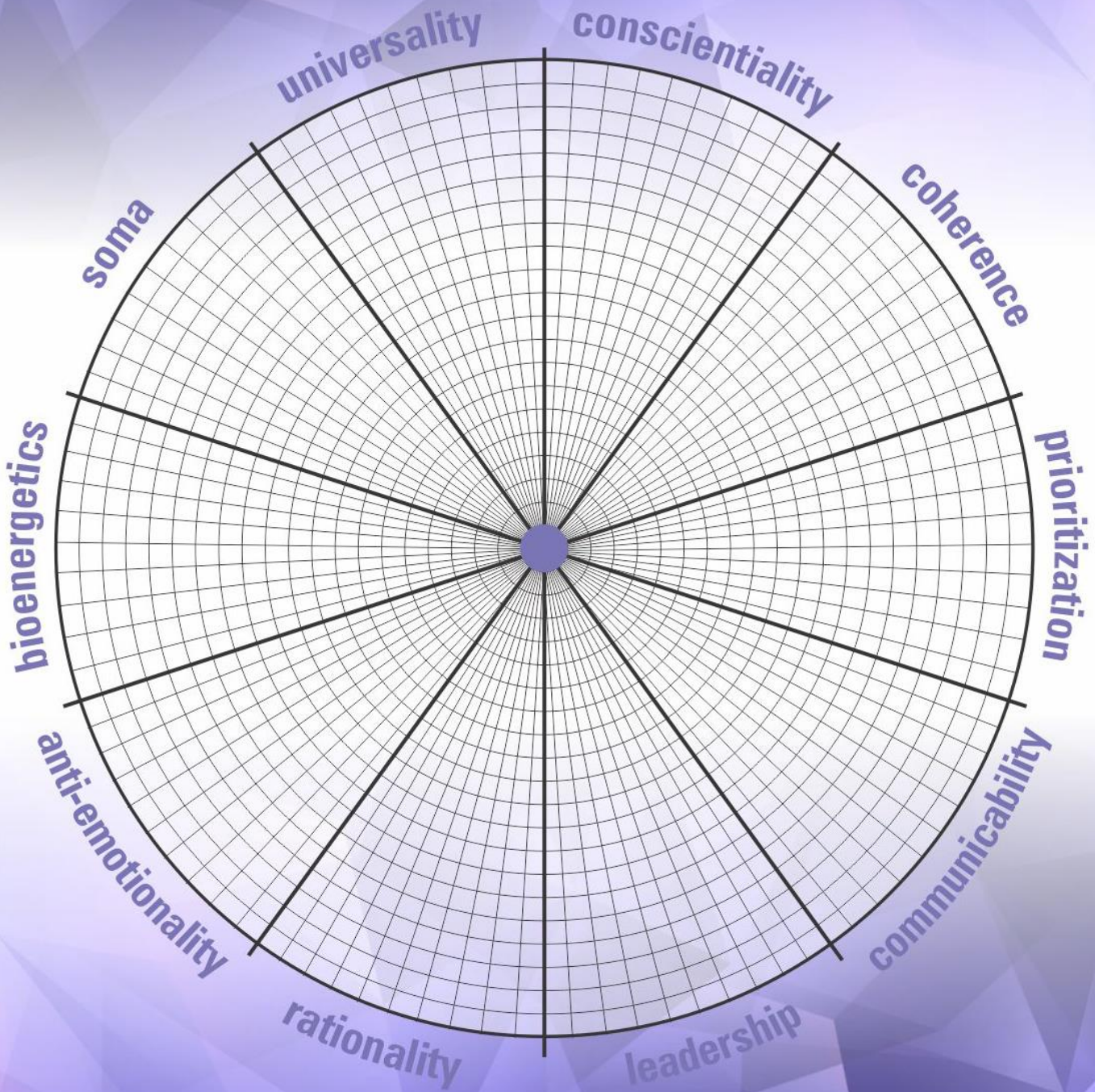


Waldo Vieira

CONSCIENTIOGRAM



EDITARES

CONSCIENTIOGRAM

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NOTE TO THE SELF-RESEARCHER

The revised and extended Introduction and new Adenda in this English version of this book aim to provide the reader, a multidimensional self-researcher and self-evaluator, a means to better understand the Conscientiogram, including how to apply it, determine marks, and perform more precise self-diagnostics or heterodiagnostics.

To do this we firstly introduce concepts related to conscientimetrology, the science of consciential measurements, and then a few core verpons, or leading edge relative truths, from conscientiology, a post-modern, post-materialist science of consciousness. We provide these 2 Introductory sections, a glossary and Addenda as they are useful for a self-researcher to be familiar, at least in theory, with certain terms and concepts prior to attempting an evaluation sheet.

Amongst the material included to support the process of working with the evaluation sheets the most important theories to reflect upon well are the holosoma and the evolutionary scale of consciousnesses. These concepts, in conjunction with content related to attributes, both in the Introduction and in the Addenda, help to contextualize the method and provide points of reference when performing the integral self-evaluation.

Also, this book, as with almost all conscientiological books, contains a glossary, which the reader is encouraged to utilize to enjoy the process of learning new words and ideas. In addition, you will probably encounter other unknown words, which may well not be conscientiological in their origin and ought to be research in a dictionary or online.

Lastly, if you open the book, read a few questions and then decide it is too hard or have the thought “I don’t understand anything”, the advice we can offer in light of this common reaction, is persist, the profound rewards from deeper self-knowledge make the effort well worthwhile. And, if you want, you can seek external assistance from qualified conscientimetrists, such as those from Conscius. To this end we have provided relevant details in About Conscius.

Contributors to the English Edition

INTRODUCTION TO CONSCIENTIOMETRY

THEORY OF CONSCIOUSNESS EVALUATION

Definition. Consciential evaluation: the numerical qualification of the consciousness' personal attributes and interdimensional manifestations within the evolutionary scale of consciousnesses.

Synonym. Analysis of consciousness; consciometric estimate; consciometry evaluation; theory of consciential measurement.

Conduct. The explanation of the *whys* of human conduct - a relevant issue - is not only a recent preoccupation of Conscientiology, Parapsychology, or Psychology. It has been the subject of philosophical inquiry that has received the attention of philosophers, thinkers, therapists, and advocates of ideas throughout human history.

Set. The evolution of a consciousness presents unmistakable and unavoidable patterns, profiles, and traits that lead to the lucid acquisition of consciential attributes, which are always difficult to incorporate into a *conscin*. After the accumulation of many evolutionary self-experiences these characteristics form a set of qualifications that structure a composite picture of the personality, or the ego's complexity, in a global, "entire", conscientiological, holosomatic, multidimensional approach, regardless of whether the consciousness is in an *intrapysical*, *extrapysical*, or projected state.

Will. This depends on the consciousness' will to catalyse their own evolutionary development, that is, to consciously improve their quotient of holomaturity, or multidimensional self-awareness, and their level on the evolutionary scale.

HUMAN PERSONALITIES, ALONG WITH THEIR LEVEL OF SELF-EVOLUTION, DIFFER GREATLY FROM ONE INDIVIDUAL TO ANOTHER.

Self-concept. No consciousness is equal to another. Different *conscins* have distinct levels of self-awareness regarding their own ego, different *ideas* about their own consciousness, and consequently different *sentiments* about themselves as personalities.

Contradictions. As human beings, we are conscins predisposed to simple contradictions. Here are 7 of them:

1. **Self-image.** We look at ourselves in a mirror expecting it to reflect what we would like to be, and become disappointed when the flat surface only reflects the image of what we are.
2. **Values.** We can describe the things we oppose; however, we often have difficulties in precisely specifying what we stand for.

3. **Conduct.** It is easier to be friendly, frequently to one we do not like and for who we have no sympathy, than to be affectionate, frequently with someone we care for very deeply.
4. **Affection.** We love what we desire but do not have; however, once we have it, even after a long time, much effort, and, sometimes, enormous sacrifices, we do not necessarily love what we attained.
5. **Confidence.** We can clearly identify what we do, but seldom are we confident about *why* we did it in the first place, or as a priority.
6. **Being.** We find it easier to expose what we do, in detail, than to explain who we truly are.
7. **Identity.** We can tell others our *name*, but are in doubt about our real identity.

Aspects. We can detect multiples aspects related to consciential maturity: concepts, fundamentals, indicators, measures, degrees, qualities, conditions, prerogatives, criteria, models, examples, adversaries, necessities, blossomings, processings, rarity, powers, and many other prisms.

Qualities. Some qualities of consciential maturity deserve to be emphasized: affective, advanced, communicative, innate, learned, lived, moral, organic, parapsychic, philosophical, political, psychological, religious, sexual, and social.

Personality. The most complex characteristics of a mature personality are commonly represented by 8 functionally independent terms: ambition, attitude, inclination, interest, sentiment, taste, trait, and value.

Antimaturity. Here is a list of attitudes involved in consciential antimaturity: to vegetate still in the diapers of dependency or *parasitism*; to nourish a variety of fears, or *thanatophobia* and other phobias; to continue with indiscipline or self-disorganization; to submit yourself to impatience or *impulsive precipitation*; to act beyond the reality or with *alienation*; to live solely for the immediate present or the immediacy of the *here-and-now*; to demonstrate incapacity to deal with situations or existential ineptitude; and to ask only for oneself, or chronic *egoism* and its sick derivatives.

Integral. In light of the concepts exposed, in a complex evaluation of the “integral” consciousness, consciential maturing could be characterized by, at least, these variables harmoniously coexisting: completeness of global consciential development; expression of every consciential faculty; *sense* of equilibrium; discernment; sense of wisdom; mental openness (*consciential openness*); exceptional eclecticism; *sense* of responsibility; elevated *sense* of sociability; and altruistic love for others and all positive things around you (*maxifraternity*).

***EVERY HUMAN BEING, AS A CONSCIENTIAL
MICROUNIVERSE, MATURES IN A DIFFERENT,
SPECIFIC, AND VERY INDIVIDUAL WAY.***

Challenge. *Studying personality* has been the supreme challenge of conventional, physicalist science.

Measurement. We know that within Psychology it becomes very difficult to develop an analysis of someone's personality without talking to the person, without hearing their declarations, without seeing their behaviour and reactions in certain existential circumstances. However, the old psychological rule "everything that exists, exists in a certain quantity, and as such, in principal, can be measured", serves as a starting point or basic premise for measurement of the consciousness in the most mathematical way possible.

Devices. Intelligence tests - including controversial IQ tests - are rudimentary evaluative devices, and show themselves to be inadequate when applied to highly capable, original, and creative people, those *more intelligent than the constructors of the test*.

Intelligence. Psychologists and other professionals disagree about the nature and definition of intelligence. One intelligence test does not even measure intelligence, whatever it is, but *one's capability to solve the test's problems*. Intelligence tests are not immune from influence from the Mesology's class and culture. They present partiality towards Socin's most educated sections.

Subjectivism. However, there is a vast collection of indicative proof that indicates subjective evaluations of someone else's behaviours are extremely prone to error. Even in a reasonably well-structured situation, like a technical interview, the rigorous precision of the evaluations remains minimal. Our subtle expectations regarding another can have a marked effect on the evaluation we make, and on our own behaviour in relation to them.

***IMPRECISE CRITERIA AND VAGUE DESCRIPTIONS
OF PERSONALITY LEAD TO
NAIVE INTERPRETATIONS OF CONSCINS.***

Areas. Due to its complexity, diverse areas of personality have been detailed by conventional science: personality assessment, personality development, personality dynamics, structure of the personality, personality change, and thousands of other studies and researches.

Inferring. People continuously evaluate other people. In doing this they judge them on their appearance and personal behaviours, listening to what they say and observing what they do in diverse contexts. Then later relate these observations

with their own implicit theories of personality, inferring persistent dispositions and subjacent motivations.

Theories. In general, theories of personality derive from the personality of the theoretician, the one trying to construct a general model. In this way, it has already been said that the title for every book written in this area until now, should contain the following phrase: “How To Be More Like Me”.

Scales. The laws of personality analysis are usually of three kinds:

1. **Classes.** Explain *classes* or categories of people.
2. **Principals.** Discover some *principal* or mechanism that people have in common.
3. **Dimensions.** Discover some *dimensions* that align with what is measurable in people.

Ruler. The standard intelligence test intends to be like a ruler or thermometer: a way to place a person on a scale, so they can be compared to others. The result of the test is, in large part, determined by who conceived it.

Analogy. The resources of analogy have been taken to their ultimate consequences in psychology. With people, until now, being treated like chemical compounds, machines in accordance with physics, or like computers from informatics. It is obvious that people are not any of these things. We should not accept an analogy as if it was actually true.

***IT IS DIFFICULT TO DEMONSTRATE THAT ANY
PSYCHOLOGICAL DESCRIPTION OF HUMAN BEINGS
CAN EVER BE COMPLETE.***

Model. The model presented in this book seeks to embrace the complexity of human traits and states, along with the *conscin's presomatic past*, in a study of the consciousness and the entire microuniverse of the human person. This is approached through the composition of a logical model which includes objective and subjective, psychic and parapsychic points of view, or in other words: the structure that makes the theory of consciential evaluation viable.

Primaries. As a hypothesis, the 2 primary evolutionary consciential parameters, or the most logical units of evolutionary measurement conceivable by the consciousness for themselves, may be:

1. **Holosoma.** The level of maturity expressed by the ego through the control of their vehicles of consciential manifestation, or holosoma.

2. **Attributes.** The level of maturity expressed by the ego through the use of their consciential attributes.

Vehicles. As presented in the section **Consciousness & the Holosoma** (page 27), the holosoma is composed of instruments through which the consciousness directly develops their behaviour, in other words, the 4 vehicles of consciential manifestation when considered in the condition of intraphysical coincidence:

1. **Cells.** The soma or cellular human body.
2. **Energy.** The energosoma or energetic body.
3. **Emotions.** The psychosoma or emotional body.
4. **Discernment.** The mentalsoma or body of discernment.

Parameters. This is why a primary parameter of the consciousness' evolution - the greatest range of parapsychism conceivable until now - can logically be the level of excellence of the mastery shown by the ego over its own vehicles of manifestation. How one simultaneously utilizes all 4 bodies in a homogeneous manner, with balance, while in intraphysicality, without leaving any trace of primary incompetence or evolutionary impediment.

Attributes. The greatest evolution a conscin compulsorily expresses is not only through the organic maturity of the cellular body or the cerebral hemispheres; nor is it solely through human or psychological mental maturity; but it is, most of all, through the intrinsic maturity of the parapsychic, causal ego. That is why the other fundamental parameter of consciential evolution - the most *intraparapsychic* of all - is, incontestably, the degree of excellence of the integral multiexistential maturity attained by the ego, or intelligent principal, through their attributes: rationality, imagination, attention, memory, elaboration of thoughts, comprehension, critical judgement, and association of ideas, among others. A consciex that comes to intraphysical life desiring to conduct themselves in an evolved way, through their vehicles of manifestation, has to start by respecting the conditions of human rebirth.

Respect. In order to respect the conditions of human life a conscin simultaneously advances all their obligations, as a set, without leaving any fundamental variable behind due to any kind of escape, negligence, pretext, or semi-suicide. Here are 3 examples:

1. **Contact.** An average conscin cannot escape from social contact, for any reason, as this would be a desertion.

2. **Sexuality.** A conscin cannot deny, due to sublimating romantic reasons, biological principals, suffocating their sex or libido, this would be a deliberate installation of a biological or psychological disturbance.
3. **Work.** In order to not be a parasite of others, a conscin should not stop providing their own economic support through dignified work.

Immaturity. Every attitude that emerges against these 3 elementary principles, and others of a similar nature and magnitude, clearly evidences a consciousness' crass immaturity.

Mistakes. Researcher, remember that all tests are subject to mistakes that can be corrected. We can always neutralize, to the utmost, the tendentiousness of a test. However, it becomes impracticable to completely neutralize the researcher's inclinations, the one who constructed the test.

Objective. Here, the objective was to remove all possible emotionality from the structure of the *artefacts of knowledge* able to construct reliable research regarding self-awareness. This was the intention. Regardless, the result, whether adequate or not so good, is for you.

THE CONSCIOUSNESS' UNITS OF EVOLUTIONARY MEASUREMENT

PRIMARY VARIABLES	SECONDARY VARIABLES
<p>Holosomatic: the level of maturity expressed through the use of consciential vehicles. The personality's <i>holosomatic</i> structure.</p>	<ol style="list-style-type: none"> 1. Intrasomaticity: the level of maturity in relation to the soma, or human body (<i>instincts</i>). 2. Bioenergetics: maturity in relation to the energosoma (<i>energy body</i>). 3. Antiemotionality: maturity in relation to the psychosoma (<i>emotion</i>). 4. Rationality: maturity in relation to the mentalsoma (<i>discernment</i>).
<p>Ego: the level of maturity expressed through consciential attributes, beyond the personality's holosoma (conscin). The personality's <i>intra-psychic</i> structure.</p>	<ol style="list-style-type: none"> 5. Leadership: maturity in relation to the social life (<i>sociability</i>). 6. Communicability: maturity in relation to didactic culture. 7. Prioritization: maturity in relation to freewill. 8. Coherence: maturity in relation to initial morals. 9. Conscientiality: maturity in relation to evolutionary time (<i>seriality</i>). 10. Universality: maturity in relation to cosmoethics (<i>definitive</i>).

Secondary. From these working hypotheses, we can make a list of the consciousness' attributes - 10 secondary evolutionary consciential parameters - 4 derived from the utilization of the consciousness' vehicles of manifestation, and 6 derived from the consciousness' integral maturity.

Parameters. Upon parapsychically questioning the conjunctures (self-behaviour) of a human being's (conscin's) mature existence, these parameters ultimately globally indicate the exact points of the ego's advancement, intimate enlightenment, and principles of evaluation of the "entire" personality.

Facilitation. The division of consciential attributes into 6, and of all abilities into 10 sets of 10, for a total of 100 Evaluation Sheets (ESs), may seem to be artificial or forced at first glance. However, they have been composed in this way to didactically facilitate the evaluation of their percentages, because in truth all traits combine intensely, and as such everything is rationally imbricated with the greatest possible consensus.

Improvement. This developing model, being improved with constant observations, brings increasingly clarity and precision to its items. Thus, eliminating omissions and crude mistakes, ultimately exposing, over time, the correct meanderings of the relationships of mind-matter, consciex-conscin, or consciex-seriexis. An interested reader can, from this moment on, initiate their refinement of themselves.

THE CONSCIENTIOGRAM

Definitions. The Conscientiogram is a representation of constant, specific, and distinct evolutionary units of measure, which show a clear line of progression in the consciousness' expression; and it is also a rigorous scheme to evaluate a consciousness' intraphysical life. This is the case whether the evaluation is performed by themselves (self-evaluation or technical self-criticism), or by someone else (hetero-evaluation or technical heterocriticism), within a maximum universalistic spirit.

Synonymy. Here are 30 designations that exist for the Conscientiogram:

1. Consciential evaluation catalogue.
2. Consciential evaluation test.
3. *Consciential holoanalysis.*
4. Consciential measurement standards.
5. *Consciential profile.*
6. *Conscientiobiogram.*
7. Evaluative characteristics of the personality.
8. *Evolutionary measure of the consciousness.*
9. Evolutionary profile of the consciousness.
10. Integral consciousness evaluation technique.
11. Maximal self-analysis.
12. Measure of consciential potential.
13. Metric scale of the consciousness.
14. Morphogenic study of the personality.
15. Parameters of consciential evolution.
16. *Parapsychodiagnostic.*
17. *Parapsychogram.*
18. *Parapsychograph.*
19. Personality assessment.
20. Personality evaluation technique.
21. Personality inventory.
22. Pillars of consciential holomaturity.
23. Practical instrument of Conscientiometry.
24. *Projectioanalysis.*
25. Regulating measure of the consciousness.
26. Scale of consciential evaluation.
27. Systematic analysis of the consciousness.
28. Units of consciential measures.
29. Units of conscientiometric measures.
30. Units of parapsychometric measures.

***NOBODY CAN COMPLETELY, ADEQUATELY
PUT A CONSCIOUSNESS - OR HUMAN CONDUCT -
IN A FRAME SO IT CAN BE MEASURED USING
CENTIMETRES-GRAMS-SECONDS.***

ORTHOTHOUGHTS: CONSCIENIOGRAM

* A lucid conscin confronts the Conscientiogram with motivation and intrepidity. True gold is not afraid of fire.

* The Conscientiogram is the summary of the playwright's library.

* The Conscientiogram presents the intention to be the manual of evolutionary self-qualification of consciousnesses. The objective of the minitertulia was to promote our self-lucid, interassistential, conscientiological qualification.

* Through analysis using the Conscientiogram you can know those nearby, beyond their appearance.

* "What is the idle singularity that you have already discovered through performing an analysis with the Conscientiogram?" In studies with the Conscientiogram, forget centripetal reactions and above all seek to focus on centrifugal reactions, or in other words, in intraconscientiality. What makes self-confrontation more difficult is a big ego that judges itself supreme before the Cosmos. In this case, to analyse self-strongtraits, a conscin must research the right side of the Conscientiogram's Evaluation Sheets.

* According to the Conscientiogram's approaches, we are generally myopic regarding self-weaktraits and have an immense telescope in our eyes upon examining our self-strongtraits, when they exist.

* A conscin who deeply analyses themselves through the Conscientiogram, ends up knowing who they were in previous human lives, or in other words, identifies the consecutive self-personalities, in this case, in relation to themselves.

* The Conscientiogram is the manual for us to know ourselves.

* It is easier to know the average profile of the masses than it is to get acquainted with the structural details of the temperament of one isolated conscin. From here arises the reason for and the application of the Conscientiogram.

