

RAPPORT: A KEY FOR MULTICULTURAL AND MULTIDIMENSIONAL INTERASSISTANTIALITY

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Abstract: Giving Conscientiology classes in an array of cultures and intraphysical and extraphysical locations allows an itinerant teacher to experience a number of interassistential contexts and environments. With accumulation of these multidimensional experiences, a teacher naturally becomes increasingly aware of a number of techniques, positionings and approaches to improve the quality of the Parapedagogy applied, to the benefit of the intraphysical and extraphysical audience. A main instrument in being able to do this is the ability to create a rapport with the aforementioned intraphysical and extraphysical audiences. Based on a number of experiences in Europe, Oceania, and the Americas from 2000 until now, this article seeks to present considerations and various techniques to assist in the development of rapport and the effectuation of a more profound level of interassistance, as well as provide some insights into presenting Conscientiology in countries and cultures for the first time.

Keywords: Pre-class; Parapedagogic interassistentiality; Parapsychism applied to teaching; Parapedagogic techniques; Multi-cultural parapedagogy; Development of rapport.

Resumo: dar aulas de Conscienciologia em diversas culturas e localizações intra e extrafísicas permite ao professor itinerante experimentar uma série de contextos e ambientes interassistenciais. Com o acúmulo dessas experiências multidimensionais, um professor naturalmente se torna mais consciente de uma série de técnicas, posicionamentos e abordagens para melhorar a qualidade da Parapedagogia aplicada, em benefício do público intra e extrafísico. O principal instrumento para ser capaz de fazer isso é a capacidade de criar um vínculo (*rapport*) com os públicos intra e extrafísicos. Baseado em diversas experiências na Europa, Oceania e nas Américas, desde 2000 até a atualidade, o presente artigo visa apresentar considerações e várias técnicas para auxiliar no desenvolvimento de vínculo e a efetivação de um nível mais profundo de interassistencialidade, bem como fornecer alguns *insights* do autor sobre a apresentação da Conscienciologia pela primeira vez a países e culturas.

Palavras-chave: Pré-aula; Interassistencialidade parapedagógica; Parapsiquismo aplicado à docência; Técnicas parapedagógicas; Desenvolvimento do *rapport*.

INTRODUCTION

Rapport, or the ability to quickly construct a harmonious relationship based on at least some common understanding, is an essential ingredient when considering the multidimensional demands of giving Conscientiology courses. A deeper rapport with the assisted and the general intraphysical and extraphysical environments and groups greatly helps in forming a healthy and flexible didactic holothosene, allowing the teacher greater freedom in the approach and presentation of various conscientiological topics and perspectives.

This research presents reflections on various ways to develop rapport and perform deintrusion during the pre-class period both from the teacher's perspective and from the perspective of the organization delivering the conscientiology course. Lastly, the article presents techniques to develop a deeper multidimensional rapport during the delivery of the course.

PART 1: PRE-CLASS FROM THE TEACHER'S PERSPECTIVE

In conjunction with the actions taken by the organization, and its representatives, during the “Pre-Class from the Organization’s Perspective” (which follows) there are numerous actions a teacher can take to deepen the level of rapport they have with the consciousnesses who are taking, or may take, the upcoming course.

If a teacher is engaged in the process and connected to the extraphysical team working toward the upcoming activities, the pre-class period can be the longest and contain the most diverse range of intraphysical and extraphysical activities. It is in this phase that a great deal of intraphysical and extraphysical work occurs.

Tasks Related to Parapedagogy

In the pre-class period there are a number of actions the teacher can take that are directly related to the quality of pedagogy, or teaching, that will be delivered during the intraphysical class, these include:

Refinement. *A continual effort to refine and improve the presentation of the corpus of conscientiological ideas, aiming to have an effective means to communicate leading-edge relative truths to the widest range of consciousnesses possible.*

Research. *Knowledge of the facts available regarding the place and people involved in the course. For example when giving a course in Auckland, New Zealand you should know that the City has the largest Polynesian population of any city in the World.*

Revision. *Revise your personal class notes and, if time permits, the appropriate chapters of various books. This should be performed at least one night before the intraphysical class beginnings, and ideally some days prior.*

Update. *If a new work has been published, or a recent tertulia on an associated theme has been produced, it is always intelligent to update yourself about this latest research.*

