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**Palabras-Clave**

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## Invisible Colleges of Conscientiology

Colégios Invisíveis da Conscienciologia  
Colegios Invisibles de la Concienciología

**Abstract:**

This article analyzes the concept of *Invisible Colleges of Conscientiology*, non-institutionalized organizations involving researchers within a scientific specialty. The principal characteristics that these colleges should feature are described, having in mind the optimization of the exchange between the participants, the dynamization of their research activities, and the development of Conscientiology.

**Resumo:**

O artigo analisa o conceito de *Colégio Invisível da Conscienciologia*, organização não-institucionalizada envolvendo pesquisadores de uma especialidade científica. São descritas as características principais que estes colégios devem apresentar tendo em vista a otimização do intercâmbio entre os participantes, a dinamização das suas atividades de pesquisa e o desenvolvimento da Conscienciologia.

**Resumen:**

El artículo analiza el concepto de *Colegio Invisible de la Concienciología*, organización no-institucionalizada que agrupa a investigadores de una especialidad científica. Se describen las características principales que estos colegios deben presentar teniendo en cuenta la optimización del intercambio entre los participantes, el dinamizar sus actividades de investigación y el desarrollo de la Concienciología.

**Definition.** The Invisible College is the non-institutionalized group organization associated with a science, formed by researchers who work in a line of knowledge or scientific specialty. The Invisible College is the informal and multidimensional scientific community that shares a consciential bond formed around the idea being researched, and which is implemented in practice by effective communication (efficient and effectual) and by the frequent meetings of all its members.

**Synonymy.** Mentalsomatic clan; Cyberspatial college; Informal scientific community; Multidimensional scientific-philosophical community;

Non-institutional corporation of researchers; Group with a mentalsomatic bond; Multi-ethnic, multi-institutional, multinational and multidimensional group of committed researchers; Intellectual group-karma; Scientific network; Scientific evolutionary niche; Non-institutional scientific organization; Informal communication net of researchers; Multi-dimensional web of research.

**Antonymy.** Esoteric group; Initiatory group; Sect; Secret society; Traditional Scientific Societies; Formal association of researchers; Clandestine Fraternity (Rosicrucians); Hermetic society.

**Etymology.** The term "invisible college" (that

is: lacking a building or walls) was created by Robert Boyle (1627-1691). A term much utilized in the XVII Century, it was the informal predecessor of the Royal Society.

**Invisible Colleges of Conscientiology.** Invisible Colleges of Conscientiology are gatherings of researchers, based on the consciential link to the idea, around specialties of Conscientiology, to optimize the conscientiological research through frequent contacts (multidimensional, virtual and in-person), and have as a goal the effective communication of their investigations. These Invisible Colleges are beyond any institution, and are composed of independent researchers from various conscientiocentric institutions.

**Specialty.** The study of Invisible Colleges is related to Conscientiologology. Through the consciential paradigm, social organizations tend to be multidimensional, universalistic and centered on the consciousness. The suprainstitutional and, even better, transinstitutional functioning of Invisible Colleges is evidence of the conscientiocentric process.

**Examples.** Here are some priority Invisible Colleges of Conscientiology and their corresponding researchers:

01. Invisible College of Assistentiology: participants of the CRG-Penta (Penta Consciential Research Group) and Penta practitioners.

02. Invisible College of Communicology: participants of ICNEO (International Council of Neologistics) and students of the course Training of Authors.

03. Invisible College of Conscientiometry: researchers of the Conscientiogram Leading-edge Research Group, group of the Self-Conscientiometry Course.

04. Invisible College of Conscientiotherapy: participants of NAIC (Nucleus of Integral Assistance to the Consciousness) and therapists who are in tune with the consciential paradigm.

05. Invisible College of Cosmo-analysis: researchers who use the Cosmogram technique.

06. Invisible College of Cosmoethics: participants of CIAJUC (International Council for the Legal Assistance of Conscientiology).

07. Invisible College of Evolutiology.

08. Invisible College of Existential Invertology: participants of ASSINVEXIS (International Advisory Body for Existential Inverters), the CRG-Group of Existential Inverters and inverter independent researchers.

09. Invisible College of Existential Programology.

10. Invisible College of Existential Recyclology: participants of the CRG-Group of Existential Recyclers.

11. Invisible College of Experimentology: laboratorial self-experimenters.

12. Invisible College of Infocommunicology: participants of the Encyclomatics team and of the Research Group of Infocommunicology.

13. Invisible College of Macrosomatics: researchers of Macrosomatics.

14. Invisible College of Mentalsomatics.

15. Invisible College of Parapedagogy: participants of the Parapedagogy E-group.

16. Invisible College of Paraperceptiology: participants of the Pillars of Parapsychism Course.

17. Invisible College of Petifrecology: participants of the ECP2 (Extension Course in Conscientiology and Projectiology 2), researchers of de-intrusion.

