

FROM RUDOLF STEINER'S NOOSCIENCE TO CONSCIENIOLOGICAL RESEARCH

Cilene Gomes

ABSTRACT: The participation of the consciousness in the field of consciological knowledge production is unquestionable. The challenge of reflection, proposition, and identification of consciological methods is pertinent and necessary to qualify the integral consciousness' research scientificity and self-scientificity. Interparadigmatic discernment is a valuable resource for building convergent and useful foundations, methods, and approaches to Consciology. With this understanding, the article proposes to point out relations between the Goethean worldview and Steiner's nooscience, in order to recognize consciological interfaces and contribute to the research field of relations between intraconsciability, parapsychism, and multidimensionality. **Keywords:** cosmovision; intraconsciability; multidimensionality; nooscience; thought.

INTRODUCTION

Participation. It is difficult to consider any scientific research that does not occur with the participation of the researcher who proposes it. The neutrality and separation of the subject from knowledge in relation to its object have long been questioned and surpassed by new relative truths (Bruyne *et al.*, 1982).

Non-conformity. Naturally, in consciological research it is understood that because the evolving consciousness is at the same time the subject and object of research, a laboratory, and a source of methods and techniques, this hypothesis of non-participation is unthinkable. Therefore, all research on participatory methods proceeds and is fundamental to any serious scientific and self-scientific proposal.

Challenge. The novice researcher in consciology may be unaware of the possibilities, conditions, and implications of the research method when the object of the search for knowledge is, among others, intraconsciability, holomemory, parapsychism, or multidimensionality, and also when the method is simply not understood regarding procedures or techniques for collecting and analyzing data and information.

Precaution. The dynamics of the consciousness is complex and often imponderable, and its research and understanding of it equally so. Therefore, in order to avoid a lack of self-scientificity, methodological reductionism and simple or mistaken results, it is of interest to the consciological researcher to promote interparadigmatic discernment in order to compare the foundations and

methods of studying the integral consciousness. This will facilitate the researcher's understanding and access to the consciential universe in its interiority and exteriority, as well as its interdimensional connection dynamic.

Areas. In order to elucidate the researcher's participation of their own consciential reality, it is necessary to recognize the areas and interrelationships of methodological propositions inherent to the consciential paradigm. In this author's case, it also involves other paradigms of scientific knowledge, especially in the field of human and social sciences.

Methodologies. In general, the best-known participatory methodologies in this latter epistemic field exclude the researcher's self-research and instead consist of researcher-research field approximations (through direct observation) and/or researcher-research subjects elected to carry out their research, with the purpose of incorporating the participation of such subjects into the process of building the intended knowledge. This occurs through techniques such as the application of questionnaires or interviews, oral history, and the collecting of life stories, focus groups and others, such as ethnography, social cartographies, and collaborative mappings.

Efforts. In conscientiological research contexts, the researcher's participation in their own self-knowledge processes is the premise, the path, and the goal. Consistent efforts are being made¹ to develop an inventory of and classify conscientiological methods (Zaslavsky, 2021; 2020; 2019; 2018), however, in this author's perception, the methodological approaches adopted by many individuals interested in conscientiological research, especially those who are beginners in scientific training, are often limited to applying conscientiological techniques of self-research, supported by comprehensive foundations of different specialties and themes. In some cases, data collection techniques from the aforementioned human and social sciences have also been used, such as questionnaires, interviews and focus groups.

Self-research. In individually conducted efforts by this author, self-research has been developed through reports and analyses of projectiological (Sivelli and Gregório, 2020), recurrent (Lopes, 2014) and synchronistic events; an analysis of consciousness measures taken from consciential traits (strongtraits, weaktraits and absenttraits); mnemonic recovery or anamnesis (Zaslavsky, 2021); direct observation and reflection on groupkarmic relationships supported by an understanding of the stages of the groupkarmic course and its parameters (Vieira, 1994). In addition, studies of theoretical and empirical foundations have been generated through interparadigmatic approaches to selected conscientiological

1. As informed by Alexandre Zaslavsky in *Consciousness in debate* at the Intercampi event, on 06/16/2021, about Conscientiology and the Scientific Method. Available at: <https://www.youtube.com/watch?v=JPUvhvGyiuE>.

themes and/or phenomena, based on relevant facts, experiences, historical reading and a bibliographic review.

Motivation. Taking into account the convergence between the present call proposed by the Interparadigmas Journal and some readings discussed in study groups and invisible colleges², it has motivated the need to understand the consciousness' participation in research and self-research, with the general objective of gathering foundations to discuss the scientific nature of conscientiology, the qualification of self-scientificity and cognizance of the integral consciousness' reality.

Questions. Two questions have emerged from this objective: which intra-consciential faculties participate in the constructing-reconstructing of knowledge dynamic? And more specifically: what are the interparadigmatic perspectives of foundation and self-experimentation for the study and research of intraconscientiality and multidimensionality?

Cognition. Hypothetically, the researcher's participation occurs through processes of internal consciential activity that converge in the cognition of the reality under study, involving observation, perception, mental representation, conceptualization, ideative intuitions, as well as imagination and suprasensitive faculties.

Sections. Naturally, the intention is to only outline a preliminary response to these questions and, thus, by highlighting possibilities for future development, the work is organized into two sections and seeks to: first, retrieve, based on Johann Wolfgang von Goethe's (1749-1832) cognitive mind (Steiner, 2004), Rudolf Steiner's (1861-1925) understandings of the dimension of thinking (Steiner, 2000; 2004) and the aspiration for knowledge of higher worlds (Steiner, 2010) where spiritual entities act; and second, refer to conscientiological propositions about the participation of the Consciousness in the research of intraphysical and extra-physical reality, in order to evaluate the applicability of the foundations for a theory of knowledge (presented in the first section) in studies on intraconscientiality, multidimensionality, and the scientificity and self-scientificity of conscientiology.

1. RUDOLF STEINER'S NOOSCIENCE FROM THE GOETHEAN COSMOVISION

Connection. In recent study endeavours (Steiner, 2000; 2004), it has come to light that beyond his literary and artistic disposition, Goethe leaves a scientific legacy that closely aligns with the thinking of Rudolf Steiner, particularly at the

2. I refer above all to my participation in two study groups: Historical Educators, an inaugural activity of the Invisible College of Reeducatiology, and another, outside conscientiological, on C. G. Jung's works.

time when Steiner, already a Goethe scholar, became responsible for editing his scientific writings starting in 1883.

Books. This foundational convergence between Goethe's cosmovision and Steiner's thinking can be seen in two books by the latter author, *Goethe's Theory of Knowledge* and *The Philosophy of Freedom*, whose original editions date back to 1886 and 1894 respectively.