Extraphysical Teaching

Interspersed. *Interestingly, in what can be a very active extraphysical phase, the pre-class period is interspersed with a range extraphysical pedagogic activities, along with other extraphysical experiences. These experiences can range from extraphysical assistance and even reurbanization, to reconnecting with old friends, to having new kinds of experiences that are often related to, and can be used in, the upcoming intraphysical activities.*

Availability. *Extraphysical classes are held over the days and weeks prior to the intraphysical class(es). This occurs as a result of the requisite for extraphysical clarification task, and also to help deepen the affinity and rapport a teacher has with the wider set of intraphysical and extraphysical groups. Frequently extraphysical classes are given by the intraphysical team while projected, with the extraphysical team, naturally, providing the coordination and organization. Hence the intraphysical teacher(s) need to have a high degree of **availability and confidence** in their teaching ability, and at least a modicum of extraphysical lucidity, at times.*

Reflections. Here a few questions emerge that are worthy of consideration: What can we, as intraphysical, and sometimes projected, teachers, do to improve the quality of the interassistance and clarification performed in this phase? To what degree does the work performed in this phase qualify the intraphysical work performed later in the physical classroom?

Assumptions. This author recollects giving classes to many students extraphysically and, on one occasion, based on the assumption that the participants were also projected, created an expectation that there would be many intraphysical students when the course began. This expectation proved to be erroneous as only a few intraphysical students attended the course. Based on this expectation and subsequent disappointment, the author, unfortunately, performed some self-intrusion. In hindsight, it is worth noting that not only the original expectation could have been erroneous, but also the assumption that the participants were projectors could have been incorrect. Among other plausible interpretations, is one where the consciousnesses present extraphysically, were members of the extraphysical group(s) associated with the future students and that the clarification performed extraphysically was what gave the future students the holothosenic space and liberty to attend the future intraphysical course.

Teamwork. A more accurate understanding of experiences such as these will wait for another time, but regardless of what the minutia of the reality truly are, it seems reasonable to state that extraphysical work while projected goes hand-in-hand with the planned intraphysical work and the extraphysical efforts by the team of helpers who are also working towards the same, or even higher, interassistential goals.

Organising the Intraphysical and Extraphysical Participants

Interdependence. A cosmoethical interdependence exists between the intraphysical and extraphysical team when it comes to working towards building a student base for a conscientiological course. Through the assistential maxi-mechanism helpers perform the substantial task of arranging extraphysical and projected participants and, along with the intraphysical team, identifying and assisting the intraphysical participants to attend the course.

Previsions. To understand a little of the planning that occurs here ponder for a moment the complexities of an individual, their Personal Evolutionary File (PEF) and their holokarmic accounts; add to that their associated extraphysical companions (whether intruders, blind-guides, or helpers). Now, expand that context so it involves a relatively small group of intraphysical people and their respective larger extraphysical teams; and then multiply that by the predicted effects and energetic impacts generated in each intraphysical and extraphysical individual by the clarification and techniques presented during the course. This is a complex situation and as the work is always targeting “the best for the most” the helpers have a considerable job in determining and assisting various conscins to come through the door to begin a course and manage the multidimensional consequences of the impacts throughout the course.

We do not evolve alone.

Positive changes in one consciousness reverberate throughout associated intraphysical and extraphysical groups. Hence using a paramathematization we see that any change in an individual is multiplied.

Inspirations. *It is difficult to capture the full extent of the work performed by the helpers. That is, it seems the helpers often do the work to identify, contact, inspire and bring new students, who either have an intermissive course or are non-intermissivists. These efforts result in people picking up that leaflet, purchasing that DVD, watching that youtube video, buying that book, or attending that course(s). Naturally, as a teacher, we attempt to do our piece, to make ourselves intimately available to do, to the best of our ability, whatever is extraphysically and intraphysically required, but regardless we still greatly depend on the helpers and their efforts are irreplaceable.*

Our challenge, here and now, is to increasingly become a greater interassistential resource for the helpers, and hence a greater input into the multidimensional assistential maxi-mechanism.