* The Conscientiogram was written to simultaneously unite studies of the book and the consciousness, both complex and of great evolutionary significance.

* The Conscientiogram is a mirrored room, without any deformations.

ORTHOTHOUGHTS: CONSCIENIOGRAMOLOGY

* The major objective of Consciogramology is to touch upon the arc of personal experiences and memories, identifying and exhuming that which remains forgotten and has evolutionary value.

Difficulties. Living human beings cannot be known exclusively through statistical laws. The consciousness is more than a *point of intersection* of quantitative laws. On the other hand, due to the growing interest in human nature, there is a tendency for the number and names of personality traits to multiply even more. In this we have two ponderable difficulties for a more correct evaluation of human consciousness.

Demonstration. Conventional science has not yet discovered a way to demonstrate human facts, like they have done with physical experiences in laboratories. There is no school of psychology that has reached a consensus in the utilization of theorems, that is to say, equations. We do not know the determinism of our brain and our psychological faculties. Human History itself still ignores the mathematical laws that govern the concatenation of facts. This does not impede the existence of theorems, determinism, and laws.

People. The *populace* much rather prefers to believe, than to experiment and know.

***IT IS FAR MORE COMFORTABLE TO
LIVE WITH MENTAL LAZINESS, AND TO
RECEIVE READY-MADE THOUGHTS
OR PREDIGESTED IDEAS.***

Mataiology. In spite of the difficulties, it is correct and logical to judge, in a simple way, that themes related to consciousness are mataiologic. *Mataiology* is the useless study of things beyond human comprehension. This is no issue here. We can already understand *some* of our own mazes and meanderings.

Traits. According to conventional psychology, even in practical life, it is highly useful to illustrate a personality profile (*psychogram*) for a person, using a list of numerous traits characteristic of the individual, according to their actions in everyday life.

Notes. To measure something is to describe it in quantitative terms. A way to describe a personality is to attribute marks (scores) to a variety of traits. This is what you will see here.

Self-knowledge. The Conscientiogram is a resource for self-comprehension or self-knowledge. *Future couples* can benefit from the anticipated knowledge gained from their respective integral profiles. Evaluations of personalities are commonly used in business, industry, education, psychological research, and conscientiological research.

Inconveniences. In the 1960's, there already were more than 500 types of personality evaluation test. But those who *opined* showed their discomfort. Appraisers tended to emotionally and politically influence evaluations through their personal predispositions (emotional body). Cultural causes tend to superimpose themselves over the consensual causes.

Neutrality. In truth, no test is culturally neutral.

**OUR INCLINATION IS TO ATTRIBUTE AN
EXCESSIVELY HIGH CLASSIFICATION TO PEOPLE
WHEN WE LIKE THEM.**

Halo. The analysis and evaluation of one personality characteristic tends to be generalized to all others, contaminating the test, and establishing a *halo-effect*.

Appraiser. The appraiser can become confused, make mistakes, and create distortions if they do not carefully analyse descriptions of attributes or items characteristic of the personality.

Self-judgements. It is obvious that not all individuals are particularly good evaluators or gifted self-judgers.

Abuses. Not all Socins, or Intraphysical Societies, are sufficiently mature to employ, in practice, correctly applied *psychograms* or mental profiles of adult personalities within a specific community. There are tendencies toward political abuses, an excess of power and trafficking of social influence, beyond the interferences from national information agencies, secret services, syndicates and many other institutions including religious corporations, military, and/or police.

Manipulation. The biggest mistake, in these cases of interconsciential abuses, is caused by a lack of a sense of humanity, fraternity, and universalism from the holders of transitory power when interested in dishonest efforts to *manipulate consciousnesses*.

**OBVIOUSLY, THE BEST JUDGES OF OTHER PEOPLE
ARE THOSE WHO HAVE A REASONABLE
SELF-COMPREHENSION AND SENSE OF HUMANITY.**

Justice. Generally speaking, some individuals, institutions, or the establishment can employ a test to measure evolution and try to promote their own objectives and subordinate people, the downtrodden, minorities, races, or cultures excluded from the establishment, by not giving fair credit to the interests and talents of those evaluated. This can separate people or create disadvantaged groups in order to strengthen the arbitrarily privileged elite. Such a fact can only be avoided through experiencing lived cosmoethics or applying the ideas of equality and fraternity over and above emotional shocks.

Classifications. Even considering the above paragraph, we still need ways to classify personalities, memories, egos, intelligences, and the more refined facets of consciential evolution.

Integrity. In the Conscientiogram, the author sought, to the utmost, to not impose his human nature and the multidimensional character of his interests or preferences. In mounting this evaluation of consciousness he was constantly preoccupied with not dividing humanity, considered in a multidimensional manner, in accordance with the schema established. His essential interest was to preserve individuals intact, or as complete, integrated intraphysical consciousnesses (conscins).

Revision. The Conscientiogram has the intent to include the human life under analysis, in every aspect, including problems specific to the evolution of nations, political opinions, religious ideas, the changes to conceptions of art and even fashion, and to social human and tribal habits.

Impartiality. The utmost effort was made to maintain impartiality. The author does not know if he managed to achieve this to a reasonable, functional degree. The researcher has to judge for themselves, analysing and applying the table of intercorrelations.

***RARELY DOES A PERSON CONSIDER THAT
THEY DO NOT KNOW THEMSELVES VERY WELL.
THIS IS A HUMAN REACTION.***

Surprises. However, prepare yourself, as an incipient researcher, for some possible surprises upon applying the Conscientiogram's tests.

Controversies. As is known, IQ tests are highly controversial, as are personality tests. There are scientists, countries, and people in general, in certain places, that deny the rights of personality psychologists (*personologists*) to test people.

Demands. Many think that personality tests have to be used only when they meet the following 7 requirements:

1. **Request.** That they are asked for and accepted.

2. **Volunteers.** That they use volunteers in the research.
3. **Information.** That they be applied to whom is completely informed about the project.
4. **Privacy.** That they maintain the condition of respecting privacy.
5. **Anonymity.** That they present the guarantee of anonymity.
6. **Authorities.** That they are done as part of legally recognized projects.
7. **Register.** That the discoveries become part of the public record.

Majority. However, the majority think self-tests of one's own personality are useful and justifiable.

Scope. In not even one of the hundreds of personality evaluation test models studied by the author did he encounter the integral breadth attempted herein. All old psychological tests concern the *Dermatology of the Consciousness*, this means: they solely analyse the consciousness' *epidermis*. Here the intent is to deepen the process, to go beyond the mechanistic, physicalist, reductionist, Newtonian Cartesian paradigm, and to study consciousness as holistically as possible, in a maximal universal consensus. Or in other words, to anatomise the consciousness' *neurons-synapses-nerves-blood-marrow* in a *multidimensional-multiexistential-multimillennial-holosomatic* way, while in human life.

Problem. Particularly, just as a Papuan child cannot be reasonably submitted to an occidental IQ test, an inexperienced *materialistic* person, a *child conscientially speaking* - even if a bellicose-nobelist - presents holosomatic, paragenetic, and multiexistential problems when faced with the Conscientiogram. This person will not attain a good outcome in the test, but the same will happen for the majority of their contacts in the Sociex and Parahumanity. It would be easy to conclude that this is exclusively a problem of a materialistic person's prioritization, but that does not satisfy the subjacent conditions of this broad holosomatic test, within *multidimensional meritocracy*, that uses the *Homo sapiens serenissimus*, Serenissimi, as the prototype or evolutionary model (100%).

Sheets. As a practical test these 100 Evaluation Sheets, divided into 10 Sections, or parameters, were created on the theory of evaluating the consciousness. They have the character of evaluating an intraphysical consciousness' (conscin's) personality and are applied as *criteria for an individual to judge their adult lives*.

Failures. This new experimental model is full of flaws. This could even be considered a *provisional failure*. There is no doubt that as an evolutionary measurement of consciousness it is imperfect. In a certain way, it is perhaps *imperfectible*. In this pioneering field there are still copious obscurities that remain unresolved.

Model. However, in this model there are no irrationalisms. It should be changed. However, that has to happen in light of what we all know, and we know more than we can superficially imagine, or, we have already retained information to a level sufficient to justify beginning the research.

Evaluations. The use of this evaluative scale, the Conscientiogram, makes 4 measurements possible:

1. **Quantification.** Quantification of the results.
2. **Statistics.** Statistical treatment.
3. **Average.** Average estimates.
4. **Precision.** Gradual elevation of the precision of the estimates.

Method. This rudimentary test, in Sections of 10 Evaluation Sheets, and their particulars, presented here in its *first generation*, allows for the most detailed analysis possible of the consciousness in a considerable yet relative scope, through a biographic, autobiographic, and note taking method.

Sections. The 4 first Sections, or the first 40 Evaluation Sheets (1 to 40), are about the expression of consciential maturity intermediated by the utilization of consciential vehicles of manifestation. The last 60 Evaluation Sheets (41 to 100) refer to the consciential maturity expressed through the direct employment of consciential attributes.

Items. In each of the 100 Evaluation Sheets, the researcher finds 20 smaller appropriate themes, or *minitraits*, that are numbered and arranged in order of increasing consciential maturity and homeostasis, and which serve as the means of evaluation. This forms a total of 2,000 Items (100 x 20), or aspects, of the integral personality that tend to indicate one's peculiar, very particular, and individual characteristics. The Items indicate characteristic perspectives that allow greater acuity and precision regarding awareness of consciential facets.

***THE IDEAL WOULD BE TO REACH 50,000 ITEMS,
USING A COMPUTER IN A HIGHLY COMPLEX
EVALUATION OF THE CONSCIENTIAL LEVEL.***

Chart. Hence, the essential material of the Conscientiogram composes a *battery of tests* of 100 Evaluation Sheets, arranged in a rational order. Attribution of a mark, or the specific importance of each Item and Evaluation Sheet, inevitably depends on the excellence of the evaluator's, or the self-critical self-evaluator's, evaluation criteria (*the consciousness' judgement*).

Complexity. Ultimately the Conscientiogram, with its compact-phrases and compound ideas, is not a mere subjective, impressionistic word game. The process of listing, analysing, performing the evaluation itself, and determining the personal criteria used to assign partial marks, is complex.

**CONSCIOUSNESS IS EXCEEDINGLY COMPLEX.
IT IS IMPOSSIBLE TO USE SIMPLE, FAST,
OR MERE MECHANICAL EVALUATIVE METHOD.**

Repetitions. Obviously a high number of *compact-phrases*, questions, or Evaluation Sheet Items begin with expressions of measurement, such as: amount, amplitude, average, balance, baseline, coefficient, degree, dimension, extent, gauge, index, level, mark, percentage, scheme, standard, and so on. In this context the facts demand the repetition of expressions. What, at first glance, may seem like careless redundancy, actually makes the correlated subjects clearer, which is the top priority.

Culture. The greater the reader's level of culture, intellectuality, or cerebral dictionary (see Item 1070), the greater advantage they can take of the self-analysis using this first complex, erudite, and more complete proposition of the Conscientiogram. The world is what can be expressed, or the organized set of everything that has a name. We only think of things through the symbolic-words that represent them.

**WHATEVER EXISTS FOR AN INTRAPHYSICAL
CONSCIOUSNESS, DURING THE ORDINARY PHYSICAL
WAKING STATE, ALWAYS HAS A NAME.**

Amplitude. What does not have a name, does not exist, nor can it be clearly considered, as it is still under the rule of the ineffable or inexpressible. From this emerges the importance of the collection of concepts and knowledge that everyone possesses. The more words a person knows and the more concepts they can articulate, the greater their physical world will be and the greater the reach and amplitude of their consciousness.

Homo sapiens serenissimus. It is presupposed that the *Homo sapiens serenissimus* obtains full marks on every Evaluation Sheet, thus sealing their condition as the evolutionary model for the Conscientiogram, in relation to others, or us pre-serenissimi.

Awareness. The questionnaire was elaborated in a way that not only allows an evolutionary self-analysis but also greater awareness of the analyser's or researcher's reality as a progressive consciousness.

Thinking. In order to reduce conscious or unconscious self-corruptions to the maximum the questions are intentionally not simplistic. They were formed to make a person think before being able to respond to them.

Option. The majority of the Items' questions impose an irrecusable option in order for the consciousness to position themselves regarding something, whether it is evolutionary or non-evolutionary conduct. A principal effort in the elaboration of Items was for the questions to be, in fact, always *interrogative* and never affirmative or inducers of inculcating responses.

Precision. An impartial researcher will see that each Evaluation Sheet predisposes the appearance of an inevitable *average mark*, which may be favourable or unfavourable for the conscin being evaluated. However, the justness of each specific mark always depends on the cosmoethical impartiality, or, on the other side, the *pathothosenes*, of who is doing the evaluating.

Enumeration. If, in an enumeration of traits relating to a certain Item, a negative trait of the researcher appears, *the most correct action is to attribute zero to the Item*, without any appeal.

Addenda. To provide support for self-analysis Addenda were included in the form of Lists of Attributes, Traits and types of resomated consciousnesses.

Distinction. Attributes are an integral part of the basic consciential structure and, until a certain point, collectivize consciousnesses. Traits (strongtraits, weaktraits, and absentraits) are characterized by personal experiences and individualize consciousnesses.

Essence. The essence of most attributes is neutral and, in accordance to the consciential manifestation as expressed through traits, acquire a homeostatic or nosographic character. For example, the attribute of communicability is neutral, and if one has adequate or superior verbal expressiveness this shows the positive development of the strongtrait of eloquence. On the other hand, in the case of excessive inappropriate communication, the trait developed could be the weaktrait of being verbose.

Evolution. A single trait alone does not evolve to become an attribute, generally numerous traits are required to form an attribute. But an attribute, once attained, can evolve, develop other traits, and can itself become more complex. In accordance with the evolution of consciousness, attributes developed are homeostatic in nature, for example self-discernment and maxifraternity.

INTRODUCTION TO CONSCIENTIOLOGY

CONSCIOUSNESS & THE HOLOSOMA

Conscientiology. Conscientiology is the science that studies the **consciousness** (ego, soul, spirit, individual essence, self, intelligent principle), in an integral manner.

Post-materialist. This post-materialist science, originally proposed by Waldo Vieira in 1981, aims to elaborate the human condition and assist those interested in rationally investigating their personal, multidimensional, multiexistential reality. It interests those who seek logical answers about who we are, where we came from, where we are going, and what is the purpose of physical life.

Verpons. Dozens of technical, scientific publications, and journals exist in the research area, with all the findings, hypotheses, and theories of conscientiology forming a set of verpons, or leading edge relative truths. These are high priority understandings and interpretations to be further developed, discussed, and refuted.





Multidimensionality. Conscientiology proposes that the manifestations of consciousness originate beyond the physical brain. To research consciousness in this manner, where each of us is a living, individual, self-aware consciousness, or a being that manifests in dimensions beyond just the physical, a new broader model of reality or scientific paradigm was required.

Consciential Paradigm. Conscientiology denominates this new model the Consciential Paradigm and it differs substantially from the conventional, Newtonian, Cartesian, mechanistic, reductionist paradigm. This new paradigm includes consciousness, along with energy (matter), as objects or entities that exist in the Universe.




Aspects. In addition to multidimensionality, other aspects of the Consciential Paradigm include:

1. **Bioenergetics** - it acknowledges the existence of bioenergies and specifically the energosoma. This leads to perception and consideration of the external influence of both immanent and consciential energies, and to the lucid application of one's own energies.
2. **Cosmoethics** (*cosmo + ethics*) - the cosmic moral; the consciential paradigm's moral philosophy that studies and researches ethics, and reflects on the multidimensional cosmic moral that defines consciential holomaturity. This is situated beyond the intraphysical, social moral, or that presented by any human label, as a maximum moral and social discernment from within the intimacy of each consciousness' microuniverse.
3. **Holosoma** (*holo* Gk. Whole or complete + *soma* Gk. body) - the consciousness' diverse vehicles of manifestation. Specifically, as depicted below, the soma (physical body), energosoma (body of energy), psychosoma (body of emotions), and mentalsoma (body of thoughts and mental processes).

Holosoma - the Consciousness' Vehicles of Manifestation

<p>Soma (physical body)</p> 	<p>Energosoma (holochakra, vital body)</p> 	<p>Psychosoma (emotional body)</p> 	<p>Mentalsoma (mental body)</p> 
---	--	---	---

The Four Different Vehicles of Manifestation


<p>Soma</p> 	<p>Psychosoma</p> 	<p>Mentalsoma</p> 
--	--	---

Discoincidence of the Vehicles of Manifestation (Projection of the Consciousness)

silver cord

golden cord

Energosoma



Holosomatic Coincidence (Normal Waking State)

www.isic.org ISIC

4. **Self-experimentation** - the foundation of consciousness research. It is through personal, direct, lucid, practical, multidimensional experiences (out-of-body experiences, bioenergies) that an individual enriches their integral self-knowledge. Replacing beliefs or speculation with these multidimensional experiences is the most intelligent way to understand and verify the complex reality of consciousness, and to perform self-clarification.
5. **Seriality** - asserts the principle that a consciousness is multiexistential and multimillennial, or in other words, that to evolve an individual personality, which strictly speaking is extraphysical in nature, is submitted to a series of existences or human lives. These are interlaced with periods called intermissions, or intermissive periods, wherein the consciousness returns to their extraphysical provenance.
6. **Universalism** - is the set of ideas derived from the universality of the basic laws of nature and the universe. An individual microuniverse's mature relationship with the macrouniverse (the entire universe) requires the individual to expand their microuniverse by adopting postures and attitudes more aligned with the set of ideas that represent Universalism.

PRINCIPLE OF DISBELIEF.

The Principle of Disbelief is the fundamental proposition of conscientiology which states that the researcher should not accept any idea in an a priori, dogmatic or mystical manner, but ought to firstly reflect on the idea, and subject it to a thorough, critical, rational, and dispassionate analysis.

Key to self-experimentation is the Principle of Disbelief. This Principle is proposed in order to stimulate personal experimentation, rationality, discernment, and maturation. Personal growth of this nature is based on lucid, personal, multidimensional experiences, and not on any kind of mystical or religious belief or dogma.

Through the Principle of Disbelief one replaces belief with rationality and the knowledge gained from personal experience. The Principle of Disbelief is a practical challenge classically presented in the following manner:

***DO NOT BELIEVE IN ANYTHING.
EXPERIMENT.
HAVE YOUR OWN EXPERIENCES.***

CONSCIENIOLOGICAL NEOLOGISMS

Neologism. According to the Oxford Concise Dictionary a neologism is a newly coined word or expression. As conscientiology is a new scientific field it, naturally, contains thousands of neologisms to communicate new ideas in a concise and efficient manner.

Glossary. This book, as with almost all conscientiological books, contains a glossary, which the reader is encouraged to utilize to enjoy the process of learning new words. In addition, you will probably encounter other unknown words, which may well not be conscientiological in their origin and ought to be located in a dictionary.

***NEOLOGISMS ARE TO BE ENJOYED
AND SAVOURED AS THEY OPEN DOORS TO
PREVIOUSLY UNKNOWN EXPERIENCES AND
UNANTICIPATED UNDERSTANDINGS.***

Exhausted. Many existing terms and expressions become worn-out, out-dated, and exhausted, often being over or misused. In many instances neologisms give new life and perspectives to existing ideas or, as is common in conscientiology, introduce entirely new concepts and ideas.

Neophilia. As an extra test of the reader's neophilia, your personal reactions to the neologisms used in this book demonstrate the level of your mentalsomatic openness to precise, new, technical terms and phrases.

The following are relevant orthothoughts from Waldo Vieira's Lexicon of Orthothoughts (Original title: *Léxico de Ortopensatas*):

ORTHOTHOUGHTS: NEOLOGISM

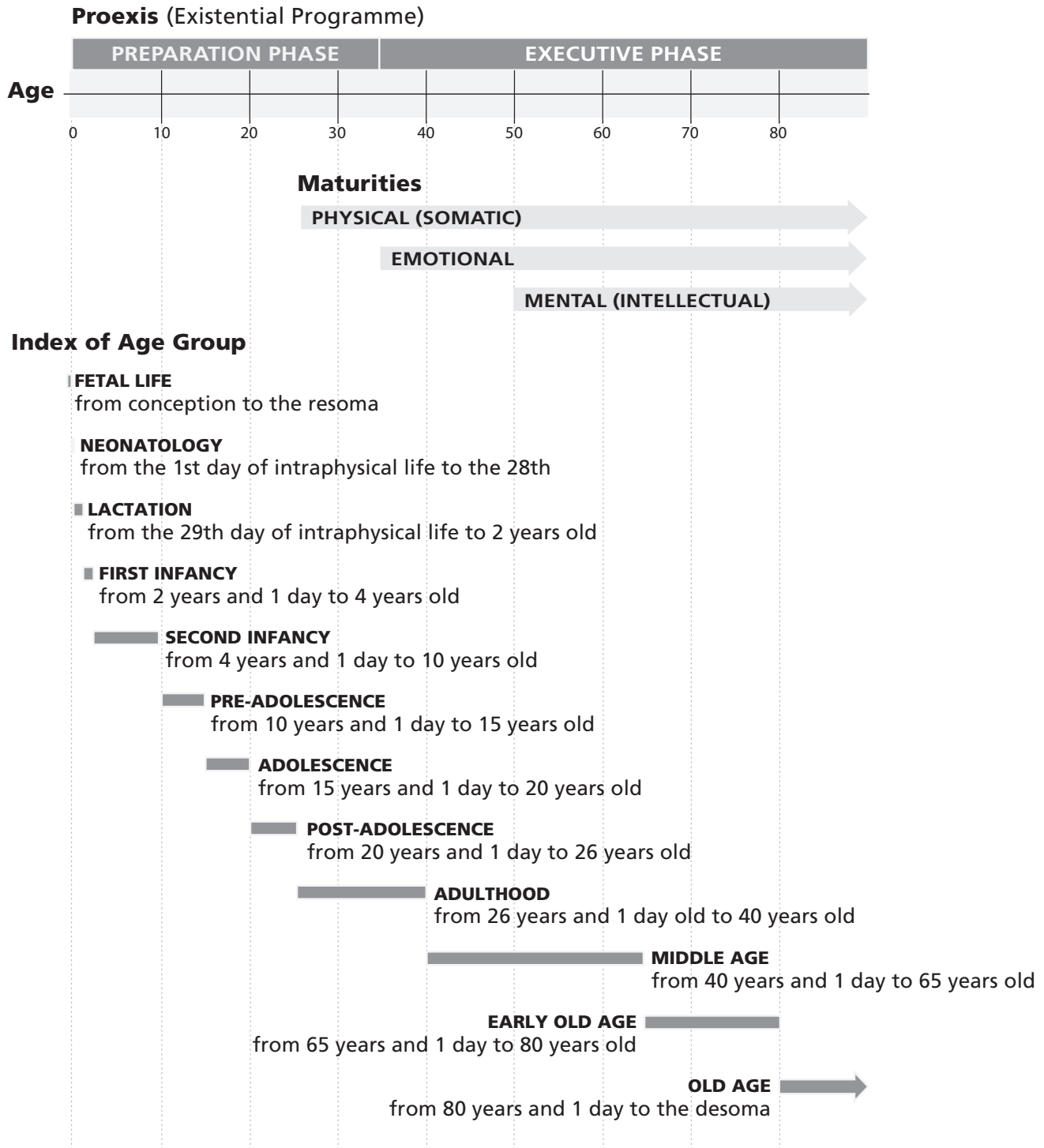
- The greatest and best neologism is that born from the breast of mataiology.
- An accurate neologism is a natural imposition of **scientific neoresearch**.

