



Paraphenomenological Methodology: Scientific Structure Proposal

Ulisses Schlosser *

*Psychologist. CEAEC - International Association of the Center for Higher Studies of Conscientiology volunteer, International Association Editares volunteer.

Ulisses.schlosser@gmail.com

Text received for publication on 03.15.2010

English version by ISIC isicons.org (translated by Sergio Fernandes, revised by Sofia Koo)

Original article at: <http://www.ceaec.org/index.php/conscientia/article/viewFile/326/315>Keywords

Translation approved by the author.

Keywords:

Paraphenomenological self-research attitude

Paraepistemic Paraphenomenological category

Paramethodology

Paraperceptum

Summary

This article aims to propose the formalization of the paraphenomenological methodology, general theory category in Paramethodolgy, in an attempt to collaborate with the movement of conscientiological research in the International Cosmoethical Conscientiological Community (ICCC).The central issue refers to baseline procedures for experience, developing and researching psychic phenomena in general.The axis to methodology used in the construction of the article, and ongoing research, is based on projectiological self-research based with reference to conscientiological literature and personal experiences, with an emphasis on the specialties of thosenology, projectiology mentalsomatology and evolutiology.The construction of the methodology resulted from the sequential organization of paratechnological procedures, with the main goal of achieving clarity and length in tuning parapercepta.In particular, it is the details of the personal paratechnology necessary for the management of paraperception, especially the manifestation of energy, mechanisms of dis coincidence and the energy field installation.It is expected to contribute to the development of protocols and appropriate standardization in the exchange paraphenomenological research.

INTRODUCTION

The proposal of paraphenomenological methodology was born from the intention to collaborate with the scientific movement of the International Cosmoethical Conscientiological Community - ICCC.

The objective of the article is to present the current synthesis of the methodological proposal.

The referred synthesis will show the organization of the set of technical procedures with the purpose of attending the needs of self-research in the production and experience of parapsychic phenomena, providing foundations relatively standardized for their respective reports and analyses.

To achieve such an objective, we tried to gather and sequence fundamental technical and necessary procedures to establish a common core to self-research, many of them already identified in conscientiological literature, in the specialties of Thosenology and Projectiology (VIEIRA, 1999, p.37-43), in order to set up the basic structure of paraphenomenological methodology.

Some procedures received original, neological denomination, because a detailed solution was searched for certain parapsychic maneuvers and the identification of paraepistemologic and paraphenomenological foundations so far not satisfactorily described.

The structure of the article is made up, initially, by the general presentation of the paraphenomenological methodology and then by following its respective composing procedures, each of them dissected into other more detailed procedures.

The present text represents an updated synthesis to communicate research initiated in the year 2003, which has been systematized with the objective to compose more comprehensive material on the subject in book form, still under development.

Some experiments, source of data for the paraphenomenological methodology, were already published in previous articles, including the *approach of self-research projectiologic methodology on the author's own experience, such as technical reports* (SCHLOSSER, 2002a, p.43-55; SCHLOSSER, 2007, p.167-177).

In a broad sense, the *paraphenomenon* is all that exists and emerged to the consciousness in *the context of multidimensional extraphysical pararealities*, breaking with the *conventional view of intraphysical monoreality*.

The notion of paraphenomenon especially includes the projectiologic phenomena, many of which can be considered as classic in the parapsychic universe.

The present methodological proposal can be considered as *general category* because it serves the broad class of paraphenomena as well as the needs of technical approach to Projectiologic phenomena (VIEIRA, 1999, p.121-201), such as clairvoyance, lucid projection, psychometry, retrocognition and others. Thus, the use of the simple and comprehensive article title is justified: *Paraphenomenological Methodology*.

A **paraphenomenological experiment** is the specific procedure of assuming a *conscientiologic research attitude*, oriented according to paraepistemologic, cosmoethical and evolutionary principles, and carry out the investigation of paraphenomena in the parapsychic experiences in multidimensionality. *The paraphenomenological experiment is nuclear in self-research*.

Paraphenomenology is the *specialty of Conscientiology* dedicated to the *study of the parapsychic manifestations of human consciousness*, either of subjective order (intraconscencial), ambivalent or objective (noticeable to the external environment), through the use of the holosoma and the mobilization of conscencial energies (VIEIRA, 1999, p. 41).