Resources. *Although we are working towards the same objective there are a number of differences between the extraphysical and intraphysical work streams. Firstly, the extraphysical helpers have a greater pool of resources available – primarily based on the greater number of hypothetical units of lucidity (cons) they are operating with, and the subsequent depth of their information and the broadness of their vision due to these cons. In addition, these major cons provide a far greater level of insight and comprehension when compared to conscins. Furthermore, the extraphysical dimension itself inherently provides a far greater freedom of action for those who have greater lucidity.*

Holokarmic key. *Secondly, although best efforts are made to contact intermissivists and assist them to attend conscientiology courses, intraphysical resources are limited and the influence of the mesology (cultural, environmental factors) and genetics can be overwhelming for many. As such there are many intermissivists that simply have not yet been able to contact their broader consciential family and recuperate cons related to their intermissive course and proexis. Also another consideration here is that perhaps the teachers creating the intraphysical course do not possess the holokarmic key, whether it is the personal relationship, history, style, or similar, that can “unlock” and give a specific intermissivist the link they need to connect to at that moment in their intraphysical life.*

Hence the necessity for ever increasing numbers of international teaching itinerancies and interchanges amongst the components of the International Cosmoethical Conscientiological Community (ICCC).

Identification of Necessities of the Extraphysical and Intraphysical Groups

Affinity. *Based on the assumption, and partial observation, that the extraphysical team understands the affinities, necessities and possibilities of a given group of persons, we can see that the group that eventually appears in the intraphysical and the groups that appeared during the various extraphysical classes occasionally have a high degree of affinity and interdependence. At times the intraphysical groups formed can be noted for their similarity – perhaps not across the entire group but at least on some important attributes shared by 1 or 2 other participants in the group. On other occasions complementarity or differentiation may be more apparent amongst a group with a reasonable level of open mindedness, fraternity and potential for positive interactions.*

Integral Clarification. *Regardless the need to build a rapport and perform the highest quality clarification task possible, while trying to understand the extraphysical thinking and processes of the extraphysical team, is relevant and important in achieving the objectives.*

Bait. To identify the intraphysical necessities a group to be assisted in the classroom, we can observe the tendencies of the conscexes that are placed in our psychosphere for treatment over the pre-class period (assistential bait). What are their issues? Sex? Power? Anger? Control? Low self-esteem? Mental rigidity? By studying these consciousnesses we can have, sometimes, a few preliminary ideas concerning the work to be performed. This resource, in addition to recollections gleamed from the previously mentioned extraphysical classes, can allow us to be a better multidimensional team member in our joint efforts with the functional helpers involved in the work.

Parapsychic and Energetic Experiences

The following are some of this researcher's more notable parapsychic experiences and observations with regards to this phase in the Pre-Class – Class – Post-Class cycle.

Encapsulation. In this researcher's experience being entirely encapsulated is relatively rare, but it has happened and as it was an interesting experience is worth relating. Early in the author's teaching experiences, while still living in London and not yet being a penta practitioner, the call came to travel to The Netherlands (Rotterdam) to give a weekend of classes at short notice. This was due to a major tragedy that occurred in the USA (New York, 9 Sept 2001) which blocked the scheduled teachers being able to arrive in time.

Due to being a relative novice in the work of teaching, let alone itinerant teaching, the extraphysical team provided substantial energetic support. This manifested as a robust energetic encapsulation from the moment the he locked the door to his London home. The encapsulation descended around the author like a clearly perceivable force field or protective bubble. Along with the encapsulation there were intuitions from the extraphysical helper to not evoke or connect with anyone, for example while travelling on the underground train (tube) to the airport, or while on the plane, it was clear that no one should be looked in a direct or more intense manner. This kind of energetic sustenance continued throughout the weekend of classes.

Extraphysical bait. The extraphysical team will use you, to the point you are able to sustain, as extraphysical bait. In this interassistential process, sick and unbalanced conscexes are transferred from the student's psychospheres to you. The frequency and intensity of this process will increase as the capacity of your psychosphere to support a greater number, and more seriously ill conscexes, develops over time.

Penta. Being a penta practitioner assists the teacher to engage in a broader range of assistential tasks and to more efficiently develop their parapsychism. When building to a course noticeable changes in the penta of the teacher(s) becomes apparent. Sending energy to the room and building where you will be teaching, becomes more frequent, as does the transmission of therapeutic energies to the students and their multidimensional associates. Consequently, the general extraphysical pressure typically increases from about 1 week out from the course beginning. But in more complex environments, and for deeper courses, this timeframe can be greater.

Synchronicities. Dispose yourself to having more opportune and serendipitous encounters and discussions. Use your discernment to accept certain invitations, initiate certain conversations, or take certain actions e.g. visit that bookstore, pickup that book, chat to that person. For this researcher at least, these enriching encounters and conversations mostly occur during the 2-5 days prior to the class.

Thosenic availability. The thosenic attitude, predisposition and posture needs to be one of interassistance and availability. Without creating any omissions or alienation in physical life, the earlier and more this connection can be adopted prior to a course the better.