ORTHOTHOUGHTS: NEOLOGISMS

- Neologisms act between ignorance and mataiology.
- Consciential evolution demands the creation of neologisms.
- Who thinks little disregards **neologisms**.

HUMAN LIFE PHASES

Observations. This graphic shows the relationships between age, phases of the the proexis, maturities ideally experienced in a human life, and the different age categories, according to those used in consciential research areas.



THE EVOLUTIONARY SCALE OF CONSCIOUSNESSES

Observation. These 14 items show the latest representation of the evolutionary scale of consciousnesses who have, at a minimum, reached the “human” condition.

1. Transmigrated Consreu	<i>Conscientia transmigrans</i>	10% of the <i>Serenissimus</i>
2. Resomated Consreu	<i>Homo sapiens reurbanisatus</i>	20% of the <i>Serenissimus</i>
3. Vulgar Pre-serenissimus	<i>Homo sapiens sapiens</i>	25% of the <i>Serenissimus</i>
4. Unconscious Bait	<i>Homo sapiens assistens</i>	25% of the <i>Serenissimus</i>
5. Penta Practitioner	<i>Homo sapiens tenepessistae</i>	25% of the <i>Serenissimus</i>
6. Conscious Projector	<i>Homo sapiens projectius</i>	30% of the <i>Serenissimus</i>
7. Lucid Epicon	<i>Homo sapiens epicentricus</i>	35% of the <i>Serenissimus</i>
8. Conscientiologist	<i>Homo sapiens conscienciologicus</i>	40% of the <i>Serenissimus</i>
9. Permanintfree	<i>Homo sapiens despertus</i>	50% of the <i>Serenissimus</i>
10. Semiconsciex	<i>Homo sapiens semiextraphysicus</i>	60% of the <i>Serenissimus</i>
11. Self-critical Teleguided	<i>Homo sapiens teleguiatus</i>	65% of the <i>Serenissimus</i>
12. Evolutiologist	<i>Homo sapiens evoluciologicus</i>	75% of the <i>Serenissimus</i>
13. Serenissimus	<i>Homo sapiens serenissimus</i>	100% - <i>Evolutionary Model</i>
14. Free Consciex (FC)	<i>Consciex liber</i>	∞

HOMO SAPIENS SERENISSIMUS

Serenissimus. A *Homo sapiens serenissimus* evolves, as we all do, has been where we are now, and is the **evolutionary model** for this book’s evaluations. A serenissimus scores 100% on every Item in this book, remember a high score is given for a healthy, positive and homeostatic condition. To help self-researchers better evaluate their own condition it is necessary to briefly describe Serenissimi and attempt to convey what a serenissimus consciousness is and is not.

Definition. A *Homo sapiens serenissimus* is a highly evolved consciousness. They still need to resomate, are fulcrums of operating serenity, are anti-emotional, they express extreme tranquillity, permanent equilibrium, self-control, and have complete sustentation of energies with consciential holomaturity, self-discernment, and cosmoethics in everything, along with the maximum cosmovision of the Universe and a continuous, multidimensional, consciential life. They manage to live anonymously and provide the highest level interconsciencial assistance in a wholesale manner.

ORTHOTHOUGHTS: HOMO SAPIENS SERENISSIMUS

* A Serenissimus Being is not from a city, and even a Planet is small for them, such a personality begins to have the ability to manifest more cosmically, in a level that we ignore as we are not yet prepared for the specific know-how. The Serenissimus Monja told me [Dr. Vieira] that it does not help us to have this know-how now, as it will hinder more than help. **Cognition** similar to this is not yet the priority. There is an enormous gap or chasm between us and the *Homo sapiens serenissimus*. Our knowledge still presents many lacunas that need to be filled. Such filling is done through the *Intermissive Course* (IC), through Conscientiology, and through the accurate study of individuals, you, I, we (Self-researchology).

* No one reaches Serenism without equilibrium in their manifestations. Holosomatic homeostasis is the equilibrium of the vehicles of manifestation. The logical deduction is that Serenism is a synonym of holosomatic homeostasis.

* The extensive discrepancy or chasm between you and an ant, is equivalent to the evolutionary abyss between you and a Serenissimus Being.

HOMO SAPIENS DESPERTUS

Permanintfree. A Permanintfree Being marks the halfway point, at the human level evolutionary level, between an initial consciential principle (consciousness) and Homo sapiens serenissimi, who are, as stated, the ultimate consciousnesses who still have human lives. The following definition is provided with the objective of facilitating the later identification of your level of development in relation to the permanintfree.

Definition. A Permanintfree Being is a totally and permanently intrusionfree being. Specifically, it is an individual who is entirely self-aware of their intrusionfree condition within cosmoethical assistantial tasks.

ORTHOTHOUGHTS: SCALE

* Everything that you *think small* about in relation to yourself, or others, has to disappear due to **consciential evolution**. It is necessary to admit one's current evolutionary level, and to recycle for the better, starting to *think big*. A change of level on the evolutionary scale, by a consciousness, demands more recycling than the normal or mediocre, in order to begin to experience self-lucidity.

THE 20 MEGA-ATTRIBUTES THAT PROPEL EVOLUTION

Observation. This alphabetical list details the key consciential attributes that propel the consciential evolution of a consciousness' microuniverse. In addition to each mega-attribute (in **bold**) an associated research area or key personal practice is also provided.

1. Consciential Openness	Self-conscientiality
2. Cosmoethics	CPC - Code of Personal Cosmoethics
3. Cosmovision	Interactivity
4. Energetic Control	Energosomatics
5. Evolutionary Intelligence	Evolutiology
6. Holomaturity	Holomaturology (Cons)
7. Intentionality	Intentiology
8. Interassistantiality	Assistentiology
9. Multidimensional Self-awareness (MS)	Projectiology
10. Neophilia	Recexiology
11. Personal Evolutionary Register (PER)	Holobiography
12. Polykarmality	Holokarmology
13. Principle of disbelief	CSO - Cosmoethical Sceptical Optimist
14. Prioritization	Continuistics
15. Self-deintrusion	Permanintfreeology
16. Self-discernment	Discernmentology
17. Self-organization	Logicity
18. Self-research	Experimentology
19. Self-thosenic rectitude	Homeostatics
20. Will	Volitiology

MEMORANDUM OF CONSCIENTOLOGY

Observation. The following are 12 advanced attributes or concepts related to the personality, as specified in the Memorandum of Conscientiology authored by Dr. Waldo Vieira in 2013.

Pre-intermissiology

Self-absolutismology

Self-cosmoethicology

Self-cosmovisiology

Self-disbeliefology

Self-discernimentology

Self-imperturbability

Self-offiexology

Self-organizatiology

Self-permanintfreeology

Self-tachyrrhythmology

Self-transaffectivity

These are some more relevant *orthothoughts*, from the same researcher (Vieira, 2014), related to each concept, and provided here to provide a better contextualization and understanding for the reader in their process of self-analysis, self-research and self-evaluation.

ORTHOTHOUGHTS: PRE-INTERMISSIOLOGY

*The majority of rescues to be undertaken by assistential leaders aim to favour the future resoma of the assisted consciexes. Intermissivist consciexes generally will not assist someone from their future, but rather from their past, aiming at some groupkarmic recovery.

*The most intelligent tendency to develop effective interassistential work, aiming at Pre-Intermissiology tasks, is to start assisting those who you suppose are the most obvious or recent creditors, until reaching the most remote and ignored, regardless of the size of the groupkarmic debts.

ORTHOTHOUGHTS: SELF-ABSOLUTISMOLOGY

* Self-absolutism is self-unforgiving taken to its maximum strength, added to self-positioning before the clauses of the Code of Personal Cosmoethics (CPC).

* The qualification of self-absolutism should be preceded by self-discernment. A conscin must identify their megaweaktraits and analyse, historically, their personal materthosene. Cosmoethical self-absolutism can purify any manifestation of the personal materthosene.

* Self-absolutism, when cosmoethical, positively effects, as an example, the liberty of other consciousnesses.

ORTHOTHOUGHTS: SELF-COSMOETHICOLOGY

* Cosmoethics should be just like oxygen: omnipresent in your life. (Entry: Cosmoética)

* Cosmoethicology, upon receiving an insertion of heterocriticism, can become destructive and, at this point, results in Impactotherapy. (Entry: Cosmoética)

ORTHOTHOUGHTS: SELF-COSMOVISIOLOGY

* Cosmovision composes self-overviewing.

* Having cosmovision depends on eustress.

* There is no cosmovision without euthymia.

* Cosmovision is arrived at through the association of ideas.

ORTHOTHOUGHTS: SELF-DISBELIEFOLOGY

* Believing is instinctive. Self-disbeliefology is transaffectivity.

* Legions of people have enormous difficulty to admit the principle of disbelief because, paradoxically, they do not believe in themselves.

* The principle of disbelief converts suppositions into facts, or in other words, superstitions into direct research.

ORTHOTHOUGHTS: SELF-DISCERNIMENTOLOGY

* Self-discernment: thosenized distinction.

* Who has greater self-lucidity should not bother to employ any justifications for their actions, but listen to their own consciousness.

* Human instinct only begins to disappear when one discovers self-discernment.

ORTHOTHOUGHTS: SELF-IMPERTURBABILITY

* Self-imperturbability: permanent tranquillity.

* Self-imperturbability emerges in the microuniverse of the consciousness who already knows how to choose to live with the necessary absolutism.

* Self-imperturbability begins through the personal control of small instinctual impulses, when a conscin becomes refractive to and incombustible before the fire of furies, including the mythological ones.

* Imperturbability only settles when a person has self-sufficiency and independence in the face of public opinion.

ORTHOTHOUGHTS: SELF-OFFIEXOLOGY

* The self-offiex is eye of the storm of consciential evolution, interassistantially inserted between human life and the multiple existential dimensions.

* The self-offiex is connected to the offiexist conscin's holosphere through the parabrains.

ORTHOTHOUGHTS: SELF-ORGANIZATIOLOGY

* Self-organization is optimization.

* Pondered self-organization appears more useful and efficient in self-creativity.

* When a person is organized, everything converges towards evolutionary prioritisation.

ORTHOTHOUGHTS: SELF-PERMANINTFREEOLOGY

* It does not help anything to blame an intruder. As is known, every heterointrusion begins through a self-intrusion. The responsibility is, undeniably, that of the intruder, which is an imperative of evolutionary self-conscienciality.

* Self-permanintfreeness reveals the consciousness' cosmovision.

* Self-permanintfreeness is the consciousness' evolutionary megaturning-point.

ORTHOTHOUGHTS: SELF-TACHYRRHYTHMOLOGY

* Self-tachyrrhythmia is founded on self-imperturbability, and not on pressure or impulsivity.

* In general, self-tachyrrhythmia is the basic trait of a conscin who tends to genius.

* Self-tachyrrhythmia appears when a person dominates their rashness, impulsivity, and anxiety through the sound and effective progression of their technical evolutionary competence.

ORTHOTHOUGHTS: SELF-TRANSAFFECTIVITY

* Affectivity: being able to love. Self-transaffectivity: knowing how to love.

* Self-transaffectivity: sublime megakindness.

* Self-transaffectivity liberates.

* Self-transaffectivity: wholesale affection.

* The experience of self-transaffectivity forever cures acute, chronic infatuations.

HOW TO USE THE CONSCIENTIOGRAM

GENERAL INFORMATION

Uses. The Conscientiogram can be applied in a variety of ways, both by an individual working alone, with or without external orientation, or in a group setting with qualified teachers, as exemplified by numerous courses provided by Conscius since 2006.

Approach. A self-researcher can methodically work through all 100 Evaluation Sheets, or use personal discernment to select the Evaluation Sheet(s) or Section(s) that best reflects their most pressing evolutionary need(s).

Indexes. Four indexes are available to use when selecting an Evaluation Sheet. They are:

1. Evaluation Sheets' Titles (page 48).
2. Qualities of the Consciousness (page 52).
3. Evaluation Sheets' Subjects (page 54).
4. Index (page 274).

Structure. The following depicts the structure of the Conscientiogram, starting with the smallest unit, an Item, and continuing until representing the entire book:

Item	a numbered question/set of questions, or statement		
Evaluation Sheet (ES)	20 Items		
Section	200 Items	10 ESs	
Conscientiogram	2000 Items	100 ESs	10 Sections

Evaluation Sheet (ES). Each ES presents the same structure, namely 20 Items arranged in an order of increasing complexity, with the first 10 Items pertaining to more basic, rustic, nosographic traits, and the second 10 Items pertaining to more evolved, refined, homeostatic traits.

Header. The ES's header sets the context for analysing and responding to the 20 Items. Use the header to identify the quality under analysis e.g. the *Title*, **CONVIVIALITY**; the *Subject*, in parentheses, Cosmoethical Links; and the *Section* being researched, INTRASOMATICITY.

Example:

INTRASOMATICITY

CONVIVIALITY (COSMOETHICAL LINKS)
ES# 9

Italics. Upon encountering *italicized* words within Items give them somewhat greater weight when performing your self-evaluation.

Marking. Choose a marking method, from those described below (Decimal, Binary), and do not mix the methods within an evaluation.

Annotations. For future reference regarding your current reflections on a given Item, it is always intelligent to write pertinent notes, reflections, memories, postures, and attitudes in the space provided.

Not Applicable. Readers will encounter a few Items that are Not Applicable (NA), such as when the Item is directed specifically to a female, and you are a male. These NA questions should be remembered when calculating average marks for ESs, Sections and the Conscientiogram as a whole. That is, if one question in an ES was marked “NA”, instead of dividing the Sum of ES’s marks by 20, it should be divided by 19, and so on.

ORIENTATIONS FOR FOR THE FIRST AND LAST ITEMS OF AN EVALUATION SHEET:

Absolute zero. When you encounter the orientation: *absolute zero*; and if you give yourself zero (0) on this item, you will probably give yourself zero (0) for *this entire Evaluation Sheet*.

Zero. When you encounter the orientation: zero for this Item; you should *not* consider this the mark for the entire Evaluation Sheet and hence you should continue evaluating yourself against the remainder of the Items in the Evaluation Sheet.

Full marks. When you encounter the orientation: *full marks*; and if you give yourself one (1), the top mark possible, on this Item, you will probably give yourself 1 for every Item in this entire Evaluation Sheet.

Full marks with honours. When you encounter the orientation: *full marks with honours*; and if you give yourself one (1), the top mark possible, on this Item, you will probably give yourself 1 for every Item in this entire Evaluation Sheet, and you should consider this an even greater achievement.

RAPID ANALYSIS TECHNIQUE

Definition. The Rapid Analysis Technique is a resource for consciometric self-evaluation based on a fast appreciation of the Conscientiogram's questions and a mental elaboration of the personal causalities that are the foundation of the response, represented by a mark.

Recommendation. This technique is recommended to self-researchers beginning their work with the Conscientiogram.

Analysis. The evaluation criteria are the personal causalities, that is, the aspects that a consciousness recognizes about itself (self-criticism, facts), as opposed to what they would like to be (idealization, imagination).

Facts. The analysis should be performed based on real facts from your life, your behaviour in those personal experiences, and then these are compared with the exemplary conduct of Serenissimi, or Homo sapiens serenissimus as briefly described in the preceding section and as most succinctly represented by the last Item in each evaluation sheet. The Serenissimi are the evolutionary model used by the Conscientiogram and as such gain full marks on every Item, and as such represent the most healthy, positive, balanced, and homeostatic condition possible.

Steps. The Rapid Analysis Technique consists of these 5 steps, arranged in functional order:

1. Read the header section and seek to expand your understanding of the variables exposed as they represent the framework for the analysis of the 20 Items.
2. Read each Item, starting with the first, and seek to understand the terms and concepts. If necessary, utilize dictionaries and books, whether physical or online.
3. For each Item, reflect on your personal causalities, recall facts experienced with the greatest possible impartiality.
4. For each Item, position yourself through the application of a Marking Method. (Select a method from the 2 options, Decimal or Binary, described on the next pages)
5. After repeating the procedure with all 100 ESs, use the Conscientiogram Summary (on page 323), to compile your results. Alternatively, you can use the far more comprehensive and dynamic spreadsheet, which provides charts, graphs, and a more detailed automatic analysis, available to download from conscius.org.br or www.isicons.org.

A RAPID ANALYSIS DOES NOT SIGNIFY A SUPERFICIAL ANALYSIS

MARKING METHODS

OPTION 1: DECIMAL MARKING METHOD

Summary. The decimal approach uses a range of decimals between zero (0) and one (1) in the consciential evaluation. This approach results in a more precise analysis, and after repetition over time, a more realistic understanding of yourself and your evolutionary level.

Usage. This Marking Method is *recommended* for anyone starting their work with the Conscientiogram. The aim of this method is to determine marks that most accurately represent the consciousness' reality.

Steps. The Decimal Marking Method contains these 6 steps arranged in functional order:

6. Reflect on your personal condition and in the box provided for the Item register a mark in the form of: 0; 0.05; 0.1; 0.15; 0.2; 0.25; 0.3; 0.35; 0.4; 0.45; 0.5; 0.55; 0.6; 0.65; 0.7; 0.75; 0.8; 0.85; 0.9; 0.95; 1. Note that a 0 (zero) indicates a more negative, immature or pathological, or in some instances lacking, condition in relation to the Item; and 1 indicates a more positive, mature, or homeostatic condition in relation to the Item.

Example of a Decimal Mark for an Item:

.35	634. What is the dynamic of your self-organization in the enhancement of reason, logic, discernment, and consciential maturity?
------------	---

7. For future reference make notes on your reflections, memories, and self-analysis in the space provided. Give yourself an "NA" when a question does not apply to you e.g. when it is directed specifically to a female and you are a male, or vice versa.
8. Continue with your reading and analysis until the ES's last question, giving yourself a decimal mark for each Item, and making notes in the space provided.
9. Upon finishing the 20 Items in the ES:
 - 1) Sum the marks you assigned yourself and divide by the number of Items you answered (almost always 20). Write the Final ES Decimal Mark in the appropriate area at the bottom of the ES.

Example of a Final ES Decimal Mark:

	Decimal	Decimal	Binary	Trait	Count	Item N°
Average Mark:	.32			+		
Date:	15 Dec 2016			-		
				Ø		

10. Upon finishing the 10 ESs in the Section:
 - 1) Sum your 10 Final ES Decimal Marks and divide by 10 to get a Final Section Decimal Mark. Enter this into the Conscientiogram Summary on p.323.
11. Upon finishing the Conscientiogram's 100 ESs:
 - 1) Sum your 10 Final Section Decimal Marks (calculated in 5.1 above) and divide by 10 to get a Final Conscientiogram Decimal Mark.
 - 2) Use the 10 Final Section Decimal Marks to perform a ranking of the Sections on the Conscientiogram Summary on p.323.
 - 3) Use the 100 Final ES Decimal Marks to perform a ranking of the ESs.

OPTION 2: BINARY MARKING METHOD

Summary. Use a binary approach, 2 marks: zero (0) or one (1), in your conscial evaluation. This approach results in a more definitive posture in relation to any given Item as you determine if you have a positive (healthy), or an absent or negative (pathological) reality regarding that Item, and ultimately the ES.

Usage. This Marking Method is best applied when the self-researcher identifies the intimate necessity to formulate a more impelling posture in relation to resolving issues raised by the 2000 Items and 100 ESs. Giving yourself a mark of zero (0) for an Item on which you may have previously been comfortably accommodated, for example, with a mark(s) in the 0.3 to 0.4 range, provides considerable motivation to perform recin, recexis, and to create the conditions required for positive growth crises in relation to those traits.

Steps. The Binary Marking Method contains these 5 steps arranged in functional order:

1. For each Item, reflect on your personal condition and register a 0 (zero) if you evaluate yourself to be less than or equal to 50% evolved on the Item, compared to Serenissimi; or a 1 (one) if your evaluation shows you to be more than 50% evolved, again in comparison to Serenissimi. Make notes on your reflections and self-analysis in the space provided.