Nooscience. These two books help to understand the philosophical bases behind Steiner's later allusions to his nooscience investigations, partly presented in the book *Knowledge of the Higher Worlds and its Attainment*, which will be outlined in this article. This was in order to highlight the expanded application of the scientific method to the field of issues he called the spiritual world, of a suprasensory nature, and to indicate possible alignments for the conscientiological comparison regarding the investigation of intraconscientiability and multidimensionality.

Improvement. Committed to perfecting the vision of the world and life that manifests as a driving force of creation, Steiner initially turned his attention to understanding Goethe's creative processes. He was also concerned with the essence of knowledge and the existence or limitations of cognition.

Contemplation. In the preface to the second edition (1923) of the original work (1886) titled *Goethe's Theory of Knowledge*, Steiner states, "my guiding star has always been the totally spontaneous recognition of the fact that man can contemplate himself inwardly as a spirit independent of the body, situated in a purely spiritual world" (Steiner, 2004, p. 15). However, he considered that it was "necessary to build a bridge from this world to the world of the spirit" and thus directed his gaze "along the path of sensory observation, to the spiritual consolidated in [his] inner cognitive experience" (Steiner, 2004, p. 15).

Cosmovision. Steiner discovered that his thoughts about the essence of knowledge led him to the Goethean worldview, which emerged during his work editing Goethe's scientific writings and formed the basic lines for a gnoseology, which "speaks of a cognitive essence that paves the way from the sensory world to the spiritual" (Steiner, 2004, p. 17), that is, the suprasensory.

Participant. Steiner sought to show, as stated in the preface to the first edition of the same book, written in 1886, "how Goethe integrated one isolated fact or another into the whole of his conception of nature, (...) to achieve an understanding of the correlations between beings in nature or, (...) to participate spiritually in the productions of nature" (Steiner, 2004, p. 18).

1.1 Goethe's cognitive method in Steiner's view

Connections. In dealing with the fundamental relations between the subject and object of knowledge production, Steiner considers that the task of science, within its own field, is to find the connections between facts or phenomena that, in experience, are separate. Thus, the contrast between the ideational world and the objects adjacent to them subsists, and it is the role of science to seek knowledge of their interrelationships. The world of science, on one hand, and nature and history, on the other hand, must be connected, in order to answer the question: "What meaning does the reflection of the external world have in the human consciousness, and what relationship exists between our thinking about the objects of reality and the objects themselves?" (Steiner, 2004, p. 30).

Domains. In a first approximation, then³, there would be experience and thinking, whose domains must be delineated. It is understood that objects are accessible to our observation and designated as the content of experience. In the act of knowledge, the configuration of objects in space appears ready before us, without our participation in their emergence. Thus, reality offers itself to our knowledge, that is, to our sensory apprehension, based on observation, and to our spiritual conception, based on the deepening of thinking activity (Steiner, 2004, p. 31).

Thinking. When confronted with the form of reality as it appears to us, with total self-renunciation, this reality constitutes pure experience. As subjects of knowledge, according to Steiner, when we feel the need to inquire, signify, order, and understand the relationships between certain objects of this reality, we no longer have pure experience; that is, thinking becomes a participant in the experience (Steiner, 2004, p. 32).

Experience. However, just like things and facts in the external world, our inner states can also enter the horizon of our consciousness as objective reality, which is consistent with conscientiological research and, even before that, with the Jungian line of psychology. Moreover, thinking itself arises as an object of experience, "among the facts of experience, being one of them" (Steiner, 2004, p. 34). That is, in this sense, Steiner shows interest in first-person research, which was developed almost a century later, by conscientiology.

Indifferentiation. The objects of pure experience are totally equivalent if one does not intend to observe things or facts and relate them to thinking activity. Without thinking objects do not differ in their singular contents, details, and meanings (Steiner, 2004, p. 35-36).

3. I adopt the first-person plural when paraphrasing.

Ordering. Without the participation of thinking, the objects of experience (perceived objects) and the images (mental, subjective representations) of our perception (of objects) in the consciousness will remain disconnected. With the principle of selectivity in action, it is the thinking activity that, according to Steiner, orders and establishes connections (Steiner, 2004, p. 38), with the exception that thinking is not reduced to these mental representations. Although these representations originate in and are determined by thinking activity upon the objects, they do not constitute thinking in its entirety. Could we infer a certain degree of autonomy of thinking in relation to objects here?

Principle. Steiner questions whether knowledge of experience should be understood as something grounded in the essence of objects (of experience), as a property of objective, external reality (Steiner, 2004, p. 43). He himself responds: "A gnoseology based on the Goethean worldview attributes crucial importance to the need to remain absolutely faithful to the principle of experience" (p. 47).

Basis. However, in order to establish a science of knowledge on the principle of experience, it is necessary to find "at any point within experience itself, the basic element of all scientificity - the ideational regularity" of thinking (p. 47).

Difference. In other words, there is an essential difference between the way an external phenomenon of sensory reality or another spiritual life process becomes conscious and the way we perceive our own thinking (Steiner, 2004, p. 47). In the former case, we are faced with something ready without having "exerted decisive influence on this becoming" of the phenomenon inscribed in sensory or spiritual reality (p. 47).

Genesis. In the case of thinking it is different: "[it is] intimately linked to its mode of arising"; and one always know "that the field (p. 47-48) in which the thinking manifests itself is my consciousness" (p. 48). That is, the genesis of sensory manifestation is driven by external forces, by the object of the senses; whereas in the case of thinking, I am certain that such *genesis* is not possible without my activity. I have to elaborate the thought, I have to recreate its content, I have to inwardly experience it even in its smallest part, for it to have any meaning for me" (Steiner, 2004, p. 48). Therefore, based on this reasoning of the author under study, one consents to the idea of an autonomy of thought, based on a certain detachment of the impulses from external objects.

Synthesis. In short, when reflecting on the cognitive world, Steiner states that "the manifestation [of the external reality] to the senses and thinking confront each other in experience. The former does not provide us with any clarification about its own essence; the latter simultaneously clarifies itself and the essence of that manifestation to the senses" (p. 49), provided that our thinking activity fully participates in the elaboration of these clarifications and establishes the or-

der of connections between the mental (subjective) representations of the facts or phenomena of reality, according to the very nature of thinking (p.49).

Worldview. This means that, in Steiner's view (2004), "our world of thoughts is a self-founded entity, a cohesive totality", to the point of being able to establish its own worldview (p. 50). Through thinking the world of ideas is brought to conscious manifestation, according to the laws of thinking itself, giving rise to the thought systems of our science (p. 51-52).