Summary for Part 1

The most essential point required for the work performed in this period is to maintain the priority of interassistance via clarification. This posture qualifies all your actions and the thosenes produced during various multidimensional interactions and parapedagogical efforts.

PART 2: PRE-CLASS FROM THE ORGANIZATION'S PERSPECTIVE

This part strives to provide readers with an overview of organizational tasks and actions related to the pre-class period. As such, it begins with a set of postures appropriate for an organization to manifest and that assists in building a greater rapport with potential students. This part concludes with a Case Study of setting up a unit of the International Academy of Consciousness in Sydney Australia, which provides numerous tips and instructions.

The following are a set of postures, intentions, tasks and actions that the author settled on and used in day-to-day interaction with the intraphysical consciousnesses (conscins) who contacted the conscientiological organization. These helped to develop a rapport and a greater level of trust and intimate comfort, thus helping with the work of consciential deintrusion within the phases of welcoming and orientation. The set of postures includes:

Autonomy. *Be comprehensive when supplying all the details the person needs to be as autonomous as possible e.g. address, map, phone numbers, train/bus directions, recommendations and tips to help a student prepare as well as possible for the course.*

Clarification. *Show differences, make it clear when Conscientiology diverges from existing attitudes, commonly accepted opinions and positions. Diplomatically explain themes and issues from the perspective of the Consciential Paradigm or from Conscientiology's perspective.*

Expectations. *A great deal of intrusion is due to poorly managed expectations. The organization should set expectations with the students about its own behaviour and then meet the expectations. For example replying to emails promptly, sending emails and posting books by the time you said you would, from arrival times for classes to levels of attendance, to the number of other students enrolled in the course.*

Exemplarism. *To build trust and deepen rapport the organization should do all that it can to be coherent with the cosmoethical principles of Conscientiology, starting with respecting the Disbelief Principle. Trust grows and moral authority is given based on exemplarism.*

Impartiality. *The organization must give the information asked for, assuming it is an appropriate question, and space must be given for the person to think whatever they choose. Remembering here that fundamental principles of Conscientiology include respect for others' evolutionary level, right to self-determination (freewill), an understanding of the complexity of consciousness and the relativeness of consciential evolution.*

Patience. *When dealing with students on the telephone the teacher, or organization's representative, should aim to sincerely demonstrate that they have all the time in the world to deal with student questions and doubts. Having said that it is important to be attentive to the extraphysical and energetic context as sometimes it is clear that the limit has been reached and the conversation needs to be politely moved on or ended.*

Presence. *Openly suggest classroom participation when possible. For example a contact should know that it is possible to attend free public lectures, without any obligation, or some other upcoming course or similar. This is done with the objective of facilitating a deeper form of interassistance.*

Case Study: Introducing Conscientiology to a “New” Country

Introduction. *The context for the following observations is a period when the researcher, and another, moved to Australia on 1 May 2004 and opened a unit of the International Academy of Consciousness (IAC) in Sydney. From then until leaving and moving to Brazil in March 2012 the researcher acted as Coordinator (for 5 years), and for much of the time was the primary administrative, marketing and student liaison resource for the organization, this was in addition to sharing the teaching load with the other volunteer teachers.*

Introducing Conscientiology to a “new” country through a previously unknown, independent organization presents certain challenges. Obviously, none of these challenges are insurmountable but it is worthwhile being aware of them and hence this section of the article will be dedicated to understanding the challenges and examining some solutions available to establish a greater rapport with those assisted, that were effective in the Australian experience.

Challenge: The body of Conscientiology ideas and the organization(s) being unrecognised and hence considered an unknown quantity or one that has no existing reputation in that region.

Consequence 1: *Contacts (intrapysical and extrapysical) manifesting a high level of distrust and cautiousness.*

Solution(s): *Be professional in all actions. For example do what you say you will by the time you say you will (follow-up, respond), be prompt to respond to student contacts (phone calls, emails), use colour PDF versions of letters and attachments (book catalogues, etc.).*

Give students and potential students (and their extrapysical team) nothing to complain about from an administrative perspective.

Make it clear that the organization is a non-profit organization run by volunteers. The objective of the organization is not to make a fortune for anyone; it is to provide leading-edge relative truths, in the best way we can, to whom wants them.

Explain the Disbelief Principle and be coherent with it. Do not try to force the person to take any particular decision.