Example of a Binary Mark for an Item:

0	634. What is the dynamic of your self-organization in the enhancement of reason, logic, discernment, and conscial maturity?

2. Continue reading and analysing until the ES's last Item, giving yourself a binary mark (0 or 1) for each Item, and making notes.

3. Upon finishing the 20 Items in an ES:

- 1) Calculate the Final ES Binary Mark by summing the number of marks you assigned yourself. Write the Final ES Binary Mark in the appropriate area at the bottom of the ES.

Example of a Final ES Binary Mark:

	Decimal	Decimal	Binary	Trait	Count	Item No.
Average Mark:			8	+		
Date:			12 Apr 2017	—		
				Ø		

4. Upon finishing the 10 ESs in a Section:

- 1) Calculate the Final Section Binary Mark by summing your marks for each of the 10 ESs.

5. Upon finishing the Conscientiogram's 100 ESs:

- 1) Calculate the Final Conscientiogram Binary Mark by summing your marks for each of the 10 Sections.
- 2) Divide the Final Conscientiogram Binary Mark e.g. 817, by the number of Items answered e.g. 1992*, and then multiply by 100

$$\text{e.g. } (817 / 1992) \times 100 = 41.0141\%$$

This percentage can then be compared to the Evolutionary Scale of Consciousness, see page 31. In this example the person is at the level of Conscientiologist.

- Not all 2000 items are applicable for both sexes. For example, a few questions are directed specifically to females and others to males. The number 1992 is used as a representative example here.

ITEM CLASSIFICATION TECHNIQUE

Definition. The Item Classification Technique is a resource for consciometric self-evaluation based on an evaluation of the Conscientiogram's questions, and a mental elaboration of the personal causalities that are the foundation of the response, represented by a classification of the Item and later selection of Items that most represent your strongtrait, weaktrait, and absentrait for that ES.

Recommendation. This technique is recommended to experienced self-researchers who wish to perform an even more elaborate and broad self-evaluation with the Conscientiogram.

Analysis. The evaluation criteria are the personal causalities, that is, the aspects that a consciousness recognizes about itself (self-criticism, facts), as opposed to what they would like to be (idealization, imagination).

Facts. The analysis should be performed based on real facts from your life and whether, in relation to that Item, you consider your behaviour, habits, thoughts and positionings to be representative of a Strongtrait (+); Weaktrait (-); or Absentrait (∅).

Steps. The Item Classification technique contains these 11 steps arranged in functional order:

1. Read the ES's header and seek to expand your understand of the attribute and subject to be researched.
2. Read the first and last Items to establish the range of pathological and healthy conditions that will be approached.
3. Begin by reading the first Item, reflecting on your personal condition, and register the symbol which represents the result of your self-evaluation. That is, enter + for a strongtrait, - for a weaktrait, or ∅ for an absentrait.

Example of an Item Classification:

+	634. What is the dynamic of your self-organization in the enhancement of reason, logic, discernment, and consciential maturity?

4. Continue with your self-evaluation until the ES's last Item.
5. Upon finishing the 20 Items count the number of each type of classification given, and write this in the corresponding area at the bottom of the ES ("Count" column).
6. Reflect more and identify 3 specific Items, and note the results in the corresponding area at the bottom of the ES ("Q. No." column). The 3 Items are:
 - (1) The Item that *most represents* your *strongtraits* in the context of this ES,
 - (2) The Item that *most represents* your *weaktraits* in this context, and

(3) The Item that *most represents* your *absentraits* in this context.

Note: absentraits are positive traits that you currently lack or that are missing in your consciential manifestation.

Example of an ES Item Classification Summary:

	Decimal	Decimal	Binary			
Average Mark:				Trait	Count	Item No.
Date:				+	11	633
				–	7	625
				∅	2	636

7. Using a copy of the “Item Classification Technique Worksheet” on page 325 (also available to download from www.conscious.org.br or www.isicons.org), begin by registering the number of the strongtrait Item chosen and the associated Historical Facts. That is, the personal situations experienced that are the base of and justification for the chosen Item.
8. Note the attributes and traits that have a direct relationship with the Historical Facts (utilize the Addenda and the 20 Mega-Attributes from this book, the Guinea Pig Conscin Manual, and other related materials available).
9. Repeat steps 6 – 7 for the weaktrait and absentrait Items, taking care to note that the attribute(s) in this case is impaired in the case of the weaktrait, and missing in the case of the absentrait.
10. Next, review your entire evaluation in order to specify a self-diagnosis.
11. Lastly, give yourself a practical, self-prescription in order to perform self-reeducation. (A technique that helps to achieve this is the development of a *code of personal cosmoethics*).

INDEXES

EVALUATION SHEET TITLES

Observation. The 100 Titles of the Evaluation Sheets are presented below and numbered in the order which they appear in the Conscientiogram. The expressions, Subjects, in parenthesis, technically specify the focus of the Evaluation Sheet.

INTRASOMATICITY

1. Intrasomaticity (Conscin and Soma)
2. Heritability (Paragenetics and Genetics)
3. Minority (Child-Conscin)
4. Sexuality (Conscin, Soma, and Sex)
5. Youth (Juvenile-Conscin)
6. Psychomotricity (Neurons and Muscle Mass)
7. Scholarity (Personal Curriculum)
8. Compaternity (Conscin and Family)
9. Conviviality (Cosmoethical Links)
10. Longevity (Old Age)

BIOENERGETICS

11. Sensitivity (Conscinial Energies)
12. Sexochakrality (Conscin and Sexochakra)
13. Vitality (Abdominal Sub-brain)
14. Applicability (Utilization of Bioenergies)
15. Frontochakrality (Conscin and the Third Eye)
16. Sanity (Homeostasis of the Conscin)
17. Self-defensiveness (Maturity of Prophylaxes)
18. Acquisitiveness (Self-attachment and Self-detachment)
19. Detoxicity (Energetic Self-compensations)
20. Energosomaticity (Conscin and the Energy Body)

ANTI-EMOTIONALITY

21. Anteriority (Presomatic Consciousness)
22. Potentiality (Courage of the Consciousness)
23. Serenity (Consciousness and Serenism)
24. Cardiochakrality (Dominant Emotionality)
25. Utility (Conscin and Free Time)
26. Profundity (Self-education and Superstitions)
27. Influenceability (Satellite-Conscin)
28. Paraperceptibility (Animism-Parapsychism)
29. Transcendentality (Conscin and Mysticism)
30. Egokarmality (Conscin and Egotism)

RATIONALITY

31. Invulgarity (Consciousness and Talents)
32. Rationality (Conscin and Mentalsoma)
33. Intellectuality (Conscin and Intelligence)
34. Personality (Personal Character)
35. Animicity (Conscin and Animism)
36. Megachakrality (Conscinial Door)
37. Imperturbability (Conscin and Self-control)
38. Sentimentality (Controlled Emotionality)
39. Maxiconsensuality (Vanguard Knowledge)
40. Cosmoconsciniality (Conscin and Samadhi)

LEADERSHIP

41. Authority (Power of Conduction)
42. Mentality (Self-evolutionary Politicology)
43. Repercutability (Multidimensional Leadership)
44. Retractibility (Public Self-judgments)
45. Anti-offensiveness (Utilization of Forgiveness)
46. Antidispersiveness (Maturity of Performances)
47. Productivity (Conscinial Megagestations)
48. Continuity (Mobilization of Consciousnesses)
49. Contemporaneity (Conscin and its Epoch)
50. Humanity (Conscin and Mesology)

COMMUNICABILITY

51. Sociability (Contacts of the Consciousness)
52. Maxicomunicability (Conscin and Language)
53. Reality (Conscin and Symbols)
54. Syntacticity (Exposition of Ideas)
55. Fertility (Consciousness and Ideas)
56. Reverifiability (Conscin and Omniquestioning)
57. Aestheticity (Conscin and Art)
58. Parapsychism (Multidimensional Interchange)
59. Exotericity (Conscin and Openness)
60. Opinionicity (Opinion for the Public)

PRIORITIZATION

61. Liberty (Conscin and Freewill)
62. Maxipriority (Maturity of Freewill)
63. Industriousness (Personal Works)
64. Economicity (Conscin and Dollar Signs)
65. Professionalism (Livelihood)
66. Activity (Maturity of Tasks)
67. Scientificity (Consciousness and Science)
68. Versatility (Intellectual Universalism)
69. Totality (Completeness in Life)
70. Cosmoethicity (Conscin and Cosmoethics)

COHERENCE

71. Connectivity (Conscin and Coherence)
72. Derepressivity (Deconditioning)
73. Responsibility (Conscin and Ambiguities)
74. Logicity (Conscin and Hyperacuity)
75. Criticalness (Conscin and Criticism)
76. Objectivity (Theory and Experience)
77. Veracity (Words and Actions)
78. Competitiveness (Conscin and Competition)
79. Assistantiality (Sense of Generosity)
80. Equanimity (Awareness of Justice)

CONSCIENTIALITY

81. Conscientiality (Consciousness and Immortality)
82. Identity (Conscin and Inheritances)
83. Antimateriality (Conscin and Materialism)
84. Seriality (Successive Lives)
85. Multidimensionality (Multidimensional Life)
86. Immediacy (Material Powers)
87. Groupkarmality (Conscin and Clan)
88. Pacificity (Conscin and Antibellicism)
89. Interconscientiality (Consciential Families)
90. Polykarmality (Universalized Karma)

UNIVERSALITY

91. Maxifraternity (Deliberate Altruism)
92. Statelessness (Consciousness and Citizenship)
93. Maxiuniversality (Conscin and Antisectarianism)
94. Authenticity (Conscin and Demagogies)
95. Omnicooperativity (Vanguard Collaboration)
96. Phytoconvivality (Conscin and Flora)
97. Zooconvivality (Conscin and Fauna)
98. Inseparability (Conscin and Interdependences)
99. Holosomaticity (Conscin and Instruments)
100. Holokarmality (Integral Karma)

QUALITIES OF THE CONSCIOUSNESS

Observation. Listed below are characteristic qualities of the consciousness, considered integrally, according to each one of the 100 Evaluation Sheets. They are numbered and listed here in alphabetical order, to facilitate easy access to the Conscientiogram. The numbers correspond to the *Evaluation Sheet (ES) number* and not to the page number of the book.

Acquisitiveness	18	Holokarmality	100
Activity	66	Holosomaticity	99
Aestheticity	57	Heritability	2
Animicity	35	Humanity	50
Anteriority	21	Identity	82
Antidispersiveness	46	Immediacy	86
Antimateriality	83	Imperturbability	37
Anti-Offensiveness	45	Industriousness	63
Applicability	14	Influenceability	27
Assistantiality	79	Inseparability	98
Authenticity	94	Intellectuality	33
Authority	41	Interconscientiality	89
Cardiochakrality	24	Intrasomaticity	1
Compaternity	8	Invulgarity	31
Competitiveness	78	Liberty	61
Connectivity	71	Logicity	74
Conscientiality	81	Longevity	10
Contemporaneity	49	Maxicommunicability	52
Continuity	48	Maxiconsensuality	39
Conviviality	9	Maxifraternity	91
Cosmoconscientiality	40	Maxipriority	62
Cosmoethnicity	70	Maxiuniversality	93
Criticalness	75	Megachakrality	36
Derepressivity	72	Mentality	42
Detoxicity	19	Minority	3
Economicity	64	Multidimensionality	85
Egokarmality	30	Objectivity	76
Ergosomaticity	20	Omnicooperativity	95
Equanimity	80	Opinionicity	60
Exotericity	59	Pacifcity	88
Fertility	55	Paraperceptibility	28
Frontochakrality	15	Parapsychism	58
Groupkarmality	87	Personality	34

Phytoconvivality	96	Sensitivity	11
Polykarmality	90	Sentimentality	38
Potentiality	22	Serenity	23
Productivity	47	Seriality	84
Professionality	65	Sexochakrality	12
Profundity	26	Sexuality	4
Psychomotricity	6	Sociability	51
Rationality	32	Statelessness	92
Reality	53	Syntacticity	54
Repercutability	43	Totality	69
Responsibility	73	Transcendentality	29
Retractibility	44	Utility	25
Reverifiability	56	Veracity	77
Sanity	16	Versatility	68
Scholarity	7	Vitality	13
Scientificity	67	Youth	5
Self-Defensiveness	17	Zooconvivality	97

EVALUATION SHEET SUBJECTS

Observation. Below are the subjects of the practical essence of the 100 Evaluation Sheets, listed in *alphabetical order*, to facilitate the consultation of the Conscientiogram. The numbers correspond to the *Evaluation Sheet (ES) number* and not to the page number of the book.

Abdominal Sub-brain	13	Conscin and Language	52
Animism-Parapsychism	28	Conscin and Materialism	83
Awareness of Justice	80	Conscin and Mentalsoma	32
Child-Conscin	3	Conscin and Mesology	50
Completeness in Life	69	Conscin and Mysticism	29
Conscinial Door	36	Conscin and Omniquestioning	56
Conscinial Energies	11	Conscin and Openness	59
Conscinial Families	89	Conscin and Samadhi	40
Conscinial Megagestations	47	Conscin and Self-control	37
Conscin and Ambiguities	73	Conscin and Sexochakra	12
Conscin and Animism	35	Conscin and Soma	1
Conscin and Antibellicism	88	Conscin and Symbols	53
Conscin and Antisectarianism	93	Conscin and the Third Eye	15
Conscin and Art	57	Conscin, Soma, and Sex	4
Conscin and Clan	87	Consciousness and Citizenship	92
Conscin and Coherence	71	Consciousness and Ideas	55
Conscin and Competition	78	Consciousness and Immortality	81
Conscin and Cosmoethics	70	Consciousness and Science	67
Conscin and Criticism	75	Consciousness and Serenism	23
Conscin and Demagogies	94	Consciousness and Talents	31
Conscin and Dollar Signs	64	Contacts of the Consciousness	51
Conscin and Egotism	30	Controlled Emotionality	38
Conscin and the Energy Body	20	Cosmoethical Links	9
Conscin and Family	8	Courage of the Consciousness	22
Conscin and Fauna	97	Deconditioning	72
Conscin and Flora	96	Deliberate Altruism	91
Conscin and Free Time	25	Dominant Emotionality	24
Conscin and Freewill	61	Energetic Self-compensations	19
Conscin and Hyperacuity	74	Exposition of Ideas	54
Conscin and Inheritances	82	Homeostasis of the Conscin	16
Conscin and Instruments	99	Integral Karma	100
Conscin and Intelligence	33	Intellectual Universalism	68
Conscin and Interdependences	98	Juvenile-Conscin	5
Conscin and its Epoch	49	Livelihood	65

CONSCIENTIOGRAM

55

Material Powers	86	Power of Conduction	41
Maturity of Freewill	62	Presomatic Consciousness	21
Maturity of Performances	46	Public Self-judgments	44
Maturity of Prophylaxes	17	Satellite-Conscin	27
Maturity of Tasks	66	Self-attachment and Self-detachment	18
Mobilization of Consciousnesses	48	Self-education and Superstitions	26
Multidimensional Interchange	58	Self-evolutionary Politicology	42
Multidimensional Leadership	43	Sense of Generosity	79
Multidimensional Life	85	Successive Lives	84
Neurons and Muscle Mass	6	Theory and Experience	76
Old Age	10	Universalized Karma	90
Opinion for the Public	60	Utilization of Bioenergies	14
Paragenetics and Genetics	2	Utilization of Forgiveness	45
Personal Character	34	Vanguard Collaboration	95
Personal Curriculum	7	Vanguard Knowledge	39
Personal Works	63	Words and Actions	77

EVALUATION SHEETS

INTRASOMATICITY (Conscin and Soma)

ES# 1

-
1. A sick, *slowly suiciding* conscin, without any justification or cosmoethical attenuations. (Orientation: *absolute zero*; see page 39).
-
2. What is your analysis of your biotype? What is your physical constitution, personality, and *holosomatic* being?
-
3. How do you identify with your new soma? Are you left-handed, right-handed, or ambidextrous? How is your health? What are the levels and natures of your illnesses and deficiencies?
-
4. As a *Homo humanus*, how do you consider your soma: a *mechanism of atoms*, or a *prosthesis of the consciousness*?
-
5. What are the applications of your soma, healthy or sick? Did you already undergo useful avoidable surgery(ies), or unnecessary surgery(ies)
-
6. What are your reactions to the three *hygienes* (physical, mental, and consciential); to indifference; self-flagellations; narcissisms; and physical deficiencies?
-
7. Which *visual appearance* do you habitually maintain: simple, moderate, austere, casual, embellished, elegant, or exaggerated?
-
8. What care do you take of your soma? Are they normal or excessive, with or without conscious or unconscious abuses?
-
9. Do you maintain the *self-aware integrity* of your soma? Have you already abused it via mutilations, drugs, tattoos, toxic paints, workouts, anabolics, irrational diets, bulimia, or excesses?
-
10. What are your physical corruptions in the face of vices, tobacco smoking, drugs, gluttony, sex, and *extreme sports*?

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11. How do you live with your organism, your instincts, your self-defences, the *mechanical failures*, and human deviations?
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12. What is your position regarding concepts of *normality*? Do you judge yourself to have physical superiority or physical inferiority?
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13. As a conscin, how do you see yourself with your organism: the organs, orgasms, organization, organogram of life, and *proexis*? Do you live physically active, do you have a sedentary life, or are you physically deficient?
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14. What predominates in you: the act of *evolving* through the *body-brain* or the act of merely *vegetating* through the *house-body*?
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15. How do you live faced with the conflict of your longings as a conscin? How do you react to your personal morphological gender?
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16. Does your *abdominal sub-brain* still dominate you? How do you react to physiques? And, when faced with an *ego's deceptive portrayal*, life, resoma, holosoma, and evolution?
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17. How long has your evolutionary self-awareness regarding intraphysical life existed: a short recent period, already several decades of an average life, or of a long experience?
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18. On a scale from 1 to 5, what is the degree of your priority discernment? Are you rational, wilful, emotional, or intuitive?
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19. Do you live under the *conscious* yoke or *unconscious* yoke of the *cellular garb*? Do you judge yourself the bearer of a *macrosoma*?
- | |
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20. A conscin who always employs the soma correctly, with Cosmoethics, in intraphysical life (Orientation: full marks; see page 39).

	Decimal	Decimal	Binary
Average Mark:			
Date:			

Trait	Count	Item N°
+		
-		
Ø		

HERITABILITY (Paragenetics and Genetics)

ES# 2

21. An unconscious, instinctive, pre-serenissimus, *idiot* human personality (Orientation: *absolute zero*; see page 39).
22. What is your definition of a *resomated consciousness*? What is your biological inheritance? What are your basic innate ideas?
23. Have you already identify the quality of your genetic inheritance? What genetic inheritance predominates in you: that from your mother or your father? What conclusions can you draw from that?
24. As a conscin, what are the *stigmas of your resoma*: of a paragenetic, genetic, groupkarmic, or intermissive nature? Does that influence your *self-image*?
25. What are the influences of the *genetic holothosene* in the trance of your resoma and as a degraded and *restricted consciex*?
26. On a scale from 1 to 5, what is the level of your analysis regarding your soma, energosoma, hereditary load, mesological or *intrapysical* stimuli, and *paramesological* or *extrapysical* stimuli?
27. What is your behaviour regarding everyday activities, Bioethics, Cosmoethics, and *Genetic Engineering*?
28. What is the load of your inheritance or your innateness / *nature*, compared to the load of the Mesology or what you acquired / *nurture*?
29. Do you have a pacific, or conflictive, coexistence with the effects of the *genetic patrimony* you inherited? Do you suffer from a chronic energetic deficiency? Do you maintain your soma habitable?
30. What unhealthy *intragenetic* factors or presumable *parapathological* factors act over your holosoma?

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31. Regarding genetics, what are your individual *missions* (*monarchy, polykarmic proexis*, and others) and your *major trials* (illnesses, *parapsychic en route accidents*, and others)?
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32. What are your conditions regarding consanguinity, glands, *somatic stigmas*, and degenerations?
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33. What is the percentage of your inheritance in relation to *fetal pre-consciousness* and the ensuing mnemonic consequences?
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34. What is your evolutionary level regarding your relatives, friends, and the average evolutionary phase of the *groupkarma*? What benefit have you already obtained from your genetics?
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35. What are the negative biological legacies received, and the presumed balance of your *holokarmic account*?
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36. What are the practical evidences of the effective overcoming of undesirable repercussions from your *chromosomal inheritance*?
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37. What is the evolutionary level of your self-awareness? What is the degree of your *intrapysical consciential restriction*? What is the presumable excellence of your reason? What is the ratio of your *intelligence quotient*?
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38. What are the conditions of your presumed *presomatic*, mature intermissibility, or your *paragenetic personality*?
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39. According to your innate ideas and *lucid self-retrocognitions* what is the extent of your probable recent *intermissive course*: freely remembered or entirely unconscious?
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40. A conscin with a positive balance in relation to the genetic and *paragenetic* factors of their soma (Orientation: full marks; see page 39).