Intimacy. In the free activity of thinking (without internal coercion), present in the consciousness, both the intimate nature of thinking and the object-reality of knowledge would manifest themselves (p. 52-53). This manifestation can occur as a general apprehension – for Steiner, the apprehension of the world of ideas, intuitive ideations, inspirations – or it can result from stages of intellectual comprehension and discernment.

Scientificity. In this line of reasoning, Goethe's cognitive method is equivalent to the mode of knowledge production that, starting from the reality-object of knowledge, or experience, combines mental representations (arising from observations and perceptions) with conceptual comprehension and, ultimately, with the dynamic of thinking in its intrinsic and relatively autonomous consciential property.

Goethe. Summarizing the Goethean worldview, as explained by Steiner, it is understood that "Goethe always follows the path of experience in the strictest sense. He first takes the objects as they are and attempts to penetrate their nature, refraining from any subjective opinion"; then he delves into the very nature of thinking itself, "to see what relationship results when this thinking, known according to its nature, is placed in relation to experience" (Steiner, 2004, p. 54).

Concept. In this conception, the cognitive process starts with an outwardly directed activity: the observation of objects and facts within the observer's field of view. This activity results in perceptions of experience, subjective mental representations. From there, an internal process of conceptual elaboration begins, resulting in perceptual judgments based on concrete perceptions. The concept serves to understand the perceptions arising from the observation of the external reality (Steiner, 2004, p. 60-61).

Confrontation. In this intellectual activity of conceptual elaboration, a true confrontation occurs between what is internalized through perception and the (internal) self-determination of the world of thought. Thinking comes into play and reality gains self-determination. Perceived objects prompt certain thoughts to shift within the world of thought, and thus, the concepts elaborated by intellectual activity flow into a living interplay of interrelationships discerned through reason, implying a unified system of ideas (p. 52).

Reason. Ultimately, the perceived reality flows into thinking through conceptual comprehension and the discernment of reason, expressed through a unified view (cosmovision) of reality, which integrates the externality and internality of experience. Thus, from the perspective of Goethe's cognitive method, the mental activity of the consciousness consists of capturing ideas, resulting in manifestations of the world of ideas. Therefore, if the goal of science is to examine the relationship between thinking and experience, ultimately, everything resolves in thinking itself (Steiner, 2004, p. 71-73).

Intelection. According to Steiner (2004), thinking creates concepts through the intellect (based on perceptions of the external reality), in a differentiating activity that distinguishes and separates. However, this separation is only a preliminary step for the combinatorial activity to be carried out by the discernment of reason, the all-encompassing force of thinking that establishes cognition, knowledge (p. 64).

Conjecture. At this point, one can speculate about the general procedures of analysis and synthesis in the production of scientific knowledge, combining separations (derived from perceptions, representations, and conceptual intellections of external reality) with ideational unifications stemming from the discernment of reason, the unitary force of thinking, and the activity of capturing universal ideas, as will be seen below.

Link. Another foundation of special significance for man's cognitive action, as a subject participating in the world alongside external objects, is the understanding that *thinking* is the link between Man and the Cosmos (Steiner, 2000, p. 77). It is the "element through which we participate in the general universe," as opposed to *feeling*, which would be "the means by which we withdraw into our own world."

Individuality. In this dialogue between thinking and feeling, our life is "a constant oscillation between coexisting with the universal becoming and our individual being", and within it, individuality constitutes a dynamic balance towards elevating the life of feelings to the realm of ideas, or universal concepts (Steiner, 2000, p. 80).

Future. In fact, one can learn from the study of Steiner (2000), that thinking is a path that leads to universality and, therefore, to the entirety of the consciousness, which serves as a support. He states: "There is no doubt that in thinking, we have a glimpse of the universe's future being in our hands and we are present when it is realized" (p. 40).

Completeness. The world presents itself in an enigmatic way because it is simply encountered as ready-made. The cognition of the world is only completed in the dimension of its understanding through thinking: those who, from

the observation/perception of the world, “lack the ability to intuit the conceptual complement, cannot see the complete reality of things” (Steiner, 2000, p. 71).

Nooscience. Finally, from this conception of Goethe's cognitive method, Steiner (2010) proposes his Nooscience, when such a method extends to the knowledge of spiritual matters, or, in the conscientiological approach, to the consciential, macroconsciential, and extraphysical world. In the book *Knowledge of the Higher Worlds and its Attainment*, a path is proposed for the psychic-spiritual development of the individual, by acquiring the faculty to penetrate the suprasensory worlds, establish direct relations with them, and investigate the facts corresponding to them.

Aspiration. In the postscript of the last edition of this same book, prefaced in 1918, Rudolf Steiner draws attention to the need for an authentic cognitive aspiration towards the suprasensory reality. Only this predisposition will lead to following the aforementioned path, which corresponds to the fact that human beings are capable of, “becoming as free and independent from bodily life” (...) by having thoughts about external perceptions or about what is desired, felt and wanted internally, not derived directly from the perceived, felt and wanted itself”. That is, when one has “attained the faculty to experience (...) the pure and autonomous life of thoughts”, whose realization is independent of bodily participation (Steiner, 2010, p. 149).

Cognition. This opens up the possibility of a correlation with the development of parapsychic cognition from the perspective of conscientiological research.

2. PARTICIPATION OF CONSCIOUSNESS: FOUNDATIONS FOR THE CONSCIENTIOLOGICAL METHOD

Bridge. The study presented above regarding the epistemic connections between Goethe and Steiner and Steiner's emphasis on the ordering power of thought, as the basis for a philosophy of freedom, could serve as an interparadigmatic bridge (Zaslavsky, 2017) to reflect on the foundations of the conscientiological method and, particularly the issue of the participation of individual consciousnesses in the development of scientific knowledge about the integral consciousness.

Qualification. It is understood that Steiner's thinking can contribute above all to deepen and reflect on the understanding of conscientiological methods of cosmoanalysis and cosmosynthesis (Zaslavsky, 2021). The participation of the consciousness in scientific development would occur through the cognition of the observed phenomenon (cosmoanalysis) and could be qualified by the original

contribution of ideas captured in the flow of free thinking, an activity of connection with the spiritual, immaterial world of ideas, for Steiner, or with the cosmic flow, the conscientiality of extraphysical consciousnesses operating in multiple dimensions, in the conscientiological view (cosmosynthesis).

Lenses. On one side of the bridge, there is thinking for freedom and access to the suprasensory world through the cognition of external objects and experiences (Steiner); and on the other side, through the lens of the consciential paradigm, the cosmovisiological alignment with multidimensionality through the improvement of scientific rationality and parapsychism applied to the knowledge of intraphysical and extraphysical realities.