According to classification of *conscientiologic specialties* proposed by Vieira (1999, p.37-43), *Paraphenomenology* is a scientific subfield of *Paraphysiology*. The general treatment offered to the study of *paraphenomenological methodology* follows the *paraphysiological approach* due to *subjective-objective vision* of consciousness' paraphenomena.

The *methodology* proposed here, in order to be applied to the *Paraphenomenology experimentation field*, will seek to gather *principles of conduct* and *technical procedures*, general and specific, for systematized, theoretical and practical studies of the *human consciousness' parapsychic phenomena universe*. We sought the formulation of procedure sequences to make the experimental protocol accessible to researchers interested in making verifications by themselves.

For any person to enable themselves to experiment paraphenomenological techniques, the main condition is sensitivity and concrete practice with the conscencial energies - CEs. The CEs are the first access key, available from human physiology, to develop extrasensory perception. *For those who think they have no psychic ability, it remains to say it is a deception*. With exercises, specialized study, life habits reeducation, taking control of priorities, discovering and mastering the CEs, at least until the *vibrational state*, acquiring looseness in the energosoma, parapsychic life becomes accessible. *If a person gets to develop parapsychism with effort and motivation, leaving behind the condition of interdimensionally blind, deaf and dumb, so why would others not?* The *reports of parapsychic experiences* found in literature are examples of the trajectory referred above for this author and several other researchers.

Maybe it is possible to extract from the set of *paraphenomenological methodology* guiding schemes to serve as elaboration models of self-research protocols. If the perspective is feasible, communication among researchers would improve, *taking the method to refer and standardize data collection, analysis and discussion of results*.

It also accompanies the *paraphenomenological methodology* the standardization proposal of technical terms to represent the various steps and other elements previously treated indefinitely by parapsychic sensitives, *many times without even having a name*. The terminological proposition depends on acceptance of the scientific community.

The terms in **bold, italic and underlined** are neological propositions.

PARAPHENOMENOLOGICAL METHODOLOGY

The **paraphenomenological methodology** is proposed here to serve for technical, *theorice* study and application of the systematic set of scientific procedures to address parapsychic experiments, related to the experiences of the paraphenomena through paraperceptions.

The *paraphenomenological methodology* meets parapsychic research integrating 3 objectives: (1) *to develop* the parapsychic phenomenon to the consciousness, (2) *to research* the paraphenomenon *scientifically* and (3) to approach the *evolutionary and cosmoethical* sense of the experiment with the paraphenomenon.

Among the foundations of the theorice study of the paraphenomenon lies the lucid handling of the paraperceptive technique, according to Projectiology principles, with the aim of extracting meanings to obtain learning and search of evolutionary sense.

The *paraphenomenological method* begins with the thosenic guidance of the consciousness, here expressed by the concept of attitude, coupled with the possibility of communicative interaction with consciexes to integrate the composition of the method. Then, we seek to identify the common denominators of mentalsomatic orientation that provide the organization of mental images that configure paraperception. At the core of the method, the phenomenon is treated through technical, projectiological and paracognitive handling (SCHLOSSER, 2002b., p. 189-210), (1) of the *degrees of dis coincidence* of the vehicles components of the holosoma (VIEIRA, 1986, p.143-145), (2) **of the quality and quantifying of energy exteriorization** and (3) of the *installation of the energetic field*. After the central experience of the paraphenomenon, the procedures of analysis and interpretation of the experiment begin. Finally, the method predicts the application of interassistential utility to consciousnesses involved, and of the self-researcher's self-evolutionary advantage.

Here are the 9 steps of proposed procedures to compose the *paraphenomenological methodology*:

01. Paraphenomenological attitude: paraepistemic, paraperceptive and cosmoethical attitude.

The researcher's self-thosenity founds methodology. The components are: (1) the paraepistemic attitude in valuing the content of parapsychic knowledge, (2) the paraperceptive attitude in having interest in multidimensional reality and (3) the cosmoethical attitude in qualifying assistential and evolutionary interactions.

02. Imagistic passiveness.

The 2nd step consists of setting the mind freer and more receptive, through diminishing the production of thosenes and mental images capable of interfering and harming the paraphenomena perception.

03. Imagetic activation.

The 3rd step corresponds to the moment of emergence of the paraphenomenon to the consciousness, activating mental images resulting exclusively from paraperception.

04. Deactivation of imagistic tension.

The 4th step develops the possibilities of deactivating intraconsciential sources of the ego's unwanted interference on the perception of the paraphenomenon, in order to deepen and prolong the parapsychic experiment.