	Decimal	Decimal	Binary
Average Mark:			
Date:			

Trait	Count	Item N°
+		
-		
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MINORITY (Child-Conscin)**ES# 3**

41. A deceased human being while still in the childhood period due to any *causa mortis* (Orientation: *absolute zero*; see page 39).
42. As a resomated consciousness, during the naïve, or initial, period, what was your social class and your cultural class?
43. What consequences did gestation leave in you? Were you born through a natural or an arduous birth? Was your filial phase evolutionarily poor or rich? Were you a spoilt or a victimised child?
44. How do you judge yourself as a *Homo naturalis*: did you present any infantile precocity? Were you a mediocre child? Did you suffer from intellectual retardation?
45. How were you regarding the resoma: a competitive child, culturally well born, timid, poor, or indigent?
46. What social condition did you have during the infancy phase: financially destitute, singular, mediocre, good, or super privileged?
47. What has the average holothosene of your intraphysical life been until now: stimulating, supportive, neutral, hostile, intrusive, pathological, or destructive? What, of use, remains from your infantile life?
48. What type of tutelage did you receive and how were your changes of address? Did you have an advantageous or disadvantageous family structure?
49. What were the repressions and subsequent sequelae during your childhood, adolescence, adulthood, and in human life in general?
50. What is the content of your energies as an infant in relation to your development, your experiences, your trainings, and reeducations?

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 51. How were you as a Homo physicus: a well-adapted child, a maladapted child, or an antisocial monster? Did you suffer from the foreigner's syndrome?

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 52. What was your result regarding the three brotherhoods: consanguineous, brotherhood due to affinity, and groupkarmic?

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 53. How were your intraphysical defences when a minor? How was your economic life, your readiness, your difficulties, or your orphanhood? Did you suffer any intrusive stigma?

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 54. How do you classify your consciential basement: was it an enriching, insipid, or traumatic infantile period?

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 55. Regarding competency in infancy, on a scale from 1 to 5, what was the physical life that the consciential basement allowed?

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 56. During your life as an infant, what was your degree of self-awareness regarding the seriexis? Did you suffer from intellectual or psychomotor hyperactivity, or both? What sequelae remain from your infancy?

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 57. What fruits remain from the application of the irruption of talents of your inventive power in the childhood phase? Are you a slave to the bodywork of your consciential machine?

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 58. What was your childhood stage as a conscin: inventive, traumatic, remarkable, mediocre, or insignificant?

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 59. What have been the effects of your first, second and / or third infancies, and the respective consequences in your life as a conscin?

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 60. A conscin who experienced a well-adjusted infancy phase with useful, healthy, precocious aptitudes (Orientation: full marks; see page 39).

	Decimal	Decimal	Binary
Average Mark:			
Date:			

Trait	Count	Item N°
+		
-		
Ø		

SEXUALITY (Conscin, Soma, and Sex)

ES# 4

61. A conscin of licentious and *immature sexuality* from infancy until the final phase of intraphysical life (Orientation: zero for this Item; see page 39).
62. What is your *teleology* regarding sex and the parasexual consequences, anomalies, and *sexual athletics*?
63. As a *Homo animalis*, in relation to the *sexosoma* how do you react to your *basic sexual instinct*?
64. What is your assumed basic sexual instinct considering masculine, feminine, and unisex behaviour?
65. How do you classify yourself regarding mental sex and organic sex: a dominant partner or a subordinate partner? Have you already practiced chastity? Do you still have any *sexual repression*?
66. Do you live with a calm and liberating sex, or with problematic sex and animal lust? Are you a *sexaholic*? What is your relationship with prostitutes and prostitution?
67. On a scale from 1 to 5, where do you place yourself regarding *geishism* and the binomial penetration-possession / yielding-submission?
68. What is your conscin's sex: *normosexualism*, *neutrosexualism*, *hyposexualism*, *hypersexualism*, *transsexualism*, or *asexualism*? What evolutionary benefit do you obtain with your sex?
69. What prevails in your mature age: sexuality, *bisexuality*, *homosexuality*, or *omnisexuality*?
70. What is your predominant personal attitude in the face of *philogyny* / *misogyny* and *androlatry* / *androphobia*?

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71. What are you: a *monogamous* or *polygamous* conscin? How do you see yourself in the opposition *heterosexuality* / *homosexuality*?
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72. How are you as a *partner* and with *ideal affinities*: your awareness, behaviours, physical appearances, affections, and sex? Do you live in a *sexually needy* condition?
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73. How do you operate: as a *soma-conscin* or as an *orgasmogenic-machine*? How do you coexist with your companions in the face of *impersonal orgasms*? Do you still suffer *sexual hangovers*?
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74. How are you regarding an *evolutionary duo*, useful sex, parapsychism, the need for *daily sex*, and the insistence of the pathological Socin in *paternity* / *maternity*?
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75. As a *Homo eroticus*, how do you react to advanced sexology, to egoism, to the *sexochakra*, and to *cryptochakras*?
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76. What is your marriage, or marriages, as a *social being* and its effects regarding human procreation, caring for offspring, adoptions, *feticides*, and escapes from responsibilities?
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77. What are your mature qualities within maternity / paternity and the implications of this in your healthy sexual life?
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78. What is your position in the face of *omniandria* / *omniestrogenia*, when lucid, healthy, and centred?
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79. What are your intimate, physical and parapsychic experiences in *interdimensional* / *intraconscinial omnisexuality*?
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80. A conscin cosmoethically utilising evolved sexuality in Earth's intraphysicality (Orientation: full marks; see page 39).

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YOUTH (Juvenile-Conscin)	ES# 5
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81. A conscin who joined and lost themselves within gangs of juvenile delinquents (Orientation: zero for this Item; see page 39).
82. What happened in your *immature age*: *weaktraits*, drugs, sex, alienation, or careless motorcycling?
83. How was, or is, your *consciential basement* regarding *youthful prudence*, irrational impulses, juvenile rebelliousness, and *self-aware groupality*? Does the *sociopathic media* control you?
84. What balance remains for you regarding your health, *ephemeral freshness*, mundanelies, irresponsible behaviours, and antisocial reactions? What evolutionary benefit have you obtained from your youth?
85. What was the utility and prioritizations taken in facing the *self-dichotomy* of an adolescence *with* crises or *without* crises?
86. What were your *consciential retrocognitions* during your *useful-responsible* or *wasted-empty* puberty?
87. What companions did you have during your youth? What were your influences, parapsychism, interconsciential intrusions, and the formation, with discernment, of an *evolutionary duo*?
88. What is the level of your immaturity regarding labile attention, dispersive behaviour, impulsive decisions, and cravings?
89. How was your coexistence with the *nuclear family*, *social cliques*, your interests, and your *departure from home*?
90. How was your puberty as a *state of fermentation*? What were your doubts, conflicts, and *subcerebral anxieties*? What positive remains from all of that?

91. What was your condition as a conscin up until 26 years of age? What were your in-experiences and indecisions with *long-hair* and *short-thosenes*? What are the effects of this?
92. On a scale from 1 to 5, what value do you confer to the recuperation of your *hyperacuity* in the face of physical, mental, emotional, sexual, social, and vocational immaturity?
93. What indications exist that you are a bearer of a recent *intermissive course* (level) and *seeds of intraphysical holomaturity*?
94. As a young-conscin in your *evolutionary laboratory*, what efforts did you already show to avoid *human mediocritization* in order to attain the option of *invexis*?
95. What were the privations / delights of your *intraconscinial* life in the pubescent phase or in the period of *eternal adolescence*?
96. What are your personal irreflections, the hierarchy of your existential interests, your preferences, or options?
97. How were you in the face of unrealities, adolescent ideals, and *repressive draconian protoknowledge*?
98. Which juvenile challenges reached you, while still young, regarding intellect, emotionality, sports, professional career, science, technology, art, and economy?
99. What was your intelligent utilization of the fruits from the irruption of your *innate talents* in the critical period of youth?
100. A conscin who seriously applied their agreed upon youth as a *preparation for their own proexis* (Orientation: full marks; see page 39).

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PSYCHOMOTRICITY (Neurons and Muscle Mass)
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ES# 6

101. A conscin who hypertrophies the soma's muscles at the cost of *shrinking the brain* (Orientation: zero for this Item; see page 39).
102. What is your multidimensional self-awareness regarding the soma, neurons, muscle fibers, and intraphysical violence? Do you concentrate on your *podalic intelligence*?
103. What is your typical mature behaviour in the face of cowardice or cosmoethical, physical, social, intellectual courage?
104. How do you experience emotionalisms, organic complexion, aggressiveness, hostilities, and coercions?
105. What is your education regarding *brutal sports*? Do you have a *macrosoma*, congenital anomalies, or a bellicose vocation?
106. What is the level of your global equilibrium: experiencing with your head, ideas, energies, the biceps, and *subcerebral aggressiveness*?
107. What is your *consciential coordination* regarding age, psyche, muscles, *bodybuilding*, and *exercises*?
108. What is the extent of your cultural, ideological, ecological, and groupkarmic fearlessness regarding *Homo sportivus*?
109. Where do you position yourself between the *megastrongtrait* of Aristotle, the Intellectual, *versus* the *megaweaktrait* of Alexander, the Warrior? Are you the *chief-who-thinks* or the *pawn-who-executes*?
110. On a scale from 1 to 5, what level of *intraconsciential*, *antiexperimental*, or *antitheoretical* preconceptions do you nourish? Or do you consider yourself exempt from such preconceptions?

111. Who are you: the *Homo sapiens* of the brain / inventions? the *Homo faber* of the cerebellum / machines? Or both?
112. How do you live with your instruments, generalized automation, and the common condition of *alert mental debility* (Informatics)?
113. Is your *identification* with life from an *interdependent direction* or an *accommodated subordination*?
114. What is your basic *operational intelligence*: do you utilise a *creative-neuronal* or an *executive-muscular* soma? Do you still live in the *umbilicus' foxhole*?
115. What is your engagement as a conscin: are you a creative intellectual, a mere *repetitive manual* ("It is in the book!") or a *polyvalent personality*?
116. What are your maximum individual talents: *abstract-conceptual* tendencies or *concrete-mechanical* attributes? What evolutionary benefit have you already obtained with your musculature?
117. What is your dominant *module of intelligence* or aptitude: intellectual, emotional, physical, bioenergetic, or parapsychic?
118. How do you fare in the general challenge: do you tend toward conscious intellectuality or toward *subcerebral psychomotricity*?
119. How do you coexist with *physical accidents* and the control of *motor-rational stimuli* (cerebellum) in daily tasks?
120. A conscin who consciously maintains control over the entire musculature, through the brain and with discernment (Orientation: full marks; see page 39).

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SCHOLARITY (Personal Curriculum)	ES# 7
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121. An irrecoverable, unconscious and accommodated *illiterate conscin* in intraphysical life (Orientation: zero for this Item; see page 39).
122. How were you, qualitatively, as a student in schools? Did you undergo many adaptations, support courses, scrutinizations, transfers, pendencies, or repetitions?
123. What was your average schooling regarding passing and failing, the number of diplomas and the coherent maintenance of them?
124. As a *Homo habilis*, your academic yield was of: an elevated level, a mediocre student, a *student-politician*, or a deficient student?
125. What is the most utilised structure of your reason: abstract or evident logic, the critical *versus* comprehension, a potent memory, or an exceptional association of ideas?
126. Between *formal supereducation* and autodidactism how has your tutelage been throughout intraphysical life?
127. What was the extent, objectives, utility, quality, and yield of your formal and non-formal studies?
128. What is your *cultural formation* as a universalist / multidimensional conscin? Are you a *parochial-monoglot* or an *international-polyglot* conscin?
129. How do you face the challenge of emotionalisms, self-discipline, and the necessity of the habit to always study?
130. What is your *revived* scholarship in the presence of orthodoxies, heterodoxies, and a possible recent *intermissive course*?

131. Producing a summary of your condition as a conscin, what is your sociocultural inheritance, your self-analysis, and the evolutionary effects regarding the balance of your human experience?
132. Your personal behaviour is based on simplicity or ostentation, self-fulfilment or dissatisfaction?
133. What is your degree of specific intellectual, social, manual, and sporting endowments during the period of your formal education?
134. On a scale from 1 to 5, where do you place yourself regarding research or the compound capture of knowledge? Are you a *futile collector of little courses*?
135. How do you employ *autodidactism*? With what frequency and quality? What are the *various means of study* that you apply? What are your useful results?
136. Regarding you as a scholar, how do you evolve between *megaculture*, paternalistic pedagogy, and autodidactism?
137. What have been your options with regard to the courses taken and offered, and the obtained diplomas, works, titles, and prizes?
138. What are your talents in the free exposition of correct, concise, modern, useful, and original *megaconcepts*?
139. What are the fruits of your practical, manual, technical, didactic, written, verbal, artistic, physical, or any other type of creativity?
140. A conscin with a formal *heterodidactic curriculum* resulting in an uninterrupted autodidactism (Orientation: full marks; see page 39).

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COMPATERNITY (Conscin and Family)

ES# 8

141. An *amateur or professional* celibate conscin, incorrigible and accommodated regarding the option of constituting an *evolutionary duo* in a self-aware manner (Orientation: zero for this Item; see page 39).
142. What have been the *groupkarmic effects* in you stemming from the nuclear family's unavoidable difficulties and peculiar insanities? How do you react to *family corporatism*?
143. What are your parents' illnesses, level of poverty and incapacities, and the effects of these in your personal descendance?
144. What is your degree of personal need of instinctive love or of dedication *to* the lineage, *of* the lineage, and *for* the lineage?
145. What is your maternal, paternal, spousal, filial, and fraternal affective lack? What are your *anomalous affective cravings*?
146. In you, what are the repercussions from the definitive exit of an *heir*, a daughter, or a partner from your house?
147. What have been your intimate traumas or the *benefits obtained* from the *desoma* of a partner, son or daughter, other close relatives, or intimate friends?
148. What is your behaviour with regard to biological links, celibacy, interpersonal relations, and human procreation?
149. What is the pattern of your sustenance of your own or adopted children, of collateral conscins, and the *groupkarmic repercussions*?
150. On a scale from 1 to 5, what is your level of maturity regarding spontaneous abortions, therapeutic abortions, voluntary feticides, and *abortions where you have indirect responsibility*?

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 151. As a woman, or as a man indirectly responsible, how do you react to *unwanted maternity, independent gestation*, and the single mother condition?

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 152. What is your balance regarding emotionality, marriage or marriages, children, and the survival of offspring?

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 153. What is your health and the *intelligence quotient* of your progeny: of an elevated, mediocre, or low level? What evolutionary benefits have you already obtained together with your family?

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 154. What is your option as a *gregarious consciousness* with the challenges of a life of avoidance or *urban isolation*?

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 155. As a conscin, regarding your promiscuity and *anticosmoethical balances*, what have been your non-selective or *practical deliberate copulations*?

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 156. What have been the characteristics of your copulations regarding instincts, sexual attractions, social decorum, and *ethos*?

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 157. What is your analysis of your own experiences regarding monogamy, a good marriage, and a happy *affective partnership*?

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 158. How have you been doing regarding your soma's *natural instructions of use*: in a regular, centred, or eccentric level?

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 159. What is the evolutionary level of your awareness regarding family, love, patience, maturity, and fraternal engagement with the Socin to which you belong?

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 160. A conscin cosmoethically coexisting, without major traumas, with consanguineous conscins (Orientation: full marks; see page 39).

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CONVIVIALITY (Cosmoethical Links)
ES# 9

161. A conscin practitioner of inveterate and *irresponsible divorcism* (Orientation: *absolute zero*; see page 39).
162. What is your behaviour regarding *evolutionary immobilism / dynamism*, with or without amicable or litigious divorces?
163. What are your pure affective relationships in comparison with *evolved monogamic constancy* (evolutionary duo) and immature polygamous inconstancy (divorces, splits, separations)?
164. What have been your meritorious initiatives for your own *productive reconciliations* and the conjugal readjustments obtained?
165. What are the reactions of your human personality to divorces and egoisms in relation to *monogamy* and *polygamy*?
166. What predominates in your acts during experiences with your partner: *civility*, *rudeness*, renunciation, generosity, egoism, inflexibility, or pride?
167. What is your *personal organization*, while married, and the category of your matrimonial separations?
168. How do you face the megachallenges of self-awakening, a couple's coexistence, *toothbrushes in the same cup*, and the *partners' outbursts*?
169. What is your choice in the face of the *Zeitgeist* or contemporaneity, and the *paracultural influences* in intraphysical life?
170. What is your analysis regarding the balance of your *traumas within conviviology*, the open or closed wounds, and the *old emotional scars*? Do you still suffer from abject individualism?

171. What is the weight of *your parents' disharmony*, or of the pressure on their children, including you, and the reverberations of this in your life?
172. Your divorces were of what cosmoethical nature: the avoidable ones, the inescapable ones, the friendly, or the litigious?
173. Did you pass through the self-experience of a critical separation or a tumultuous disunion and its evolutionary effects? What remains from that?
174. What has been your co-participation in natural, mundane, or destabilising conjugal discussions?
175. Have you already experienced a series of, or multiple, *experimental learning marriages*? What effects were produced?
176. On a scale from 1 to 5, what is the level of your advanced, or underdeveloped, discernment of *groupkarmic convivology* in intraphysical life? What evolutionary benefits have you been obtaining with your cosmoethical connections? Do you judge yourself a useful conscin?
177. What are the effects of the disagreements experienced by you, and what is the influence of these facts on the average conscinial evolution of your *groupkarma*?
178. As a *Homo fraternus*, how do you fare in the face of universal consensus and parochial-cultural divorcism?
179. As a conscin how do you position yourself when faced with the sombre perspectives of the social institution of marriage and the evolved option to constitute an *evolutionary duo*?
180. A conscin who lives a constructive *cosmoethical connection* without divorce (Orientation: full marks; see page 39).

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LONGEVITY (Old Age)

ES# 10

181. A conscin who committed *autocide* with clear and undisputable aggravating circumstances (Orientation: zero for this Item; see page 39).
182. Have you perpetrated any *suicide attempt*? Of what nature: slow, indirect, conscious or unconscious, public or private-secretive, with aggravating or attenuating circumstances?
183. How is your *advanced intraphysical period* and the natural habits, the *megavices*, the openness, or excessive conservativeness?
184. How do you classify your performances regarding cosmoethics, time and your soma: a *being forgotten in the world*, a *Methuselahian completest*, or a *sequoia-consciousness*?
185. How are your *mentalsomatics* in advanced age? What is your level of lucidity or *problematic dotage*?
186. How has your natural aging been: bumpy, a *vacuous phase*, or with an enriching trajectory?
187. As a cosmoethical conscin, how do you react in the face of experiencing diminishing responsibilities with Socin or in the face of the *letting-oneself-desomate* attitude? What evolutionary benefits have you been obtaining with your phase of consciential maturity?
188. On a *scale of resentment* towards aging and your sex, what value, from 1 to 5, do you attribute to yourself?
189. What is the degree of your maturity in the face of your evolutionary gains through the *useful loss of innocence* and naiveties?
190. What are the results of your experience with *retirement*, and its reverberations in your social being and in your companions?

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191. What is your *age group classification* regarding your type, characteristics, and effects of senescence and its disturbances?
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192. As a *veteran of life*, in your *pre-desomatic period*, how do you position yourself: lucid or unconscious, prepared or unprepared regarding your *proexis* and the desoma?
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193. What have been the fruits and evolutionary applications of the *irruption of talents* in your period of maturity?
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194. While in the mature phase, what benefits did you take from widowhood and *gerontology / thanatology*?
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195. As a *Homo sapientor* of old age, how has been the utilization of your time, your mentalsoma and your experience? Do you *merely play cards at the park* or do you still do useful work?
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196. What imprinted the *patina of maturity*, psychological stability in intraphysical self-learning, in you?
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197. What are the healthy effects of your *self-organization*, without excesses, in the phase of constructive human maturity? Do you give much time and energy to your mistakes?
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198. What is the balance of your holokarmic account in your *old age* and the presumable level of your upcoming *post-desomatic period*?
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199. What was the duration and quality of the age period where you took most evolutionary benefit, in the *intrapysical vital cycle*?
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200. A conscin well-adjusted to *intrapysical / extraphysical* life, extensively evolutionarily productive in old age (Orientation: full marks; see page 39).

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SENSITIVITY (Consciential Energies)

ES# 11

201. A *draining conscin*, an insensitive bearer of the *evil eye* or bioenergetic vampirism (Orientation: zero for this Item; see page 39).
202. As a conscin what are your *performances* in the role of a *bioenergetically seduced*, or seducer?
203. Do you suffer frequent, sick, intruding, *involuntary decompensations* of your energy centres?
204. Do you remain in the sick condition of a conscious, instinctive, or incapable *energy receiver*?
205. What is your conduct and level of your personal magnetism, health, charm, *vibe*, charisma, and seduction? Do you sponsor and see *bioenergetic fogs* around conscins?
206. How do your *strongtraits* act in relation to stolidity and tolerance, in contraposition to your *weaktraits* of hypersensitivity and impatience?
207. What is the percentage of your cosmoethical and personal application of bioenergetics in *intrapysical life* / *extraphysical life*?
208. As a conscin, what is your adaptability with the *ternary energosoma-clairvoyance-cosmoethics*?
209. What is your charismatic efficiency in *interpersonal contacts*? As an individual *microcosmos*, how do you react amid conscins, the *macrocosmos* of the crowd?
210. On a scale from 1 to 5, what is the level of your well or poorly managed vitality, and the *tolls* you have been paying through *parapsychic en route accidents*?

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211. What is the index of the structure of your *assumed evolution*, the intensity of the self-aware utilization of your *energosoma*, and the extent of the dynamization of your *lucid projectability*?
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212. What is the reach of your *theoretical understanding* of immanent energies, consciential energies, and your emotional reactions? Are you the *master* of or a *slave* to your consciential energies?
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213. What is the quality of your active, practical and lucid organization of your *energy centres* in everyday multidimensional life?
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214. What is your position and cosmoethical self-experience in the face of provoked, involuntary, or parapsychic *exteriorizations of consciential energies* emanating from you?
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215. What is the evolutionary level of the self-aware opening of the *general channels* - primary, secondary, and tertiary chakras - of your bioenergetic circulation?
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216. Have you already identified your most utilised, active, and developed *basic chakra*? Which is it? What have you done with it?
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217. Do you recognise and command the activation and efficient application of your own *human bioaura*?
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218. What is your experience with the *silver cord*: its presence, influences, and perceived forces?
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219. Do you intentionally sponsor healthy *interchakral relations*? Do you already live the condition of *energosomatic looseness*?
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220. A conscin who *intra* and *extraphysically* employs cosmoethical consciential capacities (Orientation: full marks; see page 39).