Bridge. The construct that enables the meeting between the two paradigms is the *parapsychic experience*, which originates in the realm of imagination, inspiration, and intuition, beyond the exclusively intellectual rationality involved in the construction of scientific knowledge about selected objects and events.

Amplifier. This possible connection between the two paradigms is justified by the amplifying potential of the cognition process through the intuitive thinking of the individual consciousnesses, which aligns them to the world of universal ideas and guides their comprehensive (but not definitive) knowledge of reality and their individual actions. In each cycle of investigation, beyond careful observation of the studied phenomenon and the conceptual elaboration of the mental image derived from observation, the methodological process is completed (but not exhausted) with the activity of free thinking, from which “inspirations, imaginations, and intuitions “sprout” through spontaneous capturing of the world of ideas, connected to the proposed cycle of knowledge.

Suprasensory. According to Steiner (2010), the experience of this “pure thinking in full lucidity” is already, in itself, a suprasensory activity, which enables “the integration of the human being with the cosmic essence” (p. 151). However, this experience to be achieved through the union (intimacy) with pure thinking, depends on the development of an inner psychic disposition and the individual's surrender with their entire being. These preconditions are only the starting point for experiences and cognitive processes related to much broader suprasensory realities (p. 152-153).

Ascendancy. The possible paradigmatic comparison with conscientiology may indeed concern the functioning of the mentalsoma, the body of discernment, and the consciousness, especially considering that the consciousness has ascendancy over this mental body. This “transcendent” attribute is what enables the experience of integrating the human being into cosmic consciousness and may facilitate the experience of cosmoconsciousness.

References. From what has been understood so far, Steiner does not delve into explicit developments about this cosmic essence, although he discusses human evolution from the perspective of spiritual guidance for the human being and humanity, referring to spiritual entities and hierarchies, cosmic principles, forces, or powers associated with these different entities. From a historical perspective, this implies a reference to divinity or deities, and to spirituality, transcending any materialistic reality or conception.

Self-Awareness. To a large extent, the focus of Steiner's approach is similar to the conscientiological perspective of science and the emergence of the researcher (who goes beyond the disciple's condition), with autonomy and freedom of discernment to construct their own path of knowledge, accessing the world of extraphysical consciousnesses (for Steiner, superhuman entities) and establishing possible relationships with them, as well as accessing the intelligence and wisdom corresponding to the evolutionary levels of these consciousnesses (entities).

Integration. An important convergence is thus established with the conscientiological proposition of integrating the consciousness into multidimensionality (the cosmic flow and interassistential maximechanism). To experience this integrated consciential state, there would be a need for a willingness to develop parapsychism, paraperceptions (in conscientiological jargon), or suprasensory faculties (in Steiner's jargon). These would be understood as means of access, supported, however, by a solid foundation of character development, values, and psychic equilibrium (Steiner), or by intraconscientiality, orthothosenity, and cosmoethicity of the consciousness, in accordance with the consciential paradigm.

Ascendancy. Another convergence refers to the premise of intervehicular relations, that the consciousness has functional ascendancy over all the vehicles through which it manifests (IIPC, 2007). According to Steiner's understanding, the state of autonomy of the thinking activity can express independence from corporeal life and enable the conscious being to access new horizons in the world of ideas.

Bodies. It is worth noting that Steiner (2010, p. 125) distinguishes the physical body, which in ordinary physical wakefulness mediates sensory perceptions and thinking, from subtle bodies, the etheric body, and the astral body, corresponding, in conscientiology, to the energosoma and psychosoma, respectively. According to the author, in addition to corporeality, the human constitution includes the true self, the "I", which is independent of corporeality and relates to the spiritual world, corresponding (for him) to the world of ideas and self-awareness. Thinking corresponds to the "I", self-awareness, and is comparable to the mental body and the ascending consciousness over all bodies, as taught in conscientiology.

Questioning. Studying Steiner's approach, this researcher is led to reflect on the premise that the Serenissimus constitutes the final stage of the evolutionary scale proposed by conscientiology for the psychosomatic evolutionary cycle, initiating the still relatively unknown mentalsomatic cycle, of the Free Consciousness or FC, beginning with the discarding of the psychosoma. In fact, this is not precisely Steiner's approach, but his ideas regarding free thinking (as already stated earlier) allow for extrapolation, or at least the formulation of a new hypothesis.

Inquiry. Strictly speaking, the magnitude of the life of consciousnesses much more evolved than those still in the psychosomatic stage is not questioned. The question revolves around the dynamics of evolution: whether the evolutionary stages (represented didactically by the conscientiological evolutionary scale) truly follow a linear progression through successive stages, where one stage is a prerequisite for the next. Couldn't these stages coexist or overlap in intraconscientiality, with their attributes manifesting, albeit in a germinal manner, according to the situations of intraphysical life, its demands, and challenges?

Focus. In the event of an affirmative answer to this question – which implies studying and validating another conception of the evolutionary movement, considering different levels of causality – there is a need for reflection and self-discernment regarding the consciousness' experience (Gomes, 2017). What does it mean to be a free consciousness in the current condition of resoma? Indeed, one can follow a line of improvement in conscientiological reflection on the thosenic freedom achieved with deperticity.

Freedom. According to Steiner (2000), the freedom of consciousness can be experienced by men in their embodied condition, in intraphysical life (in conscientiological terms), therefore, through self-experience (which can also be based on self-experimentation) of pure thinking or pure thoughts. This implies a consciential state of thinking activity independent of other psychic-body functions used to perceive, represent, feel, will, and remember external objects in the physical-sensory world ⁴.

Complexity. In this sense, for Steiner, the human constitution, of the human mind, could be understood as a dynamic complex of animic functions interwoven within two inseparable entities: one comprising the subjective world of functions that link the consciousness to the external world, to objects and situations in the intraphysical dimension; and the other, developed towards the inner world that leads, to a greater degree of depth, to the experience of free thinking

4. In essence, it is understood that such psychic functions would continue to operate, but no longer prompted by the external, intraphysical world, but rather by the living intraconsciential experience. That is, these functions are attributes of the consciousness, but their use may be directed towards the corporeal physical world or to the most intimate consciential microcosm that connects to the suprasensory universe.

and, through it, to the possible path of accessing suprasensory realities, which hypothetically correspond to beyond space, to multidimensionality.

Interiority. In Steiner's (2010) perspective, knowledge of the higher worlds, of suprasensory realities, can be gradually achieved through the development of the inner life for the awakening of higher faculties, spiritual senses latent in every conscious human being (consciousness), with an important precondition being the capacity for resistance and tolerance in the face of external circumstances, facts, and influences, along with authentic cognitive aspiration (as previously mentioned).