05. Tuning of the paraperceptum.

The 5th step is composed of the set of handlings and techniques to adjust the tuning of paraperception and allow the control of interdimensional transit in a more lucid way during the investigation and the core experience of the paraphenomenon.

06. Reverifying the paraperceptum.

The 6th step consists of repeating the procedures of previous steps to check the verifications and validating self-research experimenting.

07. Holothosenic analysis and hermeneutics.

The 7th step seeks to extract intellectual advantage with the analysis and interpretation of thosenes and contents perceived in the parapsychic experiment.

08. Assistential synchronization.

The 8th step consists of the set of assistential utilities implemented to the consciousnesses involved in the experiment.

09. Self-evolutionary synchronization.

The 9th step embraces the final result of the balance of evolutionary balance of the paraphenomenon to the self-researcher and others involved.

The scientific approach is possible to be applied on the paraphenomenon, by going through 3 sets of consecutive steps: (1) preliminary steps, (2) central steps occurring during the phenomena and (3) next steps.

The temporal sequence, the groups by conscientiological specialty and the 9 steps of technical procedures constitute the analytical categories of the paraphenomenological methodology and are disposed in table 01 next, with the lines establishing correspondence between the columns:

<p>Time sequence</p> <p>Related to the Core of the Paraphenomenon</p>	<p>Groups of Technical Procedures</p>	<p>Steps of Technical Procedures of the Paraphenomenological Method</p>
<p>1. Preliminary</p>	<p>1. Intentional Orientation</p>	<p>1. Paraphenomenological attitude</p>
	<p>2. Mentalsomatic orientation</p>	<p>2; Imagetic passivity.</p>
		<p>3. Imagetic activation.</p>
		<p>4. Deactivation of imagetic tension.</p>
<p>2. Central</p>	<p>3. Discoincidence adjustments and handling of energies</p>	<p>5. Tuning of the paraperceptum.</p>
		<p>6. Reverifying the paraperceptum.</p>
<p>3. Posterior</p>	<p>4. Evolutionary advantages</p>	<p>7. Holothosenic analysis and hermeneutics.</p>
		<p>8. Assistantial synchronizing.</p>
		<p>9. Self-evolutionary synchronizing.</p>

Table 1. Analytical Categories of the Steps of Paraphenomenological Methodology: time sequence, grouping of technical procedures and stages of technical procedures.

In table 1, the 1st column sorts the steps placing the moment of occurrence of the paraphenomenon in the condition of central reference. The 2nd column sorts the categories of groupings of technical procedures in function of conscientiological specialties prevalent at each moment. The 3rd column sorts the *stages of technical procedures of the phenomenological method in itself*.

In the second column, the categories of procedures constitute 4 groups defined by specialty:

01. Thosenology.

Procedures related to intentional orientation, of the thosenes generators of research.

02. Mentalsomatology.

Procedures related to production and perception of mental images.

03. Projectiology.

Procedures relating to technical adjustments to the disconnection between vehicles, components of the holosoma, and the handling of energies in the production of central paraphenomena.

04. Evolutiology.

Procedures related to self-evolutionary and assistantial utility.

The structuring of the *supporting axis of the method theory* corresponds to the set of 4 specialties previously cited. By their turn, they correspond to the sequence of experience in the fields of conscial action represented in the technical groupings. The set of 4 category groups of technical procedures will be called **methodological polynomial**, featuring an integrated approach.

The confidence to move forward in the method stems from the acquisition, step by step, of new and consistent experiences in the handling of one's own *perception*, discovering holosoma resources and interdimensional effects to generate self-conviction of the existence of *paraperception*, with the resulting perspectives of evolution. The **paratechnological complexification** corresponds to the experience of gradual learning and increasing integration of new learning to the set of integrated experience.

For example, the experience of deep psychophysiological relaxation may take several days until it is achieved, after repeated exercises, and will be equivalent to a new acquired totality, demanding dedication to be kept and improved. With the maturing of the experiences, the same degree of relaxation can become part of the more complex process of disincidence techniques.