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SEXOCHAKRALITY (Conscin and Sexochakra)

ES# 12

221. An *obtuse conscin* completely ignorant of advanced lucid utilization of the sexochakra (Orientation: *absolute zero*; see page 39).
222. Have you suffered any *traumatic awakening* of sexual forces, with intrusions and anticosmoethical self-obsessions?
223. What is your reaction, as a *lucid conscin*, in the face of *cryptochakras*, their value and functions, the *pre-kundalini*, and intentional seductions? Are you a *donor of healthy energies*? All the time?
224. What is your *global*, yet very individualised and roused, *vision* of sexuality, of the sexochakra and the “sexual excitement” of daily living?
225. As a *female-conscin*, how do you react to gynochakras, sex, *vaginal contractions*, gestation, and orgasms?
226. As a *male-conscin*, how do you react to androchakras, impotency, sex, intestines, and orgasms?
227. How does your sexochakral energy act regarding energetic *compensations and decompensations*, their frequency, and energosomatic powers? What evolutionary benefits have you been obtaining with your current *sexosoma*?
228. What is your *sexochakral seduction*, and its conscious or unconscious utilization as a *seducing / seduced being*?
229. What is your *sexual holothosene* as a *sexy* person: with notable self-confidence or with emotional instabilities?
230. What is the reach of the monopoly of your sexochakra in the *parasystemic distribution* of your consciential energies?

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231. What is your degree of maturity and deliberate organization in *experiencing daily sexuality*?
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232. What is your behaviour with regard to physical age and the extent of healthy prioritization of the sexochakra?
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233. What is your *affective-sexual structure* in passionate climates and in the crises of moments of separation?
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234. What are your intentional developments in the continuous employment of intraphysical vitalities? Do the energies of your *presence* already constitute some warning?
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235. What is your evolution and cosmoethical level in the science of applying *sexochakrality into maturity*?
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236. What are your refinements as an animal-conscin *versus* the *perineal charisma* and personal sexual techniques?
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237. What is the evolutionary level of the self-aware opening of your affective-sexual, bioenergetic, circulatory channels? Do your consciential energies reveal your *consciential gestations*?
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238. What is the intimate and evolved performance of your sexochakra operating as the *first key* to the bioenergetic human life?
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239. On a scale from 1 to 5, what value do you give to your practical *sexual reprocessings* through the sexochakra, in your evolutionary level, and in the execution of your *proaxis*?
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240. A conscin who always cosmoethically employs their own sexochakra (Orientation: *full marks with honours*; see page 39).

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VITALITY (Abdominal Sub-brain)
ES# 13

241. An ignorant and indifferent conscin regarding the uses and applications of the umbilicochakra and spleenochakra (Orientation: *absolute zero*; see page 39).
242. Which are your *neurovegetative lacks of control* in the chronic incidence of the condition of *subcerebral unconsciousness*?
243. What is your utilization of chakras in the face of chronic abdominal pathologies? Do you employ the *abdominal board (sit-ups)*?
244. What is your discipline and *alimentary diet* regarding bioenergetic compensations and decompensations?
245. What is the evolutionary level of your *abdominal awareness* in dealing with psychological escapes, vices, neglects, and avoidable obesity?
246. Do you maintain unhealthy *subcerebral conditionings* in the utilization of food, sexuality, and hygienic habits? Are your *illnesses* faster than your *remedies*?
247. How do you respond to the common self-challenge between the central nervous system, the glands, and the vital organs?
248. Are you the bearer of some chronic personality disturbance generated by a *decompensated umbilicochakra*? Which?
249. As a woman, what is the state of your *solar plexus* (emotionality) in the face of maternity, contraceptives, childbirths, feticides, caesarean sections, your nature as a mother, and your offspring?
250. On a scale from 1 to 5, what is the level of your *instinctive telepathy* coronochakra to coronochakra, regarding intimate evolution and utilization of the umbilicochakra?

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251. What is your self-awareness and the role of your *abdominal sub-brain* within the stagnating condition of *periconscientuality*?
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252. How do you manage the *reciprocal influences* you face in relation to nutrition, health, illnesses, and your energetic equilibrium?
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253. As a *Homo debilis*, what is your *performance* in the self-aware catalysis of abdominal vitality in parapsychism? Is your umbilicochakra always unblocked?
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254. What is the degree of your unbreakable will, discernment, and the practical applications of your umbilicochakra? What is the weight of your *subthosenes* - the units of measure of the abdominal sub-brain?
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255. Have you already discovered, and constantly multidimensionally use, a healthy coexistence with animal energies from below the diaphragm? Do you allow the light of your consciential energies to shine?
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256. In relation to blocks and disturbances how do you act regarding the monopoly of the umbilicochakra, or other essential chakras?
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257. What is the extent of the self-aware opening of your channels of bioenergetic circulation in your abdominal area?
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258. What is your dynamic and lucid profiting from the *spleenochakra* in the lucid *exteriorization* of consciential energies?
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259. What is your efficiency in the use of the spleenochakra in the healthy *assimilation* and *deassimilation* of energies? Are your consciential energies your *first calling card*?
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260. A conscin who correctly employs the umbilicochakra and the spleenochakra (Orientation: *full marks with honours*; see page 39).

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APPLICABILITY (Utilization of Bioenergies)	ES# 14
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261. An indifferent or unconscious conscin regarding the cosmoethical utilization of chakras (Orientation: *absolute zero*; see page 39).
262. What is your habitual *bioenergetic posture* with energosomatic energies: donating, vampirising, or neutralising?
263. What is the degree of your lucidity in *interchakral discriminations* and in your practical bioenergetic utilities and applications?
264. What is the evolutionary level of your lucid performance in prioritising *dominated chakras versus dominating chakras*?
265. What is the excellence of your organization of bioenergy in the face of a propensity to imprudent *intrapysical accidents*?
266. What are your voluntary experiences with bioenergy in your *intrapysical day-to-day* and your *extrapysical nights*?
267. What are your acute self-experiences with *intentional energetic showers and / or spontaneous ones*, provoked by helpers, their duration and frequency? Your *adrenaline* boils at how many degrees?
268. What is your behaviour regarding intentional and determined bioenergetic neutralization, liberation, and reception?
269. On a scale from 1 to 5, what is the degree of the nature, quality, absorption, accumulation, circulation, extent, rhythm, speed, impetus, frequency, direction, discrimination, duration, reinforcement, and dissipation of your natural bioenergies, at any moment in which you need self-defence?
270. What is the value of your energetic *catalyses* in the universe of your *energetic-intraconsciential-parapsychic* phenomena?

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271. *As a woman*, how have you been utilising the laryngo-chakra, communicability, the cardiochakra, and *breastfeeding*?
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272. *As a man* with a thick beard, how do you employ the *potentialization* of the *laryngo-chakra* in your communicability?
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273. What has been the efficiency of your laryngo-chakra in communicating throughout the course of this intraphysical life?
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274. What are your practical identifications regarding the energosoma, holosoma, holokarma, holomaturity, and cosmoethics? What predominates in you: *yin* energy or *yang* energy?
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275. What is the extent of your practical deliberate application of the spleenochakra as a *bioenergetic unblocker*? Is your consciential energy healthy or sick, flowing or blocked, pleasant or intolerable, strong or weak, self-defensive or attacking, dominated or dominating?
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276. How do you react to the maturity of the parapsychic challenge: spleenochakra *versus lucid self-projectability*?
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277. What is the extent of your energetic talents regarding the *production of a continuous series of consciential self-projections*?
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278. What are your *personal singularities* in a universalistic, perpetual, energetic donation in permanent evolution?
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279. What are your interconsciencial exercises with chakras in common assistential practices and in the execution of *penta*?
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280. A conscin who always correctly employs the basic chakras within themselves (Orientation: *full marks with honours*; see page 39).

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FRONTOCHAKRALITY (Conscin and the Third Eye)

ES# 15

281. A conscin in an irrecoverable condition of physical blindness since the first day of their *resoma* (Orientation: zero for this Item; see page 39).
282. What are your *frontochakra's* energetic decompensations and blocks, their disturbances and the frequency?
283. Is there some *functional monopoly* of your frontochakra, or another chakra, over the rest of your basic chakras? What are the effects of this in you?
284. What is your efficiency in usefully benefitting from the frontochakra in favour of *assisting others*, both conscins and consciexes? Do you promote *synergistic group tasks*?
285. What is the value of your unbreakable will, intentionality, decision, and activity of the frontochakra together with the *nuchal chakra*?
286. What is your capacity in the immediate installation of cosmoethical *auric couplings* whenever necessary?
287. What is the reach of your concrete effort in the installation of *facial clairvoyances* and in the utilization of clairvoyances in general?
288. What is the quality of your pragmatic diurnal organization regarding *travelling clairvoyances*?
289. What is the amplitude of your resources in the universe of the phenomena of *psychosoma transfigurations* and in the intensification of *bioenergetic fogs*?
290. Have you already discovered the experiential employment of self-aware, exploratory, or defensive penetrations into the *dimener*? What is the frequency of your *homothosenes*, the units of measure of telepathy?

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291. On a scale from 1 to 5, what is the level of your conscious performance and habitualness in *multidimensional experiences*?
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292. What is your acuity, depth, extension, and duration in experiences *inside* the energetic consciential dimension, contiguous to the intraphysical dimension?
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293. What is the degree of your understanding of the frontochakra's function in being the *parapsychic third eye*?
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294. What is your intentional maintenance of the practical daily functioning of your frontochakra?
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295. What is the intensity of parapsychic phenomena in you, your use of the frontochakra, and liberation from phobias? Do you utilise your *vibrational state* as your *energomatic potentiometer*?
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296. What is your level of excellence in utilising the laryngeal and frontal chakras to perform *interpersonal leadership*?
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297. What is the level of your *energetic self-awareness*: elevated, mediocre, or unsatisfactory?
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298. What is the extent of your deliberate opening of the *encephalon's* channels of bioenergetic circulation - coronal, frontal, and nuchal chakras? What evolutionary benefits have you already obtained with the use of your clairvoyance?
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299. How do you position yourself in a global consciential classification in relation to *multidimensional self-awareness*?
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300. A conscin who lucidly and cosmoethically applies the frontochakra's potencies (Orientation: full marks; see page 39).

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SANITY (Homeostasis of the Conscin)	ES# 16
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301. A conscin in a chronic, incurable, and *cerebrally sick* condition (Orientation: zero for this Item; see page 39).
302. What is your behaviour: *self-aware* cultivation of health or *instinctive* blind cultivation of illnesses?
303. What is the frequency, duration, and effects of your physical and psychological *stresses*, and your human illnesses?
304. What is the value of the precautions you take toward the soma and the effects of these on the frequency of the *wounds and physical accidents* you experience?
305. What are your predispositions to imprudences, irreflections, and careless acts, and to *retrokarmic disturbances*?
306. Have you already personally undergone local or general *anesthesias*, and large or small *surgeries*? What were the types, sequelas, and parapsychic phenomena that came from them?
307. Have you already experienced any electric or chemical *anticonvulsive therapy*? Have you been admitted to a hospital, and what were the consequences of this?
308. What is your maturity, experience, sanity, prophylaxes, and psychological reeducation in the face of Bioenergetics?
309. What is the intensity of your performances in the self-organization of physical, mental, and energetic hygiene, and *parahygiene*?
310. On a scale from 1 to 5, what is the excellence of your calculated utilization of the soma in your life time, in the productive periods and during chronic illnesses?

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311. What is the evolutionary level of your performance with *paragenetics* in the act of assuming the genetic inheritance without surrendering to it? Do you refine your *aura of health* with your *orgasmic aura*?
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312. What is the degree of *ego health* that you assume today? What are your *well-adjusted* habits, and your *maladjusted* habits regarding the work you develop in your proexis?
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313. What is the value of your self-preservation in relation to *mind-body*, physical vitality, *pathos*, and physical preventive measures? Are you an *energy donor* or a *human energetic drain*?
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314. What is your lucidity regarding priorities related to defending the holosoma? Have you ever perpetrated any *suicide* attempt?
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315. What is the extent and quality of the medical assistance you have received throughout intraphysical life? What evolutionary benefits have you already obtained with the relative health of your soma?
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316. As a *Homo sanus*, how do you live with the soma, the conjunction craziness / evilness, and *civilization's illnesses*?
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317. How do you react to the condition of *Homo amicus*, the generous conscin, in contrast to *Homo hostilis*, the intraphysical intruder?
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318. What strategy do you employ aiming for intimate liberation from *enduring*, undesirable, multidimensional *mini-intrusions*?
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319. What is the type of your *seriexis* and the presumable post-desomatic consequences stemming from it: *euphorex* or *melex*?
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320. A conscin who cosmoethically coexists with the homeostasis of health and the ailments of the soma (Orientation: full marks; see page 39).

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SELF-DEFENSIVENESS (Maturity of Prophylaxes)
ES# 17

321. A conscin who is an unnecessary victim (*bioenergetic eunuch*) of chronic and nullifying *self-intrusion* (Orientation: *absolute zero*; see page 39).
322. What is your degree of resistance to the multiple threatening agents that arise against all conscins?
323. What is the extent of your *auric vulnerabilities*: the types and incidents in critical existential phases?
324. What are your actions against *frequent mini-intrusions*, once detected through their sick effects?
325. What is the evolutionary level of your conscious opening to energetic assimilations and deassimilations in the face of *intrusions* on you? What is the competency of your *deintrusions* regarding cosmoethics as an irreplaceable conscinial prophylaxis?
326. What are your self-lucid actions developed through the energetic vehicle, that are above the population's average?
327. What qualities of your *personal bioaura* have you, or others, detected before the conscinial dimensions?
328. What is your intimate acuity regarding the *draining of chakras* generated by *intrapysical* and *extrapysical* attacks?
329. What is your specific utilization of the chakras as sources of personal *parapsychic powers*?
330. On a presumed scale of 1 to 5, what is your nimbleness in the calculated installation of personal *prophylactic vibrational states*, in any necessary moment?

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331. What is the depth of your *energosomal aptitude*? In the quality of *lucid consciential bait* what is the excellence of your discernment when faced with interconsciential *bioenergetic attacks*?
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332. What is the condition of your health and the extent of your illnesses regarding *bioenergetic self-prophylaxes* and *parapsychic self-defences*? What evolutionary benefits have you already obtained with your energetic self-defences and parasanitary encapsulation?
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333. Over the course of intraphysical life what has been your maintenance of the individual *protective energetic shell*?
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334. As a social being, what has been your organization of lucid self-defences in the face of direct assaults on your energosoma?
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335. What is the habitual state of your *personal parapsychosphere*: positive-healthy, unmistakably-ill, or ambiguous?
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336. What intentional *bioenergetic shields* do you set-up when facing isolated listeners and / or crowds?
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337. What is the degree of your *bioenergetic self-compensations* and what techniques are used in energetic applications in life?
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338. What is your lucid behaviour regarding the *binomial* energosomal defences / practised cosmoethics?
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339. What are your very personalised *parapsychic-intraconsciential-energetic signs*, their identification and utilization?
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340. A mature *lucid consciential epicenter* who lives in the condition of interdimensional and *interconsciential assistantial bait* (Orientation: full marks; see page 39).

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ACQUISITIVENESS (Self-attachment and Self-detachment) ES# 18

341. A permanent slave to aberrant physical self-attachment, or *insatiable cupidity* (Orientation: zero for this Item; see page 39).
342. What is your personal search for fortune, your open avarice, your *worship of profits*, and your tendency to despoil?
343. What is the volume, potentialities, and evolutionary applications of your *material resources* in intraphysical life?
344. How do you live regarding greed and avidity for temporary goods? What is the extent of your impulses for the arduous conquest of *impermanent possessions*?
345. What is the origin of your monetary wealth? What did you inherit? What possessions were earned by you?
346. What is the evolutionary level of your *individual consumerism* in relation to the act of retaining only the indispensable, the exaggerated possessions, the compulsive acquisitions, and the useless purchases?
347. What is the expression of your anxiety for a specific social *status*: through only-necessary consumerism or through *luxurious superfluity*?
348. Do you maintain a social *status* at the expenses of your own unhappiness, or through disagreements between humans?
349. On a scale from 1 to 5, what is the degree of seduction of *extensions of the soma* on you? What are the direct consequences of this on your *prosthetic personality*?
350. What is the evolutionary level of your conscious opening to the modern challenges of *bytes, megabrain*; wheels, *megalegs*; and bullets, *megateeth*?

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351. What is the index of your lucidity regarding your permanent need to have human things as your own? In your undertakings, do you prioritise machines, animals, or human beings?
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352. What are the changes in your conditions of life regarding the act of *giving of oneself*, in contrast with the act of *unwillingly letting go*? Have you already experienced a springtime of consciential energies (enerspring)?
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353. What is your solution to the personal dilemma of naturally relinquishing human things *versus* animalised incrustation? What do you do of use with your consciential energies?
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354. What is your behaviour towards the *holomature challenge* of the cosmoethical law of *not taking advantage* of everything?
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355. What is the balance of your human life while being simultaneously within the unavoidable *self-attachment* and the intelligent *self-detachment*?
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356. To where do you gravitate between multidimensional-*intraconsciential* goods and ephemeral-material-*intrapysical* goods?
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357. What are your intimate talents regarding the *productive simplification* of the tropospheric existence on Earth?
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358. What is your practical self-awakening in the evolutionary utilization of acquired physical patrimony?
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359. What is the intention, reason, number, pattern, effects, discretion, secrecy, and expression of your *cosmoethically justified renouncements*? Do you already employ your *Personal Code of Cosmoethics*?
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360. A conscin whom cosmoethically experiences the *entire* intrapysical consciential state (Orientation: full marks; see page 39).

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DETOXICITY (Energetic Self-compensations)	ES# 19
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361. A conscin who is an unknowing bearer of serious and habitual decompensations, blocks or *bioenergetic lacks* (Orientation: zero for this Item; see page 39).
362. What has been the importance of your critical existential phases of anguish, tedium, or depression?
363. Do you still commit avoidable self-imprudent acts? What is the extent, consequences and differences of *miniaccidents* and *maxiaccidents* in you, when alone or in the company of other conscins?
364. What are your fleeting intimate indispositions, acute crises, recurring crises, and chronic disturbances?
365. What are your chronic illnesses and their duration, *holosomatic localization*, and consequences?
366. On a scale from 1 to 5, what is your pattern of organization with respect to underlying *self-therapeutic potentialities*?
367. While still in the *period of installation* (or incubation) of *mini-illnesses*, what is your effort in impelling the *will* to immediately eliminate *noxious energies*?
368. What is the efficacy, frequency and permanence of your *bioenergetic self-compensations* in the *elimination of mini-illnesses*, when already established?
369. What is the evolutionary level of your *psychological equilibrium* based on discernment, lucidity, discipline, habitualness, and practicality?
370. What is your degree of lucid awakening in relation to *undesirable energosomatic self-blocks*?

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371. What is the extent of your *self-diagnoses, self-therapies and self-cures* in the intentional and practical utilization of your energosoma? What is the level of your *energetic exemplification*?
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372. What is the reach of your *bioenergetic unblockings* at home, at school, in the fulfilment of your profession, at the club, and in the Socin in general? What benefits have you already obtained with energetic self-compensations?
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373. What intentional *internal repairs* have you been able to perform on your systems, worn out cells, illnesses, and remissions?
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374. How has been the maintenance of your *somatic balance* in the vital cycle of intraphysical life?
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375. What is the index of your *bioenergetic average* in your efforts in *claritask*, leisure, sports, and personal holidays?
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376. What are your social being's manifestations in the face of *repressive self-hypnoses* acting on your energosoma?
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377. What is your practical capacity in complete, periodical energetic detoxifications? How is your development of an *energosomal conditioning program*?
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378. What is the quality of your mature performance in capturing and retaining healing consciential energies?
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379. What is your pragmatic awakening regarding *energosomal looseness*, when less impermanent?
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380. A conscin who correctly applies multidimensional, energetic parahygiene in themselves (Orientation: full marks; see page 39).

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ENERGOSOMATICITY (Conscin and the Energy Body)
ES# 20

381. A grossly ignorant conscin regarding constructive utilization of the energetic body (Orientation: *absolute zero*; see page 39).
382. What is your microuniverse as a conscin: one of permanent consciential self-mastery or a life under instinctive bioenergetic subjections?
383. What is your degree of competence in relation to the energosoma in *intrapysical* life / *extraphysical* life?
384. Are you conscious or unconscious regarding the immediate utilities of bioenergetics?
385. What is your theoretical and panoramic self-analysis of *energosomal flexibility*, its potentials and functionality?
386. What are the *minimal* specifications and *maximal* performances of your energy centres attained, by you, until today? Do you win or lose the unavoidable *energetic duels*?
387. Regarding the utilization of your *very personalised bioenergetic signals*, on a scale from 1 to 5, where do you place your self-lucidity, extent, applications, results, and habits?
388. What are the self-aware reactions of your personality in the face of the individual vitality of other conscins?
389. What is the evolutionary dynamic of your behaviour regarding bioenergetics and genetic / paragenetic *energosomal powers*?
390. What is the level of your performance in the employment of basic, secondary, and tertiary chakras, alone and when interconnected?