18. Invisible College of Thosenology.

**Conscientiological Campuses.** In order to avoid institutionalizing or bureaucratic limitations, the Invisible College usually does most of its work in group, in one or a few physical locations, allowing for the convergence of research and information. During these physical meetings, the location is optimized to make viable the researchers' main activities, which can include: scientific debates, bibliographic consultation, laboratorial experiments, and exchange of information. Such places are conscientiological campuses. CEAEC (Center for Higher Studies of Conscientiology), due to its motherthosene of research, has as its objective to be one of these conscientiological campuses optimized for the conscientiological research of Invisible Colleges.

**Events.** CEAEC interacts with Invisible Colleges on the basis of being a base for holding events of synergic convergence among researchers of various specialties, propitiating an optimized energetic and multidimensional environment for the best interactivity possible. In the future, other conscientiocentric institutions will also have their conscientiological campuses, creating alternatives for the location of the events of Invisible Colleges.

**Conscientiologology.** Conscientiocentric institutions organize their volunteer researchers in research groups according to specialties of Conscientiology, and these groups can participate in Invisible Colleges of the respective specialties. The openness of Invisible Colleges allows for the participation of non-volunteer independent researchers from conscientiocentric institutions. The univers-

alism of Invisible Colleges will allow for the synergic participation of researchers from various conscientiocentric institutions, working together without scientific rivalry, as the conscientiological research is assistential.

**Coordination.** Invisible Colleges are coordinated by a researcher with moral authority in the specialty. That means that this researcher has made a great effort in the promotion, development and scientific dissemination of that specialty, whether by studies, personal research, courses, publication of articles and books. Such a coordinator necessarily needs to have contacts with researchers from various conscientiocentric institutions (Evolutionary Politicology). The mega strong trait of the coordinator needs to be communicability, as the integrity of the Invisible College depends on the effective and integrating communication among its members. Besides the coordinator, each Invisible College can have a coordination team that subdivides the tasks.

**Infocommunicology.** Computer Science, with its technological possibilities of virtual communication and interaction at a distance, has facilitated the concrete existence of the unconcreteness of Invisible Colleges. Every Invisible College of Conscientiology will be a Cyberspace College, as the day-to-day activities of the conscientiological research are performed by researchers in their physical locations, and the virtual convergence of their findings regularly occurs, followed by debate, also virtual. The principle "to think globally and to act locally" will be increasingly put into practice. The use of the Internet and discussion lists in Invisible Colleges must be judicious and parsimonious, which will avoid fugacious motivations only for novelty, of the *passing fancy* variety. The existence of virtual scientific reports which will feed a databank of the Invisible College is a type of judicious use of the Internet.

**Projectiology.** Lucid projection is one of the most sophisticated tools with which to make interconsciential communication viable. Invisible Colleges will gather researchers around specialties, and that will enable the creation of focuses, goals, objectives and common purposes which will allow extraphysical meetings of convergence to be held with more lucidity. Through lucid projection, the research of a specialty will be carried out multidimensionally, with the participation of extraphysical researchers as well. Every Invisible College of Conscientiology will have regular extraphysical meetings, and will therefore be a Multidimensional College.

**Coexistology.** In the intraphysical condition, face-to-face, in-person, holosomatic and parapsychic communication is indispensable to catalyze evolutionary processes. Proxemics in intraphysical coexistence is fundamental for conscientiological research, and in this way the researchers of Invisible Colleges organize themselves for periodic in-person meetings in one or several optimized physical locations. The in-person strength of the researchers is important in the scientific debates of Conscientiology. Every Invisible College of Conscientiology will have regular intraphysical meetings to promote the interrelationship or direct coexistence among their researchers, and will therefore be a Coexistential College.

**Profile.** Invisible Colleges prioritize researchers who have a profile which emphasizes the balance between parapsychism and mentalsomatics. Conscientiology needs parapsychic researchers.

**Experimentology.** Personal experiments in the conscientiological research of the specialties are important before, during and after the communicative process of their findings. According to Conscientiology, we can say that research is always done in the researcher's own consciential laboratory, always being therefore an ideographic research. Invisible Colleges synchronize the consciential experiments of researchers through the simultaneous execution of experiments, techniques and experiences. This sampling of the participants of the Invisible College will permit temporary inductive conclusions or the formulation of leading-edge relative truths of the research group in that evolutionary moment. The experiments of Invisible Colleges will allow us to begin to think about nomothetic research within Conscientiology. Each Invisible College of Conscientiology will encourage the consciential experiments of the group of researchers and will therefore be an Experimental College.

**Homo.** The consciousness who participates in colleges because he or she prioritizes group achievements is the *Homo collegiatus*. Despite being more laborious, every activity managed in a collegiate way is more democratic and evolutionary.