It may happen to the beginner self-researcher not being self-aware about the perspective of increasing paratechnological complexification, and feel frustrated by not achieving a satisfactory performance in the attempts of experimenting a certain phenomenon, but does not know the need of satisfactorily developing previous stages. The classic example occurs when the subject says having practiced a certain technique for several days and reports nothing happened. In general, such factor may lead to withdrawal and the establishment of negative preconceptions about parapsychism. *For the self-researcher to feel able to promote paraphenomenological methodology, it is essential to establish internal records of their own acquisitions, resulting in sensations or self-cognitive schemes about how to fit themselves to develop new paraperceptions and paraphenomena.*

The problem of the construction of conscientiological methodology demands two kinds of solutions: (1) those internal to the consciousness and (2) others related to interconscial and multidimensional fields. In effective practice, there is no way to separate the two types of solutions. Considering the whole of the scientific method as necessary and sufficient, paraphenomenological methodology is composed by steps predominantly internal in the self-researcher's conduct, added to others marked primarily by the contact with extraconscial realities.

It is known of the possibility of consciexes to provide paraphenomena and paraperceptions in conscins, whether for positive and favorable purposes (help) or for negative and disturbing ones (intrusion). The effect is understandable, because if the consciex can mobilize conscial energies, they can also interfere in the processes of disconnection in the conscin's holosoma. So, in theory, many paraphenomena and paraperceptions, based on the principle of disconnection, may suffer interference from consciexes. Even in supposedly neutral encounters with consciexes, the possibility of learning is likely. In principle, the parapsychic exchange with consciexes may occur in any of the groups in the *methodological polynomial*.

The successful implementation of the paraphenomenological method occurs integrated into the flow of the experience in each step. It matters to interconnect existential senses along the steps, experiencing the paraphenomenon internally and externally, in the succession of immersions and emersions, alternating involvements, analysis of experiences and personal recycling. The sensitivity to energy flows can be an adjustment indicator for the involvement with the experience. The qualification for the general handling of the method comes mainly from the perception of such flows, and it can be perceived internally in the holosoma and externally in the relational environment during interdimensional exchange. On the other hand, it is common the occurrence of fragments and unexpected cutouts of experiences, however the investigation should not be despised. The method proposed here does not always have full implementation made possible. Even so, attitudes and procedures results, fragmented at any given time, can come to compose an a comprehensive after longer trial periods.

EVERY PARAPHENOMENON CAN BE INVESTIGATED USING THE ORGANIZATION OF THE CONSCIOUSNESS' PARACOGNITIVE AND PROJECTIVE RESOURCES GATHEREED IN THE PARAPHENOMENOLOGICAL METHOD

In greater detail, following are the 9 steps of *paraphenomenological methodology*:

1. The ***paraphenomenological attitude*** corresponds to the synthesis of cosmoethically qualified thosenic interactions in the harmonic and productive combinations of scientific purpose and parapsychic experience. *It is about the self-researcher's perspective to integrate science, paraperception and cosmoethics in personal thosene patterns to investigate paraphenomena.* It has 3 components.

1.1. ***Paraepistemic attitude***: molded by self-thosenity that investigates the foundations of intraconsciential and multidimensional contents. It has 3 components.

1.1.1. The ***paraepistemic category*** consists of the fundamental representative concept of consciential attribute precursor to knowledge contents – *categorical attribute*. On the focus of metathosenisation, the paraepistemic categories can be handled, technically and paraphysiologically, at the center of the *operating adjustments about the paraphenomena*. In Paraepistemology field, the register of 5 paraepistemic categories so far identified are proposed here: (1) paraperception, (2) imagery, (3) ideation, (4) lucidity and (5) holomemory. To test the present hypothesis, it is enough to think of removing any of the 5 *categorical attributes*. *It is assumed that knowledge is not possible to exist without any of the 5 paraepistemic categories.*

1.1.2. The ***paraepistemic self-conscientization*** consists of the exercise of self-discernment to recognize and identify, concretely, the *precursor consciential attributes of the paraepistemic categories*. The referred attributes would be the genuine responsible ones, in mentalsoma paraphysiology, by the constitution of knowledge and truth criteria.

1.1.3. ***Paraepistemic metathosenisation*** consists of the way that the consciousness operates self-discernment about the existence and functioning of *paraepistemic categories*.

1.2. ***Paraperceptive attitude***: it is evidenced by the broadening of lucidity about internal and external dimensions to the consciousness. There are, at least, three components to be integrated into the paraperceptive attitude: (1) paraperceptive interest, (2) predisposition to operating dis coincidence between the brain and the parabrain and (3) predisposition to integrate parapsychic complexities.