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391. What is your intimate identification and useful resourcefulness in employing each of your particular chakras?
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392. What is the result of your daily, practical fruition of assistential consciential energies, as a donor or receiver?
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393. What is your benefitting (as a whole) from the power of energy centres in intraphysical life? Is your *energosomatic looseness* healthy or pathological?
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394. What is your current stage in constructive coexistence with consciential energies, whether personal, other people's, physical or extraphysical?
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395. What is the pattern of your external *energetic bioaura* and your efficiency in maintaining personal health in general?
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396. What are your intentional energetic compensations in contrast with your chronic decompensations?
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397. Do you control your *vibrational state*, the *orgasm of your energosoma*, well? What is your pattern in the deliberate installation and daily frequency of your *self-defensive vibrational states*?
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398. With regard to healthy multidimensionality, what is the influence of your chakras in self-motivations?
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399. What is your balance of lucid experiences in multidimensional reality? And, in relation to *bioenergetic fogs*?
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400. A conscin who lucidly and cosmoethically applies their hyperacuity and energosomatic powers (Orientation: *full marks with honours*; see page 39).

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ANTERIORITY (Presomatic Consciousness)
ES# 21

401. An atavistic, victim conscin undergoing any nature of frank *holokarmic self-recuperation* (Orientation: zero for this Item; see page 39).
402. What are you: a *superior person*, a solid-fraternal conscin, or a *feeble-minded* vulgar individual?
403. What is the extent of your intimate need for irrational cults? Do you still feed the puerile fears of myths and taboos? What is the presumed evolutionary level of your *extraphysical provenance*?
404. What are your self-mimetically maintained *personal paraconditionings* and *sub-brainwashings*?
405. What are the repressions, castrations, childish taboos, and sacralizations that you passed through and what are the reflexes of these in your adult life?
406. What was your initial experience: a natural childbirth, a caesarean section, as a twin; and the general sequelae?
407. What is the quality of your *motivation*, the ease of your learning, and the level of your creative talent?
408. In light of your childhood education, what is the pattern of your energosoma? What was your situation prior to human conception?
409. What is your analysis of the blossoming of your *innate potentials*? What *types of intelligences* have you taken on in this intraphysical life?
410. What is your lucidity regarding the tendency towards *consciential mimicries* or to a renewal of your destiny through *resexis*? What evolutionary benefits have you already obtained in human life through the resources of your presomatic consciousness?

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411. What notions do you have of your own *pre-personality* as it existed prior to resoma and the level of your innate ideas? Do you consciously or unconsciously *evoke intrusion*?
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412. How are your *consciential memories* regarding their acuteness, content, quality, extent, utilization, and health?
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413. How do you consider your *prenatal intermissive* recent past as an essential root of the present? Do you submit everything to your discernment?
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414. What is your presumed intermissivity and *paragenetic self-inheritance* in relation to your soma, psyche, and its consequences? Do you still live on your knees?
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415. What is your healthy experience of retrocognitive, par pathological, parapsychological, paraphysiological, and *paragenetic reflexes*?
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416. What is the scope of your illumination regarding the underlying activity of the recondite presence of a *recent intermissive course*?
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417. What are the presumable characteristics of the criteria applied to your *extremely personal multiexistential cycle*?
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418. What are your preterit and present self-constructions? What are your goals for the immediate future and the next life?
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419. What is your pragmatic lucidity in relation to *serenism* during your current intraphysical existence? How many hours a week do you think about others with the intention of helping them?
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420. A conscin who is reborn with a remarkable and self-persuasive *presomatic evolutionary balance* (Orientation: full marks; see page 39).

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POTENTIALITY (Courage of the Consciousness)
ES# 22

421. A conscin who is slave to hesitation and chronic pusillanimity in critical existential decisions (Orientation: zero for this Item; see page 39).
422. What are the effects of cowardice, timidity, and fear in the choices and execution of your endeavours?
423. What premonitions, dreads, *cultural oddities*, and habitual affective eccentricities affect you?
424. What are your openly manifested or confessed weaknesses and secret aversions? Do you suffer from *panic disorder*?
425. What is the extent of the influence of thanatophobia and neophobia in your behaviour? Do you experience *self-defeatism*?
426. What are the types, patterns, causes, extent, justifications, and effects of your fainting spells and personal frights?
427. Do your stresses, embarrassments, and insecurities in intraphysical life evidence your slavery to the *abdominal sub-brain*?
428. Are you the carrier of nervous tics, anomalies, and fissures that are evidently characteristic of the structure of your personality?
429. What is your self-preservation in face of *anxieties of death*, intrepidness, firmness, and inventiveness in intraphysical life? Do you feel qualified to unreservedly expose yourself to the challenges of your immediate multidimensional future through *lucid projectability*?
430. Are you a strong, confident, and self-controlled conscin, able to face, in your current life, extreme renovations that demand courage, such as *existential recycling* and *penta*? Or are you an insecure, fragile, vulnerable, and out-of-control conscin?

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431. Have you discovered, while still with useful time remaining in your life, the use of justified audacity in your resolutions?
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432. Do *testosterone* and *estrogen* lucidly act in your pragmatic discernment regarding the risk of rational boldness?
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433. What is your shyness or fearless disposition in the execution of your *proexis* in the intraphysical existence? Does self-pity still take a-hold of you? How is the size of your self-love?
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434. On a scale from 1 to 5, how do you rate your absence of fears in face of the *unknown* or enigmatic?
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435. What are your positive emotions or your depreciatory feelings in the act of assuming the *onus of saying 'no'*?
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436. What is the degree of your physical and multidimensional, intellectual moral courage or weakness? Are you a person of frank decisions or do you still sink into hesitations?
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437. What are your objectives as a conscin? What is your courage, resolution, action, efficiency, and edification regarding the possibility of attaining *complexis*?
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438. Which talents do you have and use to defend a broader freedom for all consciousnesses? What evolutionary benefits have you already obtained with your consciential courage?
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439. What is the amplitude of your effortlessness in the free and open exposition of new self-conceptions or *neothosenes*?
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440. A conscin who employs cosmoethics in the self-security of intraphysical and extraphysical experience (Orientation: full marks; see page 39).

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SERENITY (Consciousness and Serenism)	ES# 23
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441. A conscin holder of the state of vegetative *sick indifference* in intraphysical life (Orientation: zero for this Item; see page 39).
442. What is the frequency of and the repercussions from your vacillations when facing stressful situations in daily life?
443. How do you gravitate between the *strongtrait* of serenism and constancy, in the presence of the *weaktrait* of instability and useless excitability?
444. What is the intensity and the holosomatic effects of your experiences of savage human emotions?
445. What is the *decibel level of your normal laughter*? How do you leave the whirlwind of interpersonal passions?
446. The *psychological control of your adrenalin* is performed technically or without techniques; with *crutches* or without *consciential scaffolds*? Do you already understand that holosomatic homeostasis is the door to consciential serenism?
447. What is the extent of your maxifraternal needs to give and receive affection, express tenderness and be understood? What is *maxifraternity* to you?
448. What are your performances regarding the level and frequency of your personal episodes of euphoria and crises of convulsive crying?
449. Where do you place yourself in facing individual *mental diets*, expansive fits of anger, and an unplanned *premature desoma*?
450. What is the maturity of your affections? What is the degree of your emotional self-control before extreme fluctuations of humour? Do you feel prepared for the *Consciential Era* in which we live?

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451. How do you react in the face of the condition of *Homo maniacus*, to passion and repetition, *versus* the condition of *Homo serenus*, to reflection and evolution? Do you take advantage of your enerspring to get closer to the condition of serenism?
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452. What is your *megastrongtrait*, *megaweaktrait*, and your *strategic coexistence*? What is your most dominating emotion? Do you already nullify *dispensable existential self-mimicries*?
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453. What is your specific condition before hygiene and serenity *versus* repressions and psychological regressions?
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454. How do you live as a social being, with the psychosoma, the *ego-radar of emotions*, *versus* unconscious yokes?
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455. Have you already discovered, while still in useful human life, the extraphysical employment of the emotional body?
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456. What acts more in the utilization of your psychosoma: your *abdominal sub-brain* or your encephalic brain?
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457. On a presumed scale from 1 to 5, what is your level of comprehension of the *holothosene of the Serenissimi*?
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458. What solution do you present to the self-challenge of overwhelming emotionality *versus* emotions contained without repression? Do you already place yourself within the *rational vanguard* of lucidly sought serenism?
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459. How do you act regarding self-evolution, the practice of goodness, and the *primacy of elevated sentiments* over practical reason?
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460. A conscin who cosmoethically employs the vehicle of desires (psychosoma) in intraphysical life (Orientation: full marks; see page 39).

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CARDIOCHAKRALITY (Dominant Emotionality)
ES# 24

461. A conscin asleep regarding the functions of the cardiochakra in the intraphysical existence (Orientation: *absolute zero*; see page 39).
462. What is your anxiety and emotionalisms when dealing with marital separations and personal divorces?
463. What is the evolutionary level of your intimate need for *lachrymal emotionalisms* in intraphysical life?
464. Do you feel the cardiochakra's monopoly *versus* the other basic chakras and their perturbing effects?
465. Do you maintain some psychic disturbance responsible for a decompensated cardiochakra? Do you correctly identify your consciential energies?
466. How do you live in the face of unsuspected activations of the cardiochakra and the creation of *frequent passions*?
467. Have you discovered, while still in useful intraphysical life, the mature use of the cardiochakra's consciential energies?
468. What is your pragmatic and prophylactic lucidity regarding the *relationship cardiochakra / cardiopathies*?
469. What is the frequency, depth, and consequences of the *personality fissures* and instabilities in you? Do you live with spontaneous good humour or chronic bad humour?
470. How do your lungs, heart, cardiochakra, and emotions react to the *fire of personal passions*? What evolutionary benefits have you already obtained with your mastered emotions?

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471. In parapsychism, what is your percentage of useful application of the cardiochakra in the technique of *rhythmic respiration*?
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472. On a scale from 1 to 5, what is your degree of competence in organising grand expressions of elevated emotionality?
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473. In your consciencial maturity, how do you live with the cardiochakra *versus* a satisfactorily dominated self-emotionality?
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474. What is the climate of your coexistence with the *binomial psychosoma / mentalsoma* and elevated emotions?
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475. What is the extent of the monopoly of your coronochakra - your *energetic antenna* - and its action on your cardiochakrality?
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476. What is your bioenergetic and *pulmonary capacity*, and your day-to-day mental and physical health? What is your contribution to a broader knowledge of cardiochakrality?
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477. What is the excellence of your unbreakable will and the practical, personal, cosmoethical performance with the cardiochakra?
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478. What are your habitual, effortless, *emotional reprocessings* through the cardiochakra?
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479. What is the amplitude of the self-aware opening of your therapeutic, assistential, thoracic, bioenergetic circulatory channels?
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480. A conscin who always cosmoethically employs the potentialities of their own cardiochakra (Orientation: full marks; see page 39).

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UTILITY (Conscin and Free Time)

ES# 25

481. A lazy conscin accommodated to the condition of useless and chronic idleness (Orientation: *absolute zero*; see page 39).
482. What is the average of your lucid experiences or the index of your *extra services* in relation to frivolous occupations?
483. What is the evolutionary character of your behaviour in the face of *antileisure* or the *maxideviations* of leisure at the expense of your own obligations?
484. What are your propensities in the face of work, hygiene, and rest in comparison with social *status*, idleness, and *vicious megaweaktraits*?
485. What is your *holiday schedule* or your work schedule *versus* the frequency of your sick stresses?
486. Have you already promoted a very personal, practical identification of your emotional or *psychological safety valves*?
487. Have you already intimately discovered vacations or are you a compulsively dominated and somatically wasteful *workaholic*?
488. What are your typical healthy habits? What is the discerning quality of the nature of your *hobbies*? What are the singularities or evolutionary utilities of your manias?
489. What are your talents and preferences before *functional pastimes* and irrational diversions?
490. How do you react to a *meritorious break* as a relief from taboos, ceremonies, conventions, and insipid routines? Do you still maintain *idle social contacts* who have no interest in the dynamics of the evolution of consciousnesses?

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491. What is your type of physical and mental, individual recreation *versus* hygiene and the installation of neuroses and psychoses?
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492. What predominates in you: *Homo ludens*, the animal that plays, or *Homo laboriosus*, the animal that works?
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493. How do you live before the wisdom of to *do-for-pleasure versus* the daily therapeutic relief of the *maximum-sport-sex*?
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494. What is the excellence of your practical intentional organization regarding experience of the *trinomial motivation / work / leisure*?
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495. What is the extent of your *free time*, your *vacant hours*, and the fact that the consciousness needs to come *before* the work? What evolutionary benefits have you been obtaining with the intelligent utilization of your time?
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496. What is the rhythm of your daily activities and the possible necessity to ease back on your own affairs? Are you living on time with the chronogram of your *presupposed proaxis*?
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497. What is the improvement of your acts due to changes demanded by your *active repose* during intraphysical maturity?
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498. What is your creativity before applications of the intelligent conglomeration: *motive-aptitude-time-space-energy-occasion*?
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499. On a scale from 1 to 5, how do you classify your *mature leisure*: pleasant, easy, economic, planned, useful, or fecund?
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500. A conscin who administrates *consciential time* with permanent cosmoethics in human life (Orientation: full marks; see page 39).

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PROFUNDITY (Self-education and Superstitions)
ES# 26

501. A conscin who lives dominated by still inextirpable stagnating superstitions (Orientation: zero for this Item; see page 39).
502. What is your necessity of intentional, chronic and intimate illusions, such as astrology, enchantments and others?
503. What is your lucidity before the frequency of episodes of your *psychological regressions*, when still childish?
504. What is the universe of your conditionings and preconceptions in comparison to the still immature distortions in your words, ideas, acts, and postures? Has the *era of slavery* already ended for you?
505. What are your *self-camouflages of myths* such as the celebration of a New Year, a new home, a wedding, and a *resoma*?
506. To what degree have you already identified your deceptions, fears, blunders, and impediments regarding the renovation of your personality?
507. What are your spontaneous reactions in the presence of anachronic practices, antiquated customs, and blind fanaticisms?
508. In a raw self-analysis, what are your useful singularities in comparison to your unconfessed self-corruptions?
509. What is the depth, nature, types, and ill effects of your particular superstitions?
510. Who predominates in you: *Homo supersticiosus*, who fears *gods*, or *Homo logicus*, who only fears himself? What evolutionary benefits have you already obtained by educating yourself regarding your superstitions?

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511. What is the reach of your desire to realise the best in the face of natural impediments, formal and informal *taboos*, self-insecurity, and your vulnerabilities?
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512. Which emotional perversions, fantasies, absurdities, paranoias, paraphrenias, and divagations manifest in you? Is the quality of your culture modern, neoclassical, or feudal / medieval?
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513. On a scale from 1 to 5, what is the level of your idolatries of irrational palliatives or of your adoration of objects, institutions, environments, ideas, or people that are sacralised by others?
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514. What is the effort of your spontaneous or constructed anti-superstitiousness in the presence of your talents and personal works? Do you still adhere to some kind of *salvationist diet*?
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515. What is the index of your self-criticism regarding credulities, mysticism, *sub-cerebral self-brainwashings* and heavy repressions?
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516. As a social being, what is your lucidity in the face of *reality versus the alienation* regarding intraphysical existence?
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517. What has been the nature, structure, frequency, and effects of your sick stresses throughout the course of human life?
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518. Where do you place yourself on the consciential *scale* that ranges from idiocy to geniality? Do you commercialise the fruits of your mentalsoma?
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519. What is the quality of your practical organization of the self-knowledge indispensable to consciential evolution?
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520. A conscin situated at an elevated stage of *multidimensional self-education*, theorice (Orientation: full marks; see page 39).

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INFLUENCEABILITY (Satellite-Conscin)
ES# 27

521. A conscin slave of *consciential satellization* to another conscin in intraphysical life (Orientation: zero for this Item; see page 39).
522. What is your personal average of impressionability, suggestibility, insecurity, intimidation, and vulnerability?
523. Are you a satellite-conscin submissive to a doctor, analyst, lawyer, boss, lover, guru, or some idol?
524. What is your personal degree of *idiocy* regarding temporary and frivolous megafashion, futilities, and the so-called *public opinion*?
525. What are your friendships and companies in relation to dependencies, scaffolds, artifices, collars, yokes, and *crutches*?
526. What is your need for infantile subordination to any type of the so-called *directors of consciousnesses*? What positive results have you already obtained by liberating yourself from any nature of satellization to other consciousnesses?
527. What are your challenges, as an amorphous or defined person, regarding your *outbreaks of immaturity*?
528. Are you a *Homo submissus*, under suggestion and surrender; or a *Homo erectus*, with permanent lucidity and initiative?
529. Do you qualify as a timid, closed, parochial, provincial, introverted, and monoglot specialist conscin? Or not?
530. What is your predominant personal trait: repression, heterohypnotic indoctrination, or self-subjection? What is the frequency of your reception of xenothosenes, the units of measure of interconsciential intrusion?

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 531. What is the index of your passivity towards charlatanism, feminine energy (*yin*), and important existential decisions?

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 532. What are other conscins' social exploitations of you as a *faceless person in the crowd*?

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 533. What is the amplitude of your ideological, social, animic, parapsychic, emotional, and energetic susceptibilities?

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 534. What are the sources of power at hand and the degree of their useful application in intraphysical life? What is your contribution to the reduction of sick influenceability and unnecessary dependencies among conscins?

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 535. What is your level, in time, regarding domestic, social, and intimate *multidebrainwashings*?

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 536. What is your qualification regarding your reactions to any kind of psychological contagion? Do you run away from the *burden of saying no*?

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 537. As a conscin what are your chakral conditions before a hypnotist, a parapsychic sensitive, and one who is both?

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 538. What is your personal autonomy in relation to the thinking of the most fanaticising *social clique*?

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 539. What is your balance in relation to rational scepticism, blind credulity, and pondered personal discernment?

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 540. A conscin who employs conscientiology in consencial self-awakening (Orientation: full marks; see page 39).

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PARAPERCEPTIBILITY (Animism-Parapsychism)
ES# 28

541. A conscin, a victim of chronic reactionary physicalism, agnosticism, or atheism (Orientation: zero for this Item; see page 39).
542. What is the weight of your personal animality experienced in the *largest period of immature fermentations*, childhood, the consciencial basement, and adolescence?
543. What are you: a *Homo consciencialis*, a presomatic alert consciousness; or a *Homo animalis*, tropospheric and transitory?
544. What is your current position as a conscin: conscious self-awakening or human self-mediocrity?
545. What is your intimate percentage of *unconscious somnambulism* during intraphysical life? Are you still an *evolutionary sleeper*?
546. Have you, by yourself or through other consciousnesses, discovered *parapsychic and energetic perceptions* and their day-to-day applications? What is the capacity of your *multidimensional erudition*?
547. How do you react to the social self-challenge of *parapsychism*: through the act of assuming your talents in public or with cowardly escape?
548. What do theories, research, and experiences of parapsychic potentials and their evolutionarily useful results mean to you?
549. What is your need to subject yourself to the mystical practices, superstitions, vulgar illusions, and dispensable crutches of Pathological Socin?
550. What predominates in you today: lucid and active animism or irrational subordination to energetic and parapsychic functions?

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551. What is your degree of self-motivation, fearlessness, comprehension, and the quality of your live experiences of multidimensionality?
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552. What is the evolutionary amplitude of your personal impulse towards objective exploration of the unknown: healthy neophilia or sick neophobia?
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553. What is your self-classification, from 1 to 5, on a presumed scale of energetic, parapsychic, or multidimensional transcendentalty? Do imaginary perceptions and their corresponding erroneous interpretations still dominate you?
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554. What is the quality of your technical parapsychism as an interdimensional, parascientific, or non-religious resource?
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555. What is your condition as a *Homo projectius*, the quality of your lucid self-projectability and your utilization of extraphysical information?
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556. What are your *parapsychic-intraconsciential-energetic signals*, their functions and pragmatic efficacy in your condition as a lucid conscin?
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557. What is the dynamic of your self-efficiency in the employment of perceptions of *multidimensional pararealities*? What evolutionary benefits have you already obtained, in this life, with the resources of animism-parapsychism?
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558. What is the excellence of your habits regarding serial and continuous, intentional, multidimensional self-experiments?
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559. On a scale from 1 to 5, what is your *megastrongtrait: the optimum, the maximum, the must, the best, the top*, or the *ultra*, as regards self-evolution?
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560. A conscin who cosmoethically utilizes intraconsciential, parapsychic, energetic talents (Orientation: full marks; see page 39).

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TRANSCENDENTALITY (Conscin and Mysticism)	ES# 29
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561. A conscin in the unapproachable condition of most aberrant mystical fanaticism (Orientation: *absolute zero*; see page 39).
562. What is the excellence of your self-liberation, whether with or without sacrifices, from mysticism, myths, blind beliefs, social folklore, or *Maya*?
563. What is the quality of your *anti-mysticalness* in the presence of a structure of critical self-analyses and *illogical self-premises* (deeply rooted preconceptions)?
564. What is your individual index regarding the breaking of taboos, derepressions, and *social and cultural desacralizations*?
565. How do you apply reason, reflection, and daily self-resolutions in the face of demands from omnipresent superstitions?
566. Regarding hypocrisies, reverences “sacred monsters”, “sanctifications”, and *false sanctities*, what is the depth and activity of your cravings to exercise temporal power?
567. What is your personal intra and extraphysical position in the presence of the enticing *binomial blind credulities / consoltask*?
568. How do you classify yourself regarding the *Homo genuflexus* or worshipping, naiveté, religiousness, and *hollow salvationism*?
569. What is the percentage of your acceptance of unverifiable *absolute truths*, and of a probable repulsion to important priority reflections?
570. What is the influence of your intimate needs of faith or belief, of any nature, in your intraphysical life and in the execution of your proexis? What is the level of your rationality in daily life?