Comparison. With this understanding, we can compare Steiner's view of awakening and activating higher faculties based on imperturbability, as a condition for accessing suprasensory worlds, with the condition of deperticity (a term from the consciential paradigm), also based on imperturbability, but developed through accumulated experiences with multidimensionality and the cosmoethical qualification derived from the assistance developed through these experiences. For Steiner, the source of this development would be the authentic aspiration for gradual inner development, that is to say, from a conscientiological perspective, the application of evolutionary intelligence to promote it.

Propositions. In conscientiological terminology, this knowledge of suprasensory realities can be obtained through parapsychic development, which can be considered a method of multidimensional self-awareness, inseparable from the study of Projectiology (including the distinction of altered states of consciousness and paraphenomena), from which other methods and analysis techniques can be derived.

Similarities. It is considered that the gradual development of higher psychic faculties leading to the knowledge of suprasensory realities, for Steiner, is comparable to the evolution of the consciousness through parapsychic development leading to the knowledge of multidimensionality.

Key. In this comparison, it is worth highlighting the confluence of the propositions of self-knowledge (Rudolf Steiner) and self-research (Waldo Vieira) as a key to accessing the recognition of spiritual individuality integrated into the spiritual world (Steiner) and the entirety of the consciousness (Vieira), thus paving the way to the threshold of knowledge of multidimensional, suprasensory realities.

Encounter. Another point in common between Rudolf Steiner's Nooscience and Waldo Vieira's conscientiology is the scientific character foreshadowed to their development. Aligned with the context of spiritual research in the late nineteenth century, Steiner, by admitting the reality of a spiritual world, supported by his own parapsychism (clairvoyance since childhood), proposed the scientific knowledge

of the spiritual world – Anthroposophy – redirecting his initial agreement with Theosophy and rejecting the excesses of spiritualism then in force (Jung, 2015; Rêgo, 2017), including mediumship, discredited by him, because it involves a state of complete dependence on the physical body (Steiner, 2010, p. 151).

Differences. Although scientificity is a value for both proponents, Steiner's path was influenced by philosophy and theory of knowledge, and he acknowledged the search for different principles to explain the world (cosmovision), including philosophical precepts related to mystical facts (especially Christian one's). On the other hand, Vieira proposed conscientiology based on his dissent from the religious experience within spiritism, his extensive cosmobiological investigation of different traditions and lines of knowledge and, above all, decades of parapsychic self-experimentation, which led to proposing the consciential paradigm.

Contextualization. Another important difference is the historical context of both proponents. Steiner's anthroposophical proposition of self-awareness and human self-development inaugurates the movement of "demystifying" initiations into knowledge of higher worlds for a few, through his scientific-spiritual science. In contrast, Waldo Vieira emerges in another evolutionary moment of humanity where it is understood that access to multidimensionality should be made available to an increasing number of people, according to the large waves of resomated consciousnesses (especially post world war II), through vigorously stimulating the clarification work and the consciousness' elevation, interassistential altruism (cosmoethical and universalistic), parapsychic development and the rupture of all consciential obscurity through scientific reasoning.

Foundation. In Steiner's Nooscience, the intuitions of the world of ideas through thinking can be considered a methodological foundation of his scientific-spiritual discipline for knowledge of higher worlds. By hypothesis, the conscientiological equivalent of this knowledge process would be the expansion of the consciousness, a mentalsomatic phenomenon. Comparatively, in addition to the disbelief attitude, this process may involve, among other methods of the consciential paradigm, self-experimentation, and self-anamnesis (Zaslavsky, 2021).

Experience. Moreover, in conscientiology, the concern for the stricter (but not exclusive) development of scientific rationality tends to indicate a certain inclination towards a more empirical or experimental valuation of knowledge regarding the integral consciousness. There is a certain methodological emphasis on the proposition of procedures and techniques oriented towards and through external facts (concrete facts of the external world) or sensitive experiences of consciential manifestation, including also objective, intraconsciential, parapsychological, and multidimensional facts (parafacts), whose investigation and

analysis mobilize a series of techniques aimed at deep immersions in the search for knowledge of the integral consciousness.

Method. The issue of the conscientiological method is an object of reflection and investigation of utmost importance to guarantee and qualify the scientificity of conscientiology and the self-scientificity of researchers who contribute to its development, in a general manner or associated with the specialty's approaches.

Insufficiency. In this regard, there is no lack of challenges to avoid individually or collectively falling into mistaken scientificity and self-scientificity, as relying exclusively on individual or collective experiences (external and intrascientific) may not be sufficient, nor is reducing scientific knowledge to an endless array of hypotheses on subjects as complex as those proposed by conscientiology, without exploring them to their ultimate consequences (Kauati, 2014, p. 17). In addition to experience and hypothesis, including the statement of new verpons, this insufficiency lies in the incompleteness of the scientific knowledge process, without exploring levels of analysis and conceptualization, or theorization.

Education. Considering the wide spectrum of conscientiological researchers and their varied levels of scientific preparation there is a great demand for scientific training of researchers, in the sense that they go beyond experiences and hypotheses, or even the initial understanding that the method would be reduced to the creation and application of techniques.

Applicability. The interest in relying here on Steiner, more specifically, on the extension of Goethe's cognitive method for acquiring knowledge from the higher worlds, lies in its potential for conscientiological applicability and in understanding the participation of the consciousness in the process of constructing and validating their cognition of the sensory and suprasensory reality.

Competence. According to Steiner (2000), this method can "become a real competence of inner life", that is, indicative of "a field of action of the human mind in which the question arises and is continually resolved by its inner activity" (p. 9).

Guidance. It is "a cognitive method validated through its vivacity and its affinity with the entire inner life of man" (p.10), through the recognition that "only by knowing [internally] can we find the external nature", that is to say, what "is equal to it within us will guide us" (Steiner, 2000, p. 10). We need to arrive at a connection between the Self and the World, from which it can be observed: "here I am no longer just 'I'; here there is something that transcends the 'I'" (p. 29).

Work. To reach this connection, brought from the depths of our own 'Self', everything comes down to precise work, undertaken with discipline, concentration and meditation (living attentively and deeply with certain ideas), and with the correct means of scientific-spiritual teaching to develop the organs of spiritual

perception and, along with them, the spiritual senses (ears and eyes) -the paraears and paraeyes (in conscientiological language) - and the necessary lucidity to be able to see, distinguish and establish relationships with higher entities (Steiner, 2010, p. 31), from other spiritual or superhuman dimensions (that is, beyond human self-awareness).