1.3. ***Cosmoethical attitude***: molded in progressively higher levels, in the integration of values, principles, coherence, actions, omissions and other relevant aspects to evolutionary self-discernment. The cosmoethical attitude determines the *interactive qualification* of parapsychism due to the influence exercised on the cosmoethical effect on consciential energies and thosenic interactions, resulting in the possibility of the event and of experiencing or not the paraphenomenon.

IN CONSCIENIOLOGY, THE PARAMETHODOLOGY STARTS FROM THE CONSCIOUSNESS' THOSENIC STRUCTURES. DIFFERENT FROM ELECTRONOTICS, THE ATTITUDES COMPOSE THE 1st STEP OF THE METHOD.

Table 2. Comparison Between Interest and Disinterest Attitudes in the Paraperceptive Field

Attitudes that generate paraperceptive interest	Attitudes of paraperceptive disinterest
01. Valuing of real, concrete extraphysical life.	01. Valuing of imaginary, illusionary intraphysical life.
02. Genuine interest in other consciousnesses.	02. Not reflecting nor defining others' values.
03. Valuing and interest in your own paraperception.	03. Fascination only for others' paraphenomena.
04. Using attention to perceive parapsychic signals.	04. Only waiting big parapsychic experiences.
05. To develop attention about parapsychism.	05. Keeping negligence or ignoring parapsychism.
06. Will to see. Really want to see. Interest in seeing.	06. Lack of interest in seeing.
07. Will to listen. To have interest in by issue of the moment.	07. Lack of interest in listening.
08. Will to know.	08. To think that you already know.
09. Neofilia.	09. Neophobia.
10. To permit yourself to perceive.	10. To get anxious.

2. ***Imagery passiveness*** is the technical condition of reducing the production of mental contents characteristic of imagination - images, ideas, morphothosenes and thosenes in general - with the purpose of eliminating counterpoints to processes of paraperception and multidimensional reality capturing. The interruption of ideational mental production and images has as a purpose to reserve the intraconscial mental-somatic environment to receive new perceived contents. To illustrate that, here are 5 examples of evident technical benefits in applying imagery passiveness to the self-researcher's holothosene:

2.1. **Soma.** In the physical brain the immediate diminishing of productive activity occurs, reducing the blood flow in specific areas with a state more conducive to parapsychic activity.

2.2. **Energosoma.** The energetic looseness in the region of the head gets more adequate due the diminishing of brain activity and it facilitates technical dis coincidence in the region of the head.

2.3. **Psychosoma.** The diminishing in thosenic production is favorable to preventing undesired emotional states characteristic of the psychosoma.

2.4. **Mentalsoma.** The exercise of *imagery passiveness* leads to the reeducation of mental activity, mainly by eliminating spontaneous and uncontrolled mental productions, like mental-somatic phenomena that are pollutants of the conscial psychosphere.

2.5. **Holosoma.** The state of *imagery passiveness* collaborates to the holosoma so it can develop interactive function and interactive function with helper consciexes.

***IN THE UNIVERSE OF PARAPSYCHIC PHENOMENA, THE
GENERALITY ON THE PRE-REQUISITE OF MENTAL DISCIPLINE IS
TECHNICALLY PRECIZED WITH THE MASTERY OF IMAGERY
PRODUCTION.***

3. The ***imagery activation*** is the condition of expansion of paraperceptive possibilities with the purpose of providing parapercepta configuration - images, ideas and thosenes in general - captured from multidimensional reality. The *imagery activation* has the purpose of filling the intraconscial mental-somatic environment with the reception of new perceived contents.

Next, 7 *mentalsomatic perceptive functions* are listed, *capable of providing imagery activation and parapercepta configuration in the process of lucid paraperception.*

- 3.1. **Paraperceptive will.** Modality of will applied to parapsychic interest.
- 3.2. **Mobilization of the thosener focus.** Change function of interactive focus of the mentalsoma.
- 3.3. **Parapsychic attention.** Kind of attention used to focus on parapsychic phenomena.
- 3.4. **Expansion of imagery lucidity.** Expansion of lucidity on paraperception itself.
- 3.5. **Identification of imagery substrate.** Recognition of the configured paraperceptum.
- 3.6. **Imagery tracking.** Operation of thosenic search for known parapercepta.
- 3.7. **Imagery survey.** Operation of thosenic search for unknown parapercepta.