If going to a country where you do not intend to establish a permanent presence in the short term you can enter into contact with existing course providers in that region.

Consequence 2: *A possible tendency to dilute the ideas or to avoid expressing certain ideas to make them more appealing, palatable, or attractive to a wider audience.*

Solution(s): *While we need to use language and words the contact will understand we need to remember who Conscientiology is trying to reach, namely intermissivists. So, although expressing leading edge ideas in a manner that is most assistential in a given context, stepping on to the slippery slope of trying to please people is entirely inappropriate for the long-term objectives and core principles of Conscientiology and the necessity to construct a holothosene particular to Conscientiology and conscientiological initiatives.*

Challenge: Marketing materials and product marketing that create a rapport with the greatest number of intermissivists.

Consequence 1: *If you use the same widely understood words and phrases as various other organizations and new-age individuals the organization doesn't distinguish itself and fully represent*

the sciences being created, hence creating a rapport with people not interested in the leading-edge truths of Conscientiology. If you use words and phrases nobody understands the organization could be considered to be wasting its monetary resources on ineffective marketing.

Solution(s): *Strike a balance between the effective utilization of resources, the returns needed to sustain the organization, and the intelligent differentiation of the body of conscientiological ideas.*

Through analysis of data the author discovered the most effective way to do this was in person, and it was for this reason that IAC in Australia regularly has a stand at Spiritual Festivals. It was there that IAC's volunteers gave free classes along with being available to discuss the conscientiological paradigm and sciences, as well as, importantly, providing an opportunity for individuals to learn how to install the vibrational state in a quick, practical 5 minute exercise. The results of a vibrational state exercise can be impressive, with some people becoming obviously more confident, relaxed and engaged after completing the exercise.

Challenge: Small class numbers.

Consequence 1: *This can increase some people's level of concern and anxiety. Some seem to assume that it is a negative reflection on the quality of the information in the course.*

Solution(s): *Be sincere and be professional. Set realistic expectations for the students in this regard and know how to answer the question "how many students do you have enrolled?" and know how to handle any of the thosenic avenues that a student may take as a result of your previous answer, e.g. "we have 2 people confirmed and we are waiting on a decision from 1 other, but we do not have a minimum number of students – if we have one, we give the course".*

You can tell them the maximum number you have had before and what the average number of students per course is. You can also reassure them that the course will not be cancelled regardless of the numbers and you need to know how to communicate and explain the benefits of having few students. Lastly, you can reassure them that the number of students does not reflect the quality of the information (at least not in the way many seem to think), in reality the number of students is inversely proportional to the quality of the information.

Consequence 2: *Financial pressure on the organization.*

Solution(s): *Find an affordable, reliable venue that attends the needs of the course. If there is no greater "need", avoid renting an office space and the challenge of the monthly rent to be paid, especially if office space in your city is expensive. After experimenting with an office space, Sydney moved to a pay as you go approach, gave more classes per day (completing the Consciousness Development Program (CDP) in 5 days compared with the traditional 8 days) and did not see any decrease in student numbers as a result. This change removed a lot of stress and still allowed the organization to give a course even if there was only one student. The ideal is to have a venue where the income from one student allows you to pay for the venue for the entire course.*

Challenge: Existing brainwashing and apriorism.

Consequence 1: *For example students saying "this is the same as the kabala", "this is the same as Buddhism", "this is the same as yoga", "physics explains this", and so forth.*

Solution(s): *Acknowledge the similarities when they exist, and clearly explain the differences so the student understands the approach and ideas of Conscientiology more deeply.*

If the idea the student brings is entirely incorrect or inaccurate the response needs to be definitively clarifying e.g. "unfortunately physics does not yet study the energies we are referring to here". Make it clear that Conscientiology is firmly rooted in multidimensionality and most

conscientiological research starts from there and then shows and explains the intraphysical consequences.

Consequence 2: Antagonistic people.

Solution(s): Clarify and deintrude with the strength needed to clean the environment of disturbed conscins and conscexes. When the aggressively antagonistic person exhibits the error(s) in their logic, as they inevitably will, show them these errors in their approach or way of thinking. Frequently they are the biggest believers in intraphysicality, and also the biggest believers that extraphysicality does not exist. You can show the disbelief principle and note that a personal position can be based on the lucid experience of both intra and extraphysicality and not some purely intraphysical, omnipotent, aprioristic belief or set of beliefs.