Discipline. According to Steiner's theory, the scientific-spiritual discipline would be practiced in three stages: 1. in the preparatory stage, aiming at the development of the spiritual senses (clairvoyance and spiritual hearing); 2. in the stage of enlightenment, with to the goal of achieving a clear vision of what was hidden about human nature through external senses; and 3. in the process of initiation, the search for awareness and discernment of the relations between human nature and everything that exists in the Cosmos.

Intimacy. These practices would occur through certain means and would yield precise results, both of which are briefly described below, based on Steiner (2010, p. 32-63): starting from a state of inner calmness or balance and perseverance in the discipline that leads to the path to our innermost being, the exercises proposed in each of the mentioned stages should be carried out in a planned moment of introspection and cultivation of the life of feelings and thoughts.

Attention. In the preparation stage, full attention is directed to certain phenomena of nature (inanimate, animate, and human), first (such as processes of germination, growth, and blossoming, and on the other hand, processes of weakening, declining, and perishing), and then to the feelings and thoughts that spring up in the soul from this observation.

Interiority. In the stage of enlightenment, the same intensive and penetrating observation would now be directed towards the comparison between phenomena of nature and the corresponding inner experience of feelings and thoughts related to this observation, which will awaken new insights derived from the observed realities, such as the feeling corresponding to the state of the soul of the observed people.

Tests. In the stage of initiation, visions of facts from higher worlds would be achieved through certain tests (tests of fire, water and air), the results of which include, among others: acquiring true self-confidence and greatness of soul; the ability to decipher the "writing inscribed in the spiritual world" (its language and its rules) (p. 56); safe movement and the ability to act in the spiritual worlds, according to its rules, developing self-mastery; encountering one's higher self and one's evolutionary path to bring knowledge of the occult in service to humanity; forgetting one's lower memory and the faculty of always having the higher truths present in the spirit (spiritual presence), during the work to be carried out on Earth.

Effects. When referring to the effects of applying this method, Steiner (2010) speaks of changes in the disciple's dream life, making statements that converge with what in conscientiology distinguishes as dream, lucid dream, and projection. In the words of Steiner (2010, p. 31), the confused and arbitrary character of dream images takes on a new regular character and coherent imagery. The dream content also changes, ceasing to reflect in images the mere facts of intraphysical life, but expressing things and conditions from another world, or experiences beyond birth and death.

Development. Furthermore, over time, the difference between oneiric awareness and the waking state tends to fade more and more. The individual becomes capable of recognizing their higher Self, their higher Consciousness, considering it as their true entity and behaving accordingly (Steiner, 2010, p. 112-113). From the conscientiological perspective, this movement would correspond to the expansion of multidimensional self-awareness, which integrates with the real state of being in ordinary physical wakefulness, resulting in presential strength and interassistential action.

States. Strictly speaking, with the development of the suprasensory senses, according to Steiner's conception, the three states of human life, namely wakefulness, dreaming sleep and dreamless deep sleep, undergo transformations, and not just the dream life. The sensory world (wakefulness) will be enriched with new qualities, as well as the state of deep sleep will be revealed through perceptions and experiences previously unknown and difficult to describe in words, as they manifest allegorically and symbolically, requiring other forms of expression that would spontaneously arise (p. 120)⁵.

Discernment. With patience and serenity, the disciple, or the spirit researcher⁶, according to Steiner, could acquire a faculty of perception with secure accuracy, as they become able to discern that there are two kinds of experiences: one endowed with a certain affinity to their physical-sensory life and another seemingly unrelated to anything they have ever known before. They would increasingly come to understand that it is as if "the solution to the enigmas upon which they have to reflect was whispered to them in sounds and words from a higher world" and that ordinary life is linked to the effluents that come from the other world (Steiner, 2010, p. 121-122).

5. This symbolic language of parapsychic visions (images), which is difficult to translate or interpret, is an important subject to be addressed and understood for the qualification of parapsychic development. In this regard, one approach foreseen by the author for another time is the connections between Carl Gustav Jung's method of active imagination and historical amplification, and the conception of the *mundus imaginalis* and metahistory by Henri Corbin.

6. Strictly speaking, Steiner uses both terms: disciple and spirit researcher, indicating that initial knowledge of the spiritual world would begin with guidance from masters, but at a certain moment, it would transform into an autonomous search for a path of access and mastery of this knowledge.

Self-researcher. In fact, the conscientiological self-researcher is not the researcher of the spirit in the anthroposophical sense, but rather the researcher of the integral consciousness. The development of parapsychism (in conscientiology) and suprasensory faculties (in Nooscience) share similarities in the parafacts encountered by the consciousness and experienced phenomena (after all, multidimensionality is natural and part of reality). In addition, they converge in their responsibility for the evolution of humanity on Earth. However, the differences between these paradigmatic approaches reside in the means of perceptual and paraperceptual enablement, as well as in their historical origins, foundations, and results.

Link. As in conscientiology, Steiner (2010) draws attention to the fact that the spirit researcher (aspiring to direct experiences with higher worlds) should strive to obtain clarity regarding the parapsychic experiences of deep sleep, keeping them (in records) and awaiting further experiences so that they can, at some point, be understood through their interconnection. This interconnection spontaneously occurs through a sequence of senses unfolded from the experiences themselves. Thus, such exercises would lead to the continued expansion of awareness during deep sleep (p. 123).

Continuity. This means, for Steiner, experiences do not cease during the rest of the body, and from these experiences, there is the possibility of interassistance in the intraphysical realm. Steiner (2010, p. 127) does not use the term assistance, but he considers that there is a mission of the human being to be sought on Earth, and that the possibility of becoming a useful collaborator in another world depends on it. This is analogous, but not equivalent to the conscientiological idea of proexis and qualification for acting as an interassistential lucid mini-piece.

Responsibility. In this line of thought, Steiner states that “only because the sensory Earth depends on the spiritual world, and because it is really only possible to act on the Earth by participating in the worlds where creative powers are hidden, should one strive to ascend to them” (2010, p. 127), with the awareness that “each expansion of the horizon also unconditionally entails expanded duties” (p. 139).

Influences. However, for this purpose, the development of cognitive-spiritual organs and senses would be necessary. At a certain point in this development, sensory impressions cease to influence the state of consciousness and suprasensory experiences become complete. On the other hand, during sensory experiences, also only at a certain moment, the consciousness ceases to have confused impressions about suprasensory experiences and acquires lucid awareness of the relationship between the suprasensory worlds and the sensory intraphysical reality.