THE PARAPERCEPTIVE MENTALSOMATIC FUNCTION CORRESPONDS TO PARAPSYCHIC ACTIVITY, OF IMAGETIC ACTIVATION, IN THE MIDST OF PASSIVITY CHARACTERISTIC OF THE PARAPERCEPTIVE ATTITUDE.

4. The *deactivation of imagistic tension* is the technical condition of maximum reduction of forces responsible for mental images production - *imagery* - with the purpose of establishing the maintenance of the states of *imagery activation* and deepening more advanced paraphenomenological experiments. The result is the deep reeducation of self-thosenity and the elimination of disturbing intraconsciential tensions of *imagery passiveness* and *imagery activation*. It also would be the equivalent to a well-integrated installation of the *passive will* in the holosoma as described by Muldoon and Carrington (1977, p. 230-255).

With the objective to compose a favorable framework to *deactivation of imagery tension*, follow, in alphabetical order, 10 examples of consciential ventures for everyday life:

- 4.01. **Anti-emotionality.** Self-thosenity with rational orientation, peace broker of emotion.
- 4.02. **Anticipated solutions.** Habit of solving in advance situations of everyday life.
- 4.03. **Everyday life.** Self-organization in everyday life.
- 4.04. **Free schedule.** The habit of keeping an empty schedule after a paraphenomenological experiment.
- 4.05. **Free time.** The habit of reserving some free time in daily schedule, in case of inspirations and contingencies.
- 4.06. **Paracognitive hyperacuity.** Capacity of diagnosing subliminal self-thosenic tension.
- 4.07. **Prophylaxis.** Acting with a safety margin in prevention and maintenance of daily homeostasis.
- 4.08. **Punctuality.** Habit of being on time, eliminating anxiety by delay and disorganisation.
- 4.09. **Self-confidence.** Self-knowledge about the adequacy of skills and personal limits.
- 4.10. **Sustainability.** Cosmoethical principles that direct the comprehension of consciential life.

THE ENIGMA OF THE EMERGENCE OF THE PARAPHENOMENON TO THE CONSCIOUSNESS CAN BE OVERCOME WITH MENTALSOMATIC PARATECHNOLOGY, INCLUDING THE COMPREHENSION OF THE PARAPERCEPTIVE THRESHOLD.

5. The *tuning of the paraperceptum* is the technique of lucidity adjustment on the paraperception to enhance (1) *sustaining of the imagery activation* and (2) the *definition of the paraperceptum -imagery configuration*, and it consists of the integrated application of paracognitive (1) handlings and techniques (SCHLOSSER, 2002, p.189-210) and (2) energetic or projective techniques. The *clearness* and *duration* are objective resulting variables from *paraperceptum tuning* in order to make the paraphenomenon perceptible to the consciousness, thus constituting a central goal to the parapsychic sensitive. Only with the mastery of the tuning procedures it will be possible to the sensitive to develop parapsychic autonomy, diminish channeling dependence and become more assistential in face of the consciexes who take part in the paraphenomenon, whether helpers or intruders.

The mastery of *paraperceptum tuning* is a synonymous of mastering performance of a certain parapsychic modality. Any parapsychic phenomena, at any stage of paraperception, can *be destabilized* and be unnoticed or even have its occurrence interrupted, disappearing to the consciousness. The perception of consciential energy, clairvoyance, retrocognition, lucid projection and other parapsychic phenomena can be detected superficially, dimmed, even in a doubtful way, in the initial phases of *imagery activation*, or in other moments of weakening or destabilization of paraperceptive clearness. The *paraperceptum tuning* procedures allow to reinforce the quality of paraphenomenon perception, even confirming if the impression is true or false, helping to eliminate or isolate interference from other energies, in addition to enhancing and retrieving confirming details. The aim is to consolidate paraphenomenon evidence to the self-researcher.

To achieve the objective of paraphenomenological investigation, the *paraperceptum tuning* technique is composed of *integrated procedures of operating activity on paraperception*, including mastery of, at least, the 8 following maneuvers:

5.1. **Adjusting the expansion of lucidity.** Volunteer domain of variations of the *amplitude of lucidity application* on specific and general focuses.

5.2. **Handling of dis coincidence.** Obtaining *gradation* and *progression of dis coincidence in specific regions* of the human body and also in the whole of the holosoma.

5.3. **Energetic tuning.** Increase of the *definition in the perception of certain energies that are functional in the construction of the paraphenomenon*, under the consciousness' attention focus.