**Existential Programology.** When gathering various researchers with the commitment to producing consciential gestations together, the Invisible College of a specialty becomes a group existential maxi-program. The most important elements in the execution of one's existential program are one's evolutionary companions, and Invisible Colleges represent a major interconsciential accessibility.

**Conscientiotherapy.** The gathering of intra- and extraphysical consciousnesses around a common objective in Invisible Colleges generates confrontations, disagreements, conflicts, and clashes of opinion which are to a certain degree inevitable. The gathering is also a groupkarmic reencounter, evolutionary achievements are fundamental for the consciousnesses to implement their polykarmic existential program. Self-conscientiotherapy and hetero-help will occur spontaneously, and will need security criteria to avoid the dissolution of the group due to the infiltration of intruders, both intruders related to the idea as well as those of the researchers. The definition and maintenance of security criteria will be the responsibility of all the participants of the Invisible College. To request the specialized hetero-help of conscientiotherapists will be an adequate prophylactic practice of Invisible Colleges.

**Interdisciplinarity.** The research of Conscientiology is interdisciplinary, with the objective of generating the best overview towards Totalogy. The Invisible Colleges of the specialties will promote interdisciplinarity through the participation of researchers with degrees in various disciplines. Every Invisible College is an Interdisciplinary College. This heterogeneity will encourage scientific debate, the renovation of knowledge, and the development of a complex view of consciential reality as it really is. Transdisciplinarity is the fruit of the interdisciplinary experience, generating, through neologisms, a common axiomatic basis for various scientific disciplines. For example, the neologism *thosene* is transdisciplinary, as it can be used in any scientific discipline that exists or that may arise.

**Assistentiology.** Leading-edge research always points to assistentiality as one of the main keys of consciential evolution. Healthy groupality among researchers during research (the generation of relative truths) is a fundamental characteristic of the Invisible Colleges of Conscientiology. Healthy groupality is always assistential and cosmoethical if it is based on altruistic interconsciential relationships. Every Invisible College is an Assistential College. The generation of leading-edge relative truths is one of the most sophisticated forms of assistentiality, the highest expression of the clarification task.

**Holokarmology.** The calamitous situation that the great majority of consciousnesses (energivorous and informivorous / in need of energy and information) on this planet find themselves in, is in some form, the joint-responsibility of those who are already more lucid. The sectarian and secret use of

information without general clarification has caused and continues to cause great evolutionary delays. Today it is possible to gather together researchers of all periods and perform great polykarmic tasks. Conscientiology, through its Invisible Colleges, will produce and disseminate the information necessary (leading-edge relative truths) for the process of the evolutionary retaking of consciential reeducation, improving the holokarmic balance of everyone. Every Invisible College will prioritize mental-somatic consciential gestations in the form of technical-scientific publications. The publications of the participants of an Invisible College may be revised by their colleagues (peer review) before being published. Every Invisible College will be an Editorial College.

**Thosenology.** All of the activities of Invisible Colleges are fundamentally a process of thosenic reurbanization of the planet. Each specialty of Conscientiology has a motherthosene which is the same as that of the Invisible College. The existence of the Invisible College is justified by the process of leveling up the researchers' thosenity, increasing the possibilities of the heuristic, serendipity, synchronicity and interactivity of the research. The holothosene of the Invisible College will permit obtaining original ideas in group, each member catching a piece. The objective of Invisible Colleges is to be the support of sustenance for a renovating holothosene, and because of this, all emotional, psychosomatic and umbilicochakral processes of a social get-together must always be minimized. To gather researchers to have a party of fraternization and celebration is not the materthosene of Invisible Colleges. The meeting of researchers is scientific, without forgetting the trinomial motivation-work-leisure. Every Invisible College is primarily a Scientific College.

**Evolutiology.** The presence of a hierarchy is inevitable in evolution. Intrapysical organizations also establish temporal power which tends to be anticosmoethical and stagnating. The informal organization of Invisible Colleges avoids the existence of university chairs and other posts of power in science. What aspect is the most valuable and orients research is the factual argumentation of the scientist or the argumentocracy. The evolution of leading-edge relative truths will also be the prophylaxis of arrogance and "possession of the truth". Debates are fundamental to the evolution of science, as without debate there is submission and stagnation. There is a lot to learn about debating ideas without the clash and combat of egos. Every Invisible College is an Argumentative College.

**Holomaturology.** Integrated maturity is always a much greater challenge than simple prodigious intellectuality. In conventional science there are countless examples of scientists who have the most varied pathologies, from somatic pathologies to tobacco addiction, schizophrenia, and the participation in military projects, among others. The Invisible Colleges of Conscientiology promote the integrated maturity of researchers by stimulating self-confrontation, mature postures of interaction, responsibility to the group, and projectability and conscientiality for research. Extraphysical maturity in the approaches of conscientiological research will be one of the researchers' greatest gains in Invisible Colleges.