Emancipation. When this degree of maturity prevails, as Steiner (2010) says, the individual ceases to be guided and emancipates themselves from cosmic beings or spiritual entities considered hierarchically superior, and then they must refrain from direct contact with such teachers and “take charge themselves” (p. 126). Such higher powers that influenced them were ordered “through universal cosmic harmony” (p. 126). Hypothetically, at this moment, the disciple becomes a self-researcher and an active mini-piece with more lucidity and independence.

Change. Indeed, it is important to emphasize the necessary transformation of cognition and positioning of the consciousness towards overcoming hierarchical relationships and dependence in order to achieve evolutionary autonomy and work side by side with the helpers, with the prospect of increasingly expanded awareness, greater lucidity, discernment, and scientificity, as well as more recins and interassistance as a lucid mini-piece.

Challenge. The benefit of this emancipation becomes a great evolutionary challenge: to ascend to higher life through work to be carried out on Earth (Steiner), in the intraphysical (Vieira) dimension. Participation in higher worlds entails an additional burden of responsibilities for human beings in the here and now (Steiner, 2010, p. 127), which reinforces a possible interparadigmatic analogy with the proexis and interassistential, interdimensional responsibility.

Autonomy. One intriguing point to draw attention to is that, in this moment of achieving autonomy, great transformations occur in their more subtle bodies: if before, in the discipline of knowledge of the spiritual world, “the individual does not want, feel, and think in an arbitrary way” (p. 128), with a connection promoted by higher cosmic laws to higher spiritual development, later, at another stage of participation in the spiritual world, “the organs of thinking, feeling, and wanting become entirely free in themselves” (p. 129)⁷, and the researcher is responsible for the mastery of their harmonization regarding the joint performance of these three psychic-spiritual forces.

Example. In the words of Steiner (2010, p. 129), this dissociation would indicate that “no impulse will lead one from a thought and an action if one does not freely provoke this impulse in oneself”; or there will be no relationship between a feeling and a volitional decision if the individual does not create it.

Thosenation. The correlation with the conscientiological issue of thosenation would be established, by hypothesis, in the sense that the functioning of thinking, feeling, and wanting (energy) as an inseparable manifestation would be relativized, in consciential states of higher discernment, to the mastery of an or-

7. New study incursions would be suitable to assess whether this “dissociation” between wanting, feeling, and thinking that Steiner refers to can be analogous to the dis coincidence of vehicles, as understood in Conscientiology.

chestration of such forces, autonomously carried out by the consciousness themselves, but in alignment with the rules of multidimensionality.

Comparison. However, once again, it is worth remembering: if there are identical realities, the understandings are different. Thinking-feeling-wanting is analogous to thought-sentiment-energy (thosene). But it is not exactly the same. Although wanting relates to energy for Steiner, the energy of the thosene can refer to action, but also to ectoplasm and more subtle consciential energies. Therefore, the consciential manifestation is thosenic.

Self-mastery. Although a more detailed investigation of Steiner's work could provide more elements for a better understanding, one possible interpretation suggests that this splitting of the organs of thinking, feeling, and wanting could be equated, in conscientiology, to the greater self-mastery of the lucid projector, in the projected state of the mentalsoma, in relation to the dis coincidence of the vehicles.

Balance. Indeed, it is not intended to refute the idea of the thosene, the indivisibility between thought, sentiment, and energy. The possible analogy lies in the necessary self-mastery of the consciousness in the projected state, regarding the greater thosenic load (sometimes in thought, sometimes in sentiment or energy). Depending on the interassistential demand, it would take a deliberate act to balance such a load.

Intensity. In another possible interpretation, in light of the consciential paradigm, it can be considered that in consciously accessing another dimension, in the projected state, such functions would manifest themselves more independently, in order to highlight with greater force or intensity the manifestation of the more pressing function (thinking, feeling or wanting), according to the consciential state or the situation experienced there.

Wakefulness. In any case, considering also the performance in ordinary physical wakefulness, this separation could correspond to the capacity for qualified self-discernment. This makes it possible to distinguish such consciential manifestations (thought, sentiment, and energy) in different situations, within one's own consciousness or within others. With this, there would be a better understanding and use of one's own potentials and/or decisive positions to self-confrontations or interassistential attitudes. This distinction corresponds to the conscientiological concept of "thosenic differentiation" (Stédile, 2021).

Release. The interassistential benefit of this self-research of thosenity in relation to self-discernment and consciential self-mastery is promising, because the consciousness prepared in the knowledge of other dimensions starts to assume responsibility and self-mastery for the release of latent thosenic forces in order to

position themselves interassistentially in the face of nosographic manifestations of other consciousnesses from the perspective of consciential evolution.

Example. Faced with a manifestation of rejection from another consciousness, instead of aggressive reactivity or self-harassment, one can “change the thosenic focus” and instead of responding on the plane of emotional forces, one can find the balance point in the mentalsoma, activating the potential for self-reflection, responding cordially, and accepting the opportunity for self-recycling.

Positioning. In another example comparing both paradigms, in the face of a manifestation of hatred, understood as a visible phenomenon that may correspond to an adverse suprasensory force, what psychic-spiritual force can I detach from my own soul in the manner of conscious harmonious coexistence? (Steiner, 2010, p. 130). From the perspective of conscientiology, the consciousness can ask themselves: what is the most interassistential discerning response and position? What does the situation demand? Should the emphasis be on energy, emotion, or cognitive clarification?

Recin. In summary, the separate analysis of thinking, feeling, and wanting, in their correspondence or affinity with certain forces of suprasensory entities (Steiner, 2010, p. 129), can benefit, from the conscientiological perspective, the self-reeducation of the thosenic response, based on a change in the thosenic pattern according to the interassistential situations.

3. SCIENTIFICITY: NOOSCIENCE AND CONSCIENTIOLOGY

Foundations. In Steiner's view, the foundations for ensuring the scientificity of his nooscience can be identified as follows: 1. The equivalence between phenomena of the physical-sensory nature and the spiritual nature of the human being, both considered objective experiences; 2. Thinking, as a point of support for cognitive processes (both in the physical-sensory world and in suprasensory realities), and a link between Man and the Cosmos; and 3. The intuitive method of self-knowledge and knowledge of higher worlds through accurate observation of physical-sensory phenomena, feelings and thoughts, leading to the progressive awakening of suprasensory faculties.

Approach. The most evident approach to scientificity in Steiner, from an empiricist perspective, is the observation of a) the physical-sensory nature and b) the processes of mental representations.