5.4. **Installation of energy field.** *Maintenance of externalized energies with cosmoethically qualified intention charge* in personal psychosphere.

5.5. **Handling of energy exteriorization.** Fine control of *quality and quantity* in the exteriorization of consciential energy by specific or general channels.

5.6. **Thosenic tuning.** Increase of *definition in the perception of meaningful thosenes* related to the paraphenomenon in question.

5.7. **Operating mental transfer.** Increase in the percentage of operations carried out from the parabrains, decreasing brain activation.

State of operating dis coincidence. Maintenance of the *operating base from the parabrains* to stabilize the intervention in the paraphenomenon.

***THE TUNING OF THE PARAPERCEPTUM IS THE CENTRAL CORE OF
OBSERVING THE PARAPSYCHIC PHENOMENON. IT IS THE BASIC
DATUM TO BE OBTAINED IN PARAPHENOMENOLOGICAL
METHODOLOGY.***

6. The *rechecking of the paraperceptum* consists of the procedure of repeating previous stages in search of confirming and maturing the paraperceptions. Rechecking calls for scientific, with the possibility of employing conscientiological and science principles in general, like those 3:

6.1. **Disbelief principle.**

6.2. **Falsifiability principle.**

6.3. **Replicability principle.**

7. *Analysis* and *holothosenic hermeneutics* consist of the intellectual procedure of identifying parts and sets of meaningful contents extracted from parapsychic experiments, in order to be processed by associative mentalsomatic, cosmoanalytic and cosmovisiological activities. Here they are, in functional order, 6 fields for analysis and interpretation.

7.1. Evaluation of vehicular composition of the paraphenomenon.

7.2 Evaluation of its animic-parapsychic composition. The promotion of the paraphenomenon had greater participation from a conscin or a consciex?

7.3. Qualitative distinction. The cosmoethical balance of the parapsychic experience was positive or negative?

7.4. Evaluation of multiexistential cronemics. The time reference of the standard-holothosene.

7.5. Evaluation of paraprocedencies. The origin of the energies and consciousnesses involved.

7.6 Evaluation of assistantial and evolutionary advantages involved. The initial self-discernment to select priority actions to the next steps of the method.

8. The ***assistantial synchronizing*** is the procedure of converging assistantial actions in search of utility and maxifraternal sense to the experiences extracted from the paraphenomenon experience. Here are 4 objective assistantial fields possible or being focused on parapsychic research:

8.1. **Multidimensional assistance.**

8.2. **Egokarmic assistance.**

8.3. **Groupkarmic assistance.**

8.4. **Polykarmic assistance.**

9. The ***self-evolutionary synchronization*** is the process of converging intraconsciential actions in search of self-evolutionary advantage, from experiences extracted of experiencing the paraphenomenon.

Here, in alphabetical order, 6 self-evolutionary applications to paraphenomenological experiments:

9.1. Cerebral lexicalization. Establishment of new language units in self-thosenic culture.

9.2. Idiomatic neology. Search for new terms to refer to the new experiences.

9.3. Intraconsciential recycling - Recin. Definition of intraconsciential changes.

9.4. Meaningful learning. Integration of new learnings to consciential resources.

9.5. Thosenic resignification. Re-adjustment of self-thosenic values.

9.6. Valuing paraperception. Evaluation of the value judgement of paraperception contents.

FINAL CONSIDERATIONS

The present proposal of *paraphenomenological methodology* is supported mainly by projectiological hypothesis (1) about *discoincidence mechanisms between the manifestation vehicles of the consciousness* (VIEIRA, 1986, p.143-145), (2) on *consciential energy and its respective mobilization techniques* (VIEIRA, 1999, p.580-610; 1994, p.327, 352-355) and (3) on the *objective body hypothesis* (VIEIRA, 1986, p. 674-675) to generate technical handling on holosoma (VIEIRA, 1999, p.237-343) and the energy field related to paraperceptions. In addition to the central projectiological hypotheses mentioned, the thosenic attitude and the complementation to the following intellectual production composes the additional steps that integrate the methodology.

Despite possible hits, weaknesses and errors to be confirmed in the future about the content of this text, it is placed to the readers the suggestion to practice and to verify, for themselves, with discernment, common sense and persistence, the technical procedures here announced.

The problem of accepting, denying, or just communicating the reality of the parapsychic experience, one's own or others', is also one of the questions that generate the present research about how to proceed to treat extrasensory experiences as scientific. The aim is to recognize the evolutionary utility of parapsychic culture and new ways to multiply its usefulness.