Summary for Part 2

The most essential result of the work performed in this period is to build a rapport and maintain an open channel for interassistance to occur in ever-deeper forms in the future. This posture qualifies all the actions of the organization and its representatives during the various interactions with students and potential students.

PART 3: IN CLASS

Depending on what your definition of a traditional Conscientiology class is and consists of, a number of strategies exist to create and maintain a positive assistential rapport with the intra and extraphysical attendees. This third part of the article describes a number of these strategies within two main sections namely factors that build rapport and deepen interassistentiality, and secondly an examination of parapsychic and extraphysical factors that occur during the Conscientiology class.

Postures that Build Rapport and Deepen Interassistentiality

Adaptability. It is important to make an effort to adapt and conform to certain aspects of the culture of the place where you are teaching. You have to study the culture to identify and focus on its positive aspects. To deepen your rapport study your holobiography, or your multiexistential self in relation to that culture. Throughout your current life how have your experiences been in, and with the people from, that culture?

Anti-conflictivity. Maintaining a posture of pacifism while performing the clarification task in the classroom is ideal. This implies being able to apply, and encourage students to apply, the admiration-disagreement binomial. This also demands a degree of paradiplomacy, adaptability and flexibility along with cosmoethics and maintenance of core principles and understandings of Conscientiology. The intention behind building rapport with this posture, as with all others, is to perform deintrusion. If deintrusion is being achieved, then the work is being done.

The effort to politely shut our thosenic door in the intruders face is always worthwhile, and is our cosmoethical right. A teacher aims to enable students to do this for themselves.

Background. Knowledge of the students and physical course location (building, suburb, city, country), including any necessity they may have, helps to build a rapport and deepen the level of interassistance performed. For example, if you know you are lecturing in a poorer part of town that

resents some other area of the city, or are in a building that commonly used for religious gatherings; these facts will help you be better prepared. Regarding the background of students the more information you have the better as it can help to defuse potential issues and give you a greater chance to build a rapport with the group and hence perform higher quality clarification.

Clarification. Make it clear when Conscientiology diverges from existing attitudes, commonly accepted opinions and positions, expose these differences. Diplomatically explain themes and issues from the perspective of the Consciential Paradigm or from Conscientiology's perspective.

Coherence. A student's trust needs to be earned. The best way to do this is through personal coherence, sincerity and authenticity. So don't be afraid to admit your deficiencies when it will help. And if you set an expectation, meet that expectation; if you say you will do something, do it, even, or especially, if it is a small thing e.g. "we will talk about that later".

Dedramatize. Any excitation or overstimulation of the psychosoma is counterproductive in terms of lucidity and the mentalsoma's ability to ponder and reflect with greater rationality. Hence when a theme or clarification triggers a more intense psychosomatic process in a student(s) the teacher needs to dedramatize the situation while provoking reflection on behalf of the individual(s) involved. The same effort to dedramatize needs to be performed when a student is exposing information about themselves that may involve a known weak-trait or an unreconciled issue, in this moment the student themselves typically dramatizes the issue and the teacher performs the greatest assistance by dedramatizing the situation while simultaneously performing clarification.

Defuse. Defusing of anticipated or known hot issues. For example if the group has a strong religious background they may have a reaction to the explanation of the mentalsomatic attribute of "judgement". So defusing this could be done by saying something like "This next attribute is interesting, sometimes those with a strong religious influence in their way of thinking have an issue with this idea...".

Energetic Shower. For many years the functional helper who predominantly worked with me in the classroom often provided an energetic shower at the beginning of a class or a new course. This contributed to establishing a greater rapport and acted as a timely reminder of the extraphysical setting and support for a class.

Evocation. Recollect and ponder your past interactions and relationships with people from that culture. For example when giving the CDP in Auckland, New Zealand the extraphysical audience was heavily Polynesian one day and then Maori the next. To create a rapport with the extraphysical audience I spent time remembering sincere friendships and positive experiences from my life with people from those cultural background.

Gratitude. Feel a spontaneous and sincere sense of gratitude to have the opportunity to be able to be there and give the class. The rapport this generates with the intraphysical and extraphysical audience is profound and the positive sentiments that flow as a result optimise the rapport with all the participating parties.

Humour. Use of humour can be indispensable to help students feel comfortable and to build a deeper rapport among those in the classroom and with the ideas being represented. This facilitates deeper clarification and interassistance as the students relax more, feel at ease, and are less defensive.

