, technological resources, equipment and instruments.

¹⁸ The evolutionary principle of cause and effect can be oriented to one's own egocentrism (**egokarma**), to the convivial groups (**groupkarma**), or to the more advanced condition of megafraternal experiences in relation to the Cosmos (**polykarma**).

consciousness and consciential principle in the cosmos¹⁹. Assuming polykarmality in one's daily life is a slow and voluntary exercise directly proportional to the degree to which the consciousness exits the trenches of their own navel (egocentrism).

Advanced studies in assistantiology comprise assistential conviviality with intra- and extraphysical consciousnesses (*conviviology*), animals (*zooconviviology*), plants (*phytoconviviology*) and other beings. The subjects follow an assistential crescendo involving the consciousness, the convivial group, the community, the city, the country, the continent, the planet and the universe.

Paradidactic excursions to environments with a diversity of consciousnesses and different evolutionary levels impact the intermissivist in an undeniable way. Visiting dark *ghettos* and extraphysical *hells* is a true acid test, promoting a reality shock. Upon seeing the ocean of needs of sick beings and certifying real consciential misery, the intermissivists vaccinate themselves against insensitivity to the pain of others and the personal whims that seek to defend their own *big ego*.

Such disciplines give rise to the creation of new parasynapses²⁰ to be materialised into routine *exemplary actions* after rebirth. Anonymous altruistic assistance, without seeking any return or recognition, is still one of the greatest challenges to be overcome by a novice intermissivist. *Regrettably, a big ego does not extinguish itself overnight, nor from one century to the next.*

In order to learn how to assist in practice, a dedicated intermissivist consciex may take the initiative to participate in activities of extraphysical assistance in degraded communities or highly pathological environments.

The inclusion of this *extracurricular activity*, together with their intermissive studies, changes their condition from *being assisted* to *being a trainee assistant*. The development of extraphysical leadership begins.

How do you know if you attended an Intermissive Course?

The extraphysical experiences of an intermissivist are recorded in their holomemory²¹, which are translated into personal principles in life.

The main purpose of this book is to provide self-research data, so the readers can position themselves in relation to the Intermissive Course. As such, in the next chapters the key themes from the *Test of the Intermissivist* will be explored in detail to assist you in your reflections.

¹⁹ A **polykarmic example** indicates the high level of evolution of a consciousness.

²⁰ The Intermissive Course aims to mark the leading edge ideas in the intermissivist, in other words, the **neoparasynapses**.

²¹ **Holomemory** is the set of all memories of the consciousness, referring to the intra- and extraphysical periods; it forms their multimillenary autobiography.

How were Intermittive Courses “discovered”?

The password to access the Intermittive Course is parapsychism. Lucid out-of-body experiences enable an intermittivist conscin to seek extraphysical information and to align with evolutionary purposes in everyday life.

After the resoma, the intermittivist consciousnesses can *rediscover* their own Intermittive Course through paraperceptions, recovering information about the clauses of their personal proaxis. Frequently, the most predisposed conscins receive inspirations from extraphysical helpers.

In addition, even though in the material dimension, the intermittivist may possibly participate in refresher classes as an auditing student in current Intermittive Courses, while projected outside of the physical body.

When and why did Intermittive Courses emerge?

According to Vieira (2003, p. 244-248), the *Era of Extraphysical Reurbanisations* has begun on our Planet. A combination of efforts of mega-intelligent extraphysical consciousnesses occurred in order to implement, over centuries, a new planetary evolutionary level.

The extraphysical reurbanisation or *reurbex* is an advanced multidimensional engineering project, which has been in full development on Earth since 1100. It involves the restructuring of degraded environments of the terrestrial paratroposphere with positive repercussions in the same intraphysical regions.

The reurbanisations of the planet have created environments conducive to human and extraphysical consciousnesses promoting reurbanisations of personal universes and restructuring anachronic ways of thinking and acting.

As a result of this *megacleaning process*, parapsychotic consciexes that are present in deteriorated extraphysical environments have been relocated to other places or even conducted to a new human life, with the goal of *thosenic renewal* and breakage of the cycle of centuries-old repetitions of their manifestations.

Such extraphysical investment has already brought results. Nowadays, there are more consciexes predisposed to positively experiencing the impact of the *parageographic recycling* of the reurbexes. Over the centuries, they have decided to take the *first steps* towards evolutionary lucidity, enabling a *rapport* with extraphysical helpers. Thus, the rescue of these consciousnesses from the degraded extraphysical environments and their transference to therapeutic extraphysical communities took place.

Before the era of the Intermittive Courses, the rescued and recovered consciousnesses were directed towards rebirth in a short or intermediate timeframe, in order to continue the process of consciential maturation in the *respiratory dimension*.

In *Conscientiological Tertulias*²², Professor Waldo Vieira used to explain that, from 1650 onwards, super evolved extraphysical consciousnesses began strategic pre-trials related to the organisation of an educational environment oriented towards future proexises.

Until this period, extraphysical personalities interested in self-improvement during human life did not have a teaching and learning structure to optimise their reflections and discussions. The consciexes themselves would elaborate rudimentary projects, analysing their personal experiences.

There were also sporadic extraphysical tutorials with evolutionary orientors, who are leading specialists on the evolutionary timeline, on interconsciential relationships and existential planning.

Intraphysically, planetary conditions became more favourable from the seventeenth century onwards: modern science was beginning to bear fruit, leaving the medieval world behind; the industrial revolution brought prosperity and opened doors to technological advances; medical sciences were in full development – asepsis, vaccines and the discovery of penicillin brought the miracle of longevity. Life was no longer *hanging by a thread*. There was, finally, a human lifespan sufficient to enable an existential programme. Consequently, Intermisive Courses were systematised and institutionalised.

It is estimated that this initiative coincided with the end of World War II, in 1945. From this period on, the more predisposed ex-human consciousnesses volunteered to join the series of classes at specialised *paracampuses*. There was professionalisation of the assistance of the future human personalities towards greater evolutionary output.

The Intermisive Courses are, therefore, a direct product of extraphysical reurbanisations and hence serve to qualify new intermissivists to assistantially cooperate with the initiatives of the reurbexes.

In theory, an *intermissivist* extraphysical consciousness plans their next human existence over 12 to 25 years or 25 to 30 years, depending on the specificities of each case. Considering that the first Intermisive Courses occurred in the second half of the 20th century, it is inferred that the first classes of intermissivists were reborn between the 1950s and 1970s.

Based on the Test of the Intermisivist, the next chapters will elaborate on these themes to allow you to broaden your overall view of the Intermisive Course and to position yourself within this evolutionary scenario.

²² **Conscientiological Tertulias** are daily open meetings to discuss entries of the Encyclopaedia of Conscientiology, carried out at CEAEC, in Foz do Iguaçu, PR, Brazil.

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TRAINING AVAILABLE TO THE CONSCIOUSNESS WHO IS MORE
PREDISPOSED TO LUCID CONSCIENTIAL EVOLUTION.***