If there is use for the *script of the phenomenological method* proposed, even if only to some parts of it, and to the relation of new terms proposed, the objective of the present research will already be achieving the main meanings in good portion. The purpose is to serve the implementation of the research.

In practice, the usefulness of the methodology can be tested if it is possible to follow the application script of the sequence proposed along the text. Taking advantage of the new terms and *paratechnological procedures*, the reader will be able to decide using them in parapsychic experiments and in the writing of personal research.

In the organization of the presentation of the paraphenomenological methodology, the effort was of trying to group and enumerate the most important branches and embrace the reality of phenomena and known processes in the practice universe of parapsychic sensitives.

In counterpoint to all possible statements found throughout the text, the reader is invited to engage in critical analysis and not to accept anything without achieving personal or confirming experiences. Theoretical contemplation, *in itself*, will lead to nothing. The text is dedicated to be practiced, tested and refuted. The method characteristic of the text brings the advantage of being devoted to testing. The text is about methodology originated from practical experiences and cannot be accepted without also being put into practice immediately. Theories about realities are not being defended but indeed theories and practices about procedures are being presented.

To the rulers of oppression on parapsychic abilities, it would not interest to disclose the techniques and methods here announced. Loss of knowledge exclusivity and fear that others getting more knowledge would be at stake.

It would be in jeopardy the farce of false paranormal power of who wants to maintain the appearance of knowledge, without knowing anything in fact.

The present study supports the "market opening" of evolutionary information to all. And more importantly: it is exposed to refutation of other researchers and to the discovery of new and better experiences to replace the ideas and techniques described here. It is necessary to enlarge the panorama of personal technical exhibition.

The hope is the arrival of the Openness Era in parapsychic schools. The parapsychic culture and the pacification of the knowledge of the consciousnesses' extraphysical origin eliminates the meaning of unhealthy human creations and reinforces the meaning of life based on the ideal of the Consciousness Being.

REFERENCES

1. **Muldoon, Sylvan Joseph; & Carrington, Hereward Hubert Levington; The Projection of the Astral Body; Rider & Co.; London; 1977; pages 230-255.**
2. **Schlosser, Ulisses; Paracognition; Journal of Conscientiology; Proceedings of the 3rd International Congress of Projectiology and Conscientiology; Vol. 4, Number 15S; Miami, FL; EUA; May, 2002; páginas 189-210.**
3. **Idem; Projeção de Autoconsciência Contínua: Técnicas Específicas; Artigo; Conscientia; Revista; Trimestral; V. 6; N. 2; Associação Internacional do Centro de Altos Estudos da Conscienciologia (CEAEC); Foz do Iguaçu, PR; Abril-Junho, 2002; páginas 43-55.**
4. **Idem; Técnica para o Ajustamento Parafisiológico da Sintonia Visual na Clarividência; Artigo; Conscientia; Revista; Trimestral; V. 11; N. 3; Associação Internacional do Centro de Altos Estudos da Conscienciologia (CEAEC); Foz do Iguaçu, PR; Julho-Setembro, 2007; páginas 167-177.**
5. **Vieira, Waldo; 700 Experimentos da Conscienciologia; 700 caps.; 300 testes; 8 índices; 2 tabs.; 600 enu.; ono.; 5.116 refs.; geo.; glos. 280 termos; alf.; 28,5 x 21,5 x 7 cm; enc.; Instituto Internacional de Projeciologia; Rio de Janeiro, RJ; 1994; páginas 327 e 352-355.**
6. **Idem; Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano; XXVIII + 900 p.; 475 caps.; 40 ilus.; 1.907 refs.; glos. 15 termos; ono.; geo.; alf.; 27 x 18,5 x 5 cm; enc.; Edição do Autor; distribuição gratuita; Rio de Janeiro, RJ; 1986; páginas 143-145 e 674-675.**
7. **Idem; Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano; XVI + 1.232 p.; 525 caps.; 43 ilus.; 1.907 refs.; glos. 300 termos; 150 abrevs.; ono.; geo.; alf.; 28 x 21 x 7 cm; enc.; 4a Ed. revisada e ampliada; Instituto Internacional de Projeciologia e Conscienciologia (IIPC); Rio de Janeiro, RJ; 1999; páginas 37-43, 121-201, 237-343 e 580-610.**