Learning Style. To create an optimised learning environment it is important to identify the students' learning style. For example, a student may have a bias towards a certain learning method(s) and this may mean you need to talk more slowly than normal or write on the whiteboard more. Alternatively, the student may rely somewhat on reading lips and you need to ensure you face the audience when speaking. Some good questions to ask here include how many ways can

you explain the same idea, theory or concept? How many different examples can you provide of a certain behaviour or fact?

Limits. Show the limits of your knowledge when necessary and be comfortable with doing this. Also show appropriate limits to ensure a student does not begin to create any dependency on you as a teacher.

Necessity. Attempt to identify the students necessity e.g. for an electronaut – emphasise relativity even more, be clear when explaining where conventional physics stops (based on current knowledge), use history to show how 40 years ago certain themes were not talked about in physics and now are accepted/common knowledge; or ask the question “what makes up the majority of the body, at a sub-atomic level?” The answer being “space” as there is massive amounts of space between a nucleus and the surrounding electrons. Or in the case of the extra-suspicious student or conscex be even more impartial and show that you don’t know everything, emphasize the disbelief principle and that the ideas being presented are leading-edge relative truths. Depending on the culture, the use of humour can also help in this case.

Paradiplomacy. This is particularly relevant when teaching in different cultures to a range of students whose intraphysical lives began in differing countries, or when you are teaching in a culture that is not native to you. For example, there was an instance with 5 students, each from a different birth country from a distinctly different part of the world. Or when a Muslim student, and his extraphysical companions, left the classroom to go and pray at appointed times. The use of parapsychism; the use of standard everyday phrases from that culture; historical or current stories from the culture; and positive evocations of your prior experience(s), if any, with that culture, can help.

Relativeness. Exhibit relativeness where appropriate. That is, timely reminders that the ideas being proposed are leading-edge **relative** truths and we have requested that the student doesn’t believe anything we say, can help everyone.

Transparency. A posture of being a cosmoethically transparent and sincere so you can share enough of yourself and your own experiences with students, inevitable helps to build rapport and trust. So for example, sharing some of your embarrassments out of the body, or being sincere enough to admit, if it is the case, that you didn’t do 20 vibrational states yesterday can be a good thing.

Universalism. An intimate posture of universalism is one of the assistantial postures we can assume. Understanding each conscin or conscex as a consciousness in evolution and seeing them as a sphere of energy as opposed to their current intraphysical form, or extraphysical form if you have your clairvoyance developed to that point, helps orientate our behaviour to achieve more ample levels of interassistantiality. Without belabouring points, or wasting time, ensure everyone understands the ideas being taught. In other words if one in a class of 10 is bradypsychic and needs you to speak slowly, speak slowly. If someone is stuck on an idea, explain the idea from other perspectives until it is understood. This cosmoethical attitude could be summarised as not leaving anyone, who has made it through the door, behind.

Parapsychic and Extraphysical Factors

Field. Pay attention to the energetic field throughout your classes. Note that the field created during the practical Out-of-Body Experience (OBE) classes, when students are practicing OBE techniques, can be strong and even reminiscent of the energetic demands that can be experienced during an Acoplamentarium, which is a group laboratory at the Centre for Higher Studies of Conscientiology (CEAEC) in Iguassu Falls (Foz do Iguaçu in Portuguese). For example, it is common for this teacher to have considerably diminished lucidity for the first half of the practical

OBE session due to the greater donation of energy and extraphysical demands required by the bioenergetic field.

Helper. *The extraphysical team, being part of the assistential multidimensional mechanism, is impeccably reliable and the presence of a functional helper (classroom) can be perceived in numerous ways throughout the classes.*

Parapsychic Signals. *Excluding the more mentalsomatic related signals, inspirations, intuitions and new understandings, the parapsychic signals during a typical class, in countries outside of Brazil, are usually more basic and for obvious reasons it is not the ideal time for new signals to be researched. These parapsychic signals referred to here are energetic, animic, parapsychic and extremely personal, and pertain to some aspect of the multidimensional reality being experienced by the conscin at that moment. A few reasons why the parapsychic signals experienced by the teacher, in the classroom, may be more rudimentary are:*

1. *Firstly the teachers top priority at that moment is the provision of information to the students.*

2. *A very strong signal or energetic impact that is new to you during a class can take you mind off the class being given and break your connection with the extraphysical team and the multidimensional mechanism in operation. Throughout these years of teaching this researcher has experienced two examples of this type of perception – one involving the cardiochakra and one the coronalchakra. In both instances the flow of the class was disturbed a little, but the disturbance was within acceptable limits.*