Contribution. To a certain extent, Steiner's vision aligns with the conscientiological perspective of scientificity, which posits that the consciousness can be an object of self-observation and self-experimentation and, by this means, allow

for the research of extraconsciential (dimensions, energies) and interconsciential (relations) realities. Perhaps, it can be considered that the anthroposophical paradigm has contributed elements that are also included in the proposition and development of the consciential paradigm. The application of Anthroposophy in various fields of social life points to an intention for a paradigmatic civilizational change (agriculture, health, education, construction, economics, and politics).

Mismatch. In fact, as far as this study has been possible, Steiner's view does not show concern for the consolidation of knowledge through self and hetero-refutation and validation, as practiced in conscientiology, although the starting point of its science is strictly the observation of the physical-sensory nature and the subjectivity of the researcher.

Connections. The central point in Steiner's pursuit seems not to lie in scientific development itself, strictly considered, with coherent hypotheses, methodologies, and analyses. The focal point in thinking may simply indicate the possible connections, on the one hand, with the possible applications of its interpretation in practical life, or on the other hand, with the possibility of accessing other spheres of interrelationships of the consciousness.

Assumption. With the scientific guidance and method proposed by Steiner, it is assumed that knowledge of the external nature will be generated within our innermost being in the form of corresponding physical visions and senses, constituting the objective experience of intraconscientiality, and of a nexus between the Self and the World, the Self and the Cosmos, to be always reconstructed through the internal activity of thinking.

Esotericism. However, these links anchor Steiner's Anthroposophy in the principle of initiations from various esoteric lineages, developed since antiquity, particularly in Theosophy, which is the immediate basis for the birth of Anthroposophy.

Distinction. Regarding this method of observation, Steiner also refers to the need to distinguish between fantasy (arbitrary creation of inner visions/images), on one hand, and authentic thoughts and feelings that arise in the soul from the penetrating observation of physical-sensory phenomena or the human being.

Means. It is also important to emphasize that alongside the systematic application of this method, Steiner highlights the importance of the continued study of teachings from researchers of spiritual or suprasensory realities and the ongoing development of moral forces and the integrity of human character.

Expansion. I understand, here, that Steiner's concept of self-experimentation does not correspond precisely to the conscientiological understanding of it, because he does not specifically speak of hypotheses, nor does he solely refer to the experience itself or the exercise of suprasensory knowledge. By expanding his

gaze to the dimensions beyond birth and death, he propagates the idea of understanding the general meaning of humanity's spiritual conduct for the elevation of the consciousness, and the responsibility of individuals and the work they are responsible for carrying out.

Conscientiology. In the conscientiological view, the foundations of scientificity include – beyond argumentative refutation through the application of the principle of disbelief and the primacy of experience, and also the very pillars of the consciential paradigm – the recent discussion on the theoretical development of specialties, based on the formulation of research hypotheses and coherent argumentation, through methods and techniques appropriate for systematic research of the microcosm (self-research) and the consciential macrocosm (cosmovisiology).

Access. In turn, parapsychism is understood in the anthroposophical paradigm in a similar way to what the conscientiological paradigm proposes, that is, as a form of consciential development and a means of accessing interdimensional alignment to act in intraphysical life, according to cosmoethical and universalistic foundations and assistential and proexological purposes.

Support. A conclusive consideration, however, not definitive, refers to differences in the process of parapsychic development: while in conscientiology, the qualification of skills arising from the practice of energetic maneuvers is prioritized (although they do not constitute an end in themselves, as they are at the service of thosenic and interassistential qualification); for Steiner, the cultivation of thoughts and feelings is prioritized based on acute observation of physical-sensory phenomena and of human beings, and ultimately, in the experience of pure thinking. In this case, access to information would be direct, through intuition, inspiration, clairvoyance, and clairaudience.

Encounter. This possible unveiling of external and internal realities, according to Steiner's proposition, can be equated, in conscientiology to the self-perception of the consciousness, with the exposure of their thosenity and level of maturity (or immaturity) that, in conscientiology, is promoted and energized through energetic mobilization.

Contribution. I consider that a contribution of Steiner to conscientiology lies in the cultivation of lucidity and discernment, centered on the activity of thinking, for the self-research of thosenic and parapsychic qualification. The goal is the interdimensional alignment of the work to be done here and now on Earth, that is, the fullest recovery of cons and the achievement of the proexis. For now, it is at least acknowledged that this contribution is historical, helping to understand precursor movements of the consciential paradigm.

Object. However, in order to determine if there is some new practical application that can be recovered from this contribution, parapsychic development according to Steiner's method would need to be the object of systematic self-experimentation.

Openness. From the interparadigmatic perspective of consciential openness, the application of Steiner's method can enrich conscientiological reflections on the integral consciousness.

FINAL CONSIDERATIONS

Faculties. The study of these three books by Steiner has made it possible to identify faculties linked to the science of the physical-sensory nature of the space-environment of life forms, namely, perception, mental representation, conceptualization, discernment, and the suprasensory faculties of clairvoyance and clairaudience.

Perspectives. With this distinction of faculties and foundations of scientificity and self-scientificity in the search for knowledge of the consciousness, interparadigmatic perspectives of foundation and self-experimentation open up to continue the conscientiological study of the relations between intraconscientiality and multidimensionality.

Propositions. 1. The analysis of the consciential *microuniverse*, understood as a method, based on the regularity of free thinking, considered the supreme faculty of the consciousness in the pursuit of knowledge; 2. The analysis of the consciential *mesouniverse*, a place of manifestation of the intraconsciential dynamics of symbolic, ideative-imagetic activity, mediating between the consciousness and multidimensional realities; and 3. The analysis of the consciential *macrouniverse*, the maximum cognitive expansion of interconsciential and interdimensional connections, through systematic parapsychic development and cosmovisiological and holophilosophical elucidation of the consciential self-paradigm.

Purpose. In this article, we sought to establish an interparadigmatic bridge between the logical connections of Steiner's Nooscience (based on Goethe's worldview) and conscientiology, bringing together and establishing some correlations to reflect on the conscientiological scientificity and qualify self-scientificity in the pursuit of knowledge about the integral consciousness.

Link. It is considered that the undertaken study leads to 1) consolidating the convergences between the paradigms regarding the bridge concept of the *development of suprasensory faculties* and 2) considering contributions to the understanding of the relationships between intraconscientiality, parapsychism, and multidimensionality, from the perspective of conscientiological applicability.

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Cilne Gomes is a Postgraduate Professor and Researcher in Urban and Regional Planning, Architect and Urbanist with a master's and PhD in Human Geography. Volunteer at Evolucin and Reaprendentia. Conscientiology Instructor. Researcher at the Invisible Colleges of Parapoliticology, Resomatology and Reeducatiology.

Translation: Marcelo Rouanet e Sérgio Fernandes (ISIC).

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