**Mentalsomatics.** The high level use of the mentalsoma and its attributes is still very rare in this intraphysical dimension. To do in-depth and exhaustive research is a technique of mentalsomatic expansion. The healthy habit of researching everyday is a gain of the researchers committed to Invisible Colleges. The mentalsomatic management to carry everything out in a wholesale manner is the greatest challenge for conscientiologists. In general, every day a conscientiologist has to attend to work for self-sustenance, volunteer work in a conscientiocentric institution, domestic demands, time commitments for meeting physiological needs (sleep, nourishment, physical exercise, sex), dialogic coexistence (evolutionary duo, friends, members of the family, professional relationships), and multidimensional interactivity (parapsychism, Penta, techniques). After all of this has been attended to, when it is possible there is some time left for the investigative use of the mentalsoma in research and personal experiments. The time demands for such activities and the conflicts of prioritization are stressful and impede the state of being relaxed and in a good mood which are prerequisites for the effective use of the mentalsoma. One solution used for self-research is the consciential laboratory in which one adopts the posture of research during all these daily activities. However, conscientiological research goes beyond the consciential laboratory approach, as it demands readings, cosmogram, research on the Internet, writing, typing, moments of reflection, and others. The research coordinated by Invisible Colleges creates a multidimensional web which interconnects mentalsomas, and in addition stimulates mentalsomatic self-organization through the exchange of experiences and techniques (consciential benchmarking) among researchers. Every Invisible College has as a goal the organization of conscientiological research and the researchers' self-organization, and is thus an Organizational College.

**Extraphysiology.** Intraphysical research is always limited by the lack of a multidimensional overview, and even in researching themes of Conscientiology, a narrow approach is possible. The quality of intermissive courses is constantly evolving, and the research of Invisible Colleges also involves researcher extraphysical consciousnesses, which enables a greater updating. The participation of these research helpers is generally underestimated in all scientific productions. The Invisible College is also called Invisible due to having a great connection with the extraphysical, both in relation to the activities and the extraphysical consciousnesses. The paratechnological resources used for research in general and especially for conscientiological research are still a very obscure subject. The simultaneous discoveries quite common in science are evidence in favor of this integrated production in extraphysical laboratories.

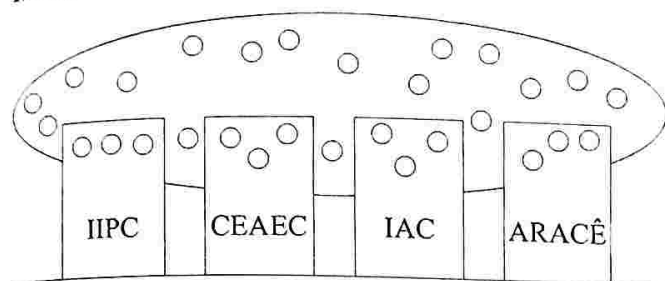
**Existential Invertology.** The most recent intermissive courses have clear directives about group work. The era of the big shots of science is already over, and great research is more and more the fruit of the synergy and integration of researchers. Practitioners of the technique of existential inversion are more open and predisposed towards the proposal of Invisible Colleges. Many inverters have always thought that personal fulfillment comes through the participation in interdisciplinary projects, in teams which have physicists, philosophers, medical doctors, astronomers, chemists, psychologists, mathematicians, computer scientists, and others. Lucid inverters know that, despite their innate polyvalence and aptitude for any area of human knowledge, they will need a specialty. What must be avoided is the confusion between the desire for personal minipolymathy and the desire to take part in an interdisciplinary group, groupal megapolymathy or parapolymathy. The interdisciplinarity of the researchers interconnected by Invisible Colleges is the most viable route to the pansophy and encyclopedism of the consciential era. Every Invisible College is a Parapolymathic College.

**Diagram.** Following is a diagram which summarizes the main variables of Invisible Colleges. There is the holothosene generated around the specialty by three kinds of researchers: the researcher extraphysical consciousnesses; the researchers of the conscientiocentric institutions; and the independent researchers. The fundamental idea is to perceive the dynamism and strength of the

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renovation of the consciological research of Invisible Colleges which originates from these exchanges. The communication in Invisible Colleges goes beyond the formal communications in scientific magazines and periodic congresses.

#### *Invisible College of a Specialty*



**Critical mass.** The increasing number of intra- and extraphysical consciousnesses employing the consciential paradigm in research generates a critical mass for going deeper into the specialties of Consciology. This theoretical and practical deepening of the specialties of Consciology will have repercussions upon more consciousnesses with a multiplying effect, contributing towards the planetary reeducation and reurbanization. The extraphysical program of many consciousnesses consists of theoretically and practically substantiating Consciology and its 70 specialties. Invisible Colleges are pragmatic strategies for these purposes.

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