3. *Clearly it is not possible to stop everything and take comprehensive notes recording every energetic perception, such as a potential new signal. The teacher may remember the perception later and take notes after the class but this is not practical in the midst of a class.*

4. *As a specific energetic field is installed for a class there is some extraphysical defence and monitoring installed along with it. Hence this is a customised environment and therefore not as energetically vulnerable as most other places. It is worth noting that this defence is consolidated when the rapport with the students is deepened.*

5. *During the class the priority is the students, and the information being given. It seems any signals generated are typically related to parapedagogic objectives and activities, and the interassistance being performed.*

Notwithstanding the above, there are some signals or particular energetic perceptions that this research can recall perceiving during consciology classes:

1. **Bait.** *Signals associated with the process of being extraphysical bait.*
2. **Chakras.** *Perceptions, at times impressively strong, in certain chakras such as the laringo-chakra, cardiochakra, frontochakra, coronochakra or nuchochakra.*
3. **Clairvoyance.** *Simple clairvoyance of energetic fields and conscexes.*
4. **Extraphysical Audiences.** *Perception of the extraphysical consciousnesses (conscexes) present and identification of their ethnicity, thosenic posture, queries they have of the ideas being presented and of you as the teacher. If you can identify the ethnicity of the conscex(es) it is easier to build a rapport based on your existing knowledge of that culture(s) and by remembering friends or positive encounters you have had with people of that ethnicity. For example the author can recall using this technique with respect to Maori and Polynesian extraphysical audiences in New Zealand and with a Muslim extraphysical audience in Australia.*

5. **Intoxication.** In some instances, depending on the assistential necessities at that moment, a stronger energetic intoxication can occur. This can manifest as headaches or for some, diarrhoea and maybe even vomiting, after the class has ended. If the intoxication is particularly strong it may take the majority of the night to clean.

6. **Intruded.** This researcher has identified a specific signal that indicates that a student is intruded at that moment. A rarely experienced but extremely useful tool. When this signal is experienced the teacher needs to be even more attentive, attempt to identify who is having the issue at that moment and to put more energy into that student either by directly asking them questions along with exteriorizing more energy to that person.

7. **Intuitions.** Although perhaps more mentalsomatic than the others, a substantial number of intuitions, including memories of specific ideas or events whether recently, or long-ago, experienced events and readings/articles, typically occur. Depending on the preparedness of the teacher, the class content and the necessities of the student this can result in entirely new interpretations or understandings of specific ideas.

8. **Shower.** An extraphysical shower of energy at the beginning of, or during, a class.

Not wishing to be radical or block any future new understanding in this regard, this researcher would like to reinforce that the above is based on a sample size of one and so there is plenty of scope for expansion and revision of these impressions.

Summary for Part 3

Assuming the teacher creates a rapport with the homeostatic multidimensional processes and the interassistance being performed, the classroom in a conscientiological course can provide a rich, concise and intense experience for all. In the experience of this researcher the new insights, inspirations, intuitions, understandings and subsequent recuperation of units of lucidity, or cons, provided by the opportunity are unparalleled, and beyond that, a gradual development of parapsychic sensitivity and abilities is also commonly observed.

FINAL CONSIDERATIONS

This article has provided a range of procedures, protocols, processes and postures to create a deeper rapport with intermissivists and other interested individuals, whether intraphysical or extraphysical. Through these means conscientiologists, and especially teachers of Conscientiology, can discover increasingly effective methods to introduce conscientiological neosciences to new cultures and to deepen the interassistance performed on new and veteran students of Conscientiology.

It can be observed that as time passes the teacher's improving level of intimate or internal harmony is what allows them to create an even deeper and more sincere rapport, or external harmony, with the students. As the teacher develops their personal code of cosmoethics (CPC) and becomes better at applying the admiration-disagreement binomial they encourage others to apply the same, and these various factors create a more homeostatic holothosene that facilitates a deeper interassistance and a broader deintrusion.

The work of giving classes in Conscientiology is multidimensional in nature, is subject to continuous extraphysical scrutiny, and on-going multidimensional refinement, and lastly it demands unyielding perseverance and persistence from all concerned. Despite the sometimes challenging

nature of giving classes it is an extremely gratifying and rewarding experience, and one thoroughly recommended to whom has the interest, disposition and more importantly for an intermissivist who has the multidimensional responsibility of an existential program (proexis) with clauses pertaining to the effectuation of classes in Conscientiology.

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