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 571. How do you manage the self-challenge of pre-diluvian beliefs *versus experienced personal principles*?

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 572. What is your experience with sacralizations, *mediumnolatr*y, and blind self-subjection to parapsychic existential orientations?

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 573. How was, or is still, your personal religiousness, idealism, credulity, imagination, and *pre-maternal sentimentalism*?

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 574. What is the type, duration, and percentage of your direct participation in manifestations of the current *great theological empires*?

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 575. What is the level of your maturity *versus* laziness to reason, simplism, personal insecurity, and beliefs in general?

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 576. What is your classification, as a social being, on a presumed scale of *pious personal behaviour*?

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 577. What predominates in you: instincts, emotionality, or rational self-awakening? What evolutionary benefits have you already obtained by ridding yourself of Socin's viscous, castrating mysticisms?

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 578. What is your pragmatic lucidity regarding the simple-minded effects of mere devout contemplation? In your search for leading edge relative truths, do you tend to listen to a priest or a scientist?

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 579. What is your level regarding the acquisition of the discernment of consciential *holomaturity*, while still in useful intraphysical life?

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 580. A conscin who *resuscitates* the experienced condition of multidimensional self-awareness (Orientation: *full marks with honours*; see page 39).

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EGOKARMALITY (Conscin and Egotism)	ES# 30
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581. An irremediable *mega-egotistical conscin*, throughout the entire intraphysical life (Orientation: zero for this Item; see page 39).
582. What is the extent of your animal and instinctive need for the permanent cult of yourself, to defend your *big-ego*?
583. What is the reach of your objective lucidity regarding *egokarma*, your evolutionary role, and self-evolution?
584. What is the balance of your entire personal analysis of the immediacy of the *here-and-now*, the soma, cryptokarma, and experienced cosmoethics? Do you know how to unite your thosenes with the experience of team spirit?
585. What are your refined *intellectual concealments* of egolatry in the *sociocultural day-to-day* of your *big-ego*?
586. What is the predominance of your egokarma over groupkarma and polykarma in your multidimensional life?
587. As a conscin, what are your performances in favour of gradual liberation from the old *monopoly of egokarma*?
588. What is the personal practical average of your *maxifraternity* in useful intraphysical and extraphysical life?
589. What is the evolutionary level of your self-organization in the *expurgation of egokarma* in intraphysical life? Which evolutionary benefits have you already obtained by ridding yourself of egotistical acts in this present life?
590. What is the outcome of your egokarmic account: accentuated, merely residual, or with growing altruism?

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591. In active intraphysical time, what are your discoveries related to egokarma, cosmoethics, and multidimensional prioritization?
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592. What is your personal behaviour and the distance between the *demarcation of egokarma* until reaching polykarma? What is the scope of your *egothosenes*, the units of measure of your conscial egotism?
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593. What is your egotism within the *primary holokarma*, as well as the calculations, structure, extent, and effects of it in this current life?
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594. What is the nature of your *current proexis*? Are your existential guidelines of evolutionary tasks only presumed or already fully identified?
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595. What is the presumable frequency of your *unconscious self-mimicries* regarding useless personal tasks, or those already accomplished in previous lives?
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596. What is the presumable percentage of *complexis* you already attained in this intraphysical life?
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597. What is your intimate service record as a conscin in the development of your *interdimensional day-to-day*? What is your contribution to the decrease of egokarmality on Earth?
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598. What is the evolutionary structure of your personal work, its reach, duration, and results in this current, critical, human existence?
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599. What is your *performance* regarding the difficult *opposition*: egocentric behaviour / evolutionary awareness?
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600. A conscin with a presumable, large, positive balance in their egokarmic account (Orientation: full marks; see page 39).

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INVULGARITY (Consciousness and Talents)
ES# 31

601. A conscin who bears oligophrenia or *chronic psychopathy* that socially nullifies creativity (Orientation: zero for this Item; see page 39).
602. As an intraphysical consciousness what is your main ambition: security, affection, culture, prestige, power, or idleness?
603. What is your reaction as a lucid social being: a waiter, a seeker, or a realizer of the *very uncommon*?
604. How do you classify yourself regarding personal talents and *patentable ideas*: a *vulgar nescient* or knowledgeable of yourself? Do you still maintain a *subhuman culture*?
605. In the quality of *Homo invulgaris*, what is your level? What is your geniality and creativity *versus* entropies and degenerations?
606. What is the vigour of your *constructive-inventive strength* in the face of a fertile, repetitive, or sterile imagination?
607. What are the manifestations of your originality *versus* vulgar imitations? What is your personal resistance to the *clonal workforce*?
608. Where do you place yourself in the quality of a *creator-of-problems-renewer-conscin* *versus* faith and the daily triumphs of ignorance?
609. As a conscin what is your condition regarding the *ideal triendowment*: erudition, parapsychism, and interconscinial communicability?
610. What is the balance of your dignified work in the most productive phase of intraphysical life - for example, between 30 and 40 years of age?

611. What is your repertoire of useable *heuristic instruments* and new personal conceptions?
612. What is your unique, uncommon, exceptional, personal ability whether physical, manual, mental, parapsychic, bioenergetic, or one that generates original formulations? What evolutionary benefits have you already obtained with the lucid use of your talents?
613. How do you coexist with atheism and the strength of a voluntary suspension of incredulity in creative work?
614. What commitments have you assumed regarding fertility, versatility, and prioritizing precision?
615. What is your ingenious spirit regarding findings, whether facts or recombinations, and their practical applications?
616. What is the character of your association of judgments, curiosities, and analogies *versus* your libertarian discoveries and productions?
617. As a conscin how do you live regarding precociousness, performances, and celebrity *versus* trivialities and mistakes?
618. What are your *singularities* in relation to positivity, hope, enthusiasm, and self-criticism? What importance have *hypert hosesnes* - the unit of measure of inventions - been having in your life?
619. What is your contribution to *seeds of innovation*, abstractions, inventiveness, unorthodoxy, and revolutions?
620. A *Homo idealis* who appropriately utilizes their own prolific inventiveness in the execution of their proexis (Orientation: full marks; see page 39).

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RATIONALITY (Conscin and Mentalsoma)
ES# 32

621. A conscin who lives in a chronic, unapproachable, sub-cerebral *state of irrationality* (Orientation: zero for this Item; see page 39).
622. What is your percentage of prolonged self-subjection to the mentalsoma's *para-illnesses* and their current evidences? Do you live *drugged by the soma* or lucid through the mentalsoma?
623. What predominates in you in the field of abstractions: the primacy of improvisation or the pre-eminence of planning?
624. How do you do regarding fundamental behaviour with rationality *versus* sick methods of execution and vicious acts?
625. What is the evolutionary level of your self-analysis of reason, when this reason is a slave to passions or submissive to thoughtless attitudes?
626. How do your *evolutionary decisions* act with regard to judgment, discernment, pondered reasoning, and intraphysical life?
627. How are you regarding the use of your *pattern of sensibleness*: is it operational or poor, permanent, or occasional?
628. What is the solution you give to the self-dilemma between irrational innate forces against active permanent prudence? What evolutionary benefits have you already obtained with the deliberate employment of your mentalsoma's potentialities?
629. What is the excellence of your ratiocination regarding the capacity of reflection, freewill, and constant self-determination?
630. What is your pragmatism and self-lucidity in relation to the manifestations of your *mentalsoma's paraphysiology*?

631. What is your degree of *self-maturity*, encompassing here *intrapysical* psychological maturity and *transphysical* holomaturity?
632. What is the outcome of the useful utilization of your physical, psychological, bioenergetic, and parapsychic powers? Do you submit yourself to some intruding leader? Does your level of cosmoethics overcome intrusion?
633. Is your intrapysical life settled on the *leading edge relative truths* of science, the most refuting line of knowledge, or not?
634. What is the dynamic of your self-organization in the enhancement of reason, logic, discernment, and consciential maturity?
635. What is the acuity of your uninhibited *investigative mind* in the struggle between dispersed thoughts and logical-concrete thoughts? Is your reasoning monophasic or polyphasic?
636. How do you react regarding ambiguities (*standard-conducts versus exception-conducts*) and the principle of non-contradiction?
637. What is the quality of your cosmoethics, the *ethicosoma*, and the average of the *multiple maturities* (biological, psychological, and holomaturity) acting in you?
638. What is your index of *personal moderation* regarding creative intuitions and motivating dignified work? What is the quality of your *thosenic presence*?
639. As an evolutionary habit what is the extent of your precise judgement, its applicability, your personal efforts and performances?
640. A conscin who always correctly prioritises the mentalsoma in intrapysical existence (Orientation: full marks; see page 39).

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INTELLECTUALITY (Conscin and Intelligence)
ES# 33

641. A conscin who has an anticosmoethical life, or one of a marginal nature, who implacably, consciously executes an *arch-criminal intelligence* (Orientation: zero for this Item; see page 39).
642. What predominates in you: the mental encephalic sagacity of maturity or the *subcerebral irrationalities* of an immature person?
643. From among these 4 well defined intraphysical personalities who are you in relation to the greatest perspicacity: a *sub-endowed*, a commonly perspicacious person, a *wise-idiot*, or a lucid supergenius?
644. What is the extent and quality of your behaviour regarding concepts and things? Do you in fact feel like a layman or a philosopher?
645. What are your crystallized or eminent faculties before phonemes, graphemes, and the ciphers of the *cerebral dictionary*?
646. As a conscin what is your comparative model in the face of *intellectual tics* and emotional-physical eccentricities?
647. What is the character of your *daily thosenization*: the megastrongtrait of scientific discernment or the miniweaktrait of vulgar good sense?
648. What are you: a *Homo stultus*, with stupidity and ineptitude; or a *Homo intellegens*, with reason, competency, and sharpness?
649. What is your average before chronological age, your personal psychology, and pragmatic self-understanding (or self-knowledge)?
650. As a conscin what is your level on a presumable physical scale of *functional paralysis of the brain* (cerebral lesion) generated by the intraphysical conscinial restriction?

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651. What is the specification of your *hyperacuity as a person*: an analytical acumen, a synthetic intellect, or an irrelevant intellective reasoning? What evolutionary benefits have you already obtained with the deliberate use of the nuances of your intelligence in this life?
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652. What is the predominant nature in your *ideational fluency*: bradypsychism, normopsychism, or tachypsychism?
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653. What polarizes the constellation of your talents: personal abilities or gross incompetence?
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654. How does your *concentrated attention* operate in work, facing energy, health, time, place, motivation, and your proexis' goals?
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655. In the tasks of intraphysical life what category of boundless conscin are you regarding multiform *consciential attributes*?
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656. What is the *module of intelligence* primarily assumed by you: practical, intuitive, concrete, abstract, analytic, or composite intelligence?
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657. How does your *internal maturity* act in the cultural manifestation of your memorized knowledge within the Socin?
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658. What is the expression of your creativity regarding the degree of your inventions and the reach of your *self-discoveries*?
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659. What is your empirical capacity before the permanent challenges of immediate adaptations to new consciential situations?
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660. A conscin who utilizes *cosmoethical intellectuality* in this evolutionarily critical intraphysical life (Orientation: full marks; see page 39).

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PERSONALITY (Personal Character)	ES# 34
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661. A conscin accommodated in an unapproachable condition of *misanthropy* or *nosomania* (Orientation: zero for this Item; see page 39).
662. What is the nature of your fundamental habits, manias, idiosyncrasies, and unquenchable explosions of a *big-ego*?
663. What is the level of your awakening regarding the *opposing conditions strongtrait / weaktrait* in intraphysical life?
664. What is your psychological disposition regarding jokes, anecdotes, and essential endeavours?
665. What are the characteristics, manifest oscillations, frequency, intensity, and consequences of your humour?
666. What is the degree of your sense of interpersonal, predominant, relaxing, spontaneous, fraternal happiness? What evolutionary benefits have you been obtaining with the gradual domestication of your character?
667. What predominates in you: *feelings of inferiority* or *feelings of superiority* when taking important and serious decisions?
668. What is your percentage of *timidness*? Do you demonstrate tepid indecisiveness or evident boldness in your initiatives? Do you still live in an *on-the-fence* condition?
669. What is the extent of the pleasantness in your natural dealings? What predominates in you: social virtues or personal defects? Are you a highly sociable being or a *manipulative person*?
670. What is the nature of your *individuality per se*: free or dependent, pacific or hostile, centred or immature?

671. What is the amplitude of your calmness in *personal work*? Does nervousness, self-insecurity, laziness, the law of least effort, or inefficiency still predominate in you?
672. Do you live among relatives, friends, colleagues, and clients with authentic tranquillity or habitually under neuroses? What is your contribution toward the improvement of a broader understanding of personality?
673. What do you demonstrate most in daily life: effortless *enduring serenity* or stress in diverse environments?
674. What is the shape of your cosmoethics and personal behaviour: do you still subordinate yourself to moralisms or live with *social antipuratinisms*?
675. What is the strength of the authenticity of your intimate structure? Where do you place yourself between constant social concessions and incorruptions?
676. What is the rectitude of your *personal behaviour*? What is the index of the sophistication and reach of your activities in general? Do you apply the *decision trinomial* - here, today, now - in your existence?
677. How do you classify yourself, on a *scale of character*, regarding your manifestations: introverted, extroverted, or ambiverted?
678. What is the reach of the acuity of your character regarding will, intention, self-control, organization, and useful renovations?
679. What is the excellence of your dexterity as an undying consciousness in the evolutionary experience of intraphysical learning?
680. A conscin who correctly utilizes the personal qualification of the *condition of a self-aware conscin* (Orientation: full marks; see page 39).

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ANIMICITY (Conscin and Animism)
ES# 35

681. A conscin ignorant regarding the fundamental power of their vitalities and the creativity of their will (Orientation: *absolute zero*; see page 39).
682. Have you already employed the phenomena of *personification* (incorporation of yourself, mystification) consciously and self-corruptly abusing the listener's ignorance? What was your intention? How many times?
683. What is your awareness regarding the percentage of the theoretical distinction between animism and / or parapsychism?
684. What is the extent of your security in the practices of the *fusion: consciential energy / animism / parapsychism*?
685. Have you discovered, while still in an active phase of intraphysical life, the utilities of the application of evolutionary *self-animicity*?
686. How do you coexist with the phenomena of your physical, intraconsciential, psychic, bioenergetic, and animic effects?
687. Do you already exercise your animism as a *multidimensional science*, free of mysticism, mythicizing, mystification, and fraud?
688. What is the functioning of the cosmoethics of your *intraconscientiality* regarding versatile, mature, dynamic, and lucid animism?
689. What are the types, quality, constancy, and employment of intimate deintruding resources utilised by you as a conscin?
690. What is the specification of your personal animism felt in the *consciential condition of multidimensionality*?

691. What is the pattern of your *lucid projectability* and your more frequent personal parapsychic experiments?
692. What is the quality of your experiences with the energosoma, *energetic fields*, ectoplasm, and *facial clairvoyances*?
693. What is the evolutionary level of your practical definitions of bioenergetics, chakras, and the *silver chord*? Have you been perfecting your multidimensional abilities?
694. What is your coexistence with animism in this *neomedieval Socin*, one that is full of *ambivalent incantations*, spells that are truly evil, intra and extraphysical intruders, and *extraphysical blind-guides*?
695. What is your reeducation regarding the five *new acquisitions* of intraphysical life: the energosoma's connections, *enriched* paragenetics, genetics, the soma, and the mesology? What evolutionary benefits have you been obtaining with the self-aware utilization of your animism?
696. How do you live with your muscular, energetic, psychological, imaginative, and lucid consciential *projections*?
697. What is the balance regarding the positivity or negativity of the effects of lucid animic occurrences produced by you?
698. What are the effects, nature, incidence, and fruits of your *intimate potentialities* in motion?
699. What is your personal organization and dedication in the demand of controlling the condition of *uninterrupted self-awareness*?
700. A conscin who consciously and cosmoethically utilizes the advanced talents of animicity (Orientation: full marks; see page 39).

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MEGACHAKRALITY (Consciential Door)
ES# 36

701. A conscin completely unconscious regarding their own coronochakra (Orientation: *absolute zero*; see page 39).
702. What are the personal effects of the *bioenergetic monopoly of the megachakra* (coronochakra) in your intraphysical day-to-day?
703. What is the influence of your coronochakra on your reason, attention, concentration, imagination, and mnemonic capacity?
704. Have you discovered - while still in a useful phase of intraphysical life - the transcendent activities of the coronochakra's energies?
705. What is your pragmatic lucidity in the lasting utilization of the coronochakra in the execution of your *proexis*? Do you support the *energetic asepsis* of the environments where you breathe?
706. What is the practical average of your objective *performance* and deliberate exercise in the use of your active coronochakra?
707. What is the operation of your coronochakra in the maintenance of your energetic psychosphere and your physical and mental health? What evolutionary benefits have you been obtaining with the self-aware employment of your coronochakra?
708. What is your global analysis regarding the components of your *bioenergetic constitution* or the paraphysiology of your energosoma?
709. What is the level of the calculated application of your typical *consciential megapowers*, as a habit acquired with determination?
710. Where do you place yourself regarding the outcome of the *acute challenge*: the coronochakra's energies *versus* a social being's insanities?

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711. In which level do you place your *consciential hygiene* (energetic, cerebral, and psychological) in relation to the functioning of the cerebral hemispheres and your temperament?
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712. What is your *performance* before the *self-aware catalyses* of your intimate energies in the production of parapsychic phenomena?
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713. How do you live with *conscious energetic reprocessings* between the coronochakra, intentions, and personal effectiveness?
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714. What is the excellence of your energetic defences and practical operations of your *chakral sensings*?
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715. What is the role of your megachakra as an *interdimensional energetic antenna* - a valuable resource in your human life?
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716. What do you do to maintain multidimensional serenity and efficiency through the coronochakra?
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717. In you, what are the results of an *energetic depuration of the human-animal* through the sexochakra / coronochakra circuit?
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718. What is the quality of your unbreakable will in the harmonising function as the chakras' *consciential door*?
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719. What are your intentional actions through the coronochakra in the intimate, evolutionary expansion through cosmoconsciousness?
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720. A conscin who correctly and cosmoethically utilizes the coronochakra in human life (Orientation: full marks; see page 39).

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IMPETURBABILITY (Conscin and Self-control)
ES# 37

721. A *robot-conscin* accommodated in an unapproachable state of emotional and intellectual *existential alienation* (Orientation: zero for this Item; see page 39).
722. Where do you place your intraphysical activity: on a greater scale or on a smaller scale? Within the first or second *tier of people*, or specifically, consciousnesses in evolution?
723. Do you admit that the *savage beast's biomass*, the *big-ego* imprisoned in the soma's cage, still controls you? Do you have a *short fuse*? Do you have the self-control of a subordinate? Do you have the self-control of a leader?
724. Do you include crying, sobbing, moaning, screams, mumbling, laments, sighs, or sulkiness in your more frequent intimate reactions?
725. What is the dimension of your *volitional potency*: an unbreakable will, a weak will, or an uncontrolled will? Do you control you *extraphysical experiences*?
726. What is your *psychosomatic stability* among critical stresses, conflicts, and the self-control of your senses?
727. What is the extent, depth, and frequency of your needs for affective, economic, intellectual, and social *crutches*?
728. What is the experience of your daily routines in relation to timidness, pusillanimity, negligence, taciturnity, and self-organization?
729. What is the strength of your *big-ego's defence mechanisms* in the opposition: *rational self-control / intimate unrest*?
730. What is the efficacy of your moderation as a social being? What are the safety valves and *escape hatches* most used by you? Do you control your *consciential continuism*?

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 731. What predominates in you: strongtraits, wisdom, and responsibilities, or weaktraits, ignorance, and habitual negligence?

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 732. What is the degree of plenitude of your *decision-making capacity* in more acute existential crises? Do you control your thosenic flows?

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 733. What is the amplitude of your knowledge, good sense, and rationality in relation to the outcome of brilliant personal resolutions?

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 734. What is your level of subjection to psychoanalysis, or any other *dermatology of the consciousness*, within our still pathological Socin?

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 735. How much does your sacrificeless self-sufficiency act before restraints, drugs, gurus, and day-to-day heterocorruptions?

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 736. How much have restrictions, mishaps, and traumas been worth to you in order to fixate your level of *internal anchorage* as a conscin? Do you control your consciential energies?

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 737. What is the result of an examination of your intimate serenity? Does autocracy or lucid aggressiveness dominate your manifestations? Do you control your mental concentration without any dispersion?

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 738. Do you already present sensible determination with reason, logic, reflection, discernment, and the condition of *everything in the right measure*?

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 739. What is the evolutionary pattern of your physical, energetic, psychological, social, and multidimensional *adjustments*? Do you still invade the space of others' consciential rights?

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 740. A *leader-conscin* who lives on Earth with homeostasis or a coolly reconsidered *holosomatic balance* (Note: *twenty with honours* for this item).

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SENTIMENTALITY (Controlled Emotionality)

ES# 38

741. A conscin intraphysically reliving the condition of insane criminal coldness or their millennia of subhuman lives (Orientation: zero for this Item; see page 39).
742. What predominates in you: *zoogenic lacks of reason*, primitive emotions, or *parapsychogenic feelings*?
743. What is the *consciential vehicle* that *predominates* and dominates your critical decisions in intraphysical life?
744. What acts more in the performance of your self-evolution, today: the emotionality of the psychosoma or the discernment of the mentalsoma?
745. What is your intimate balance: rationality experienced with clean affections or instinctivity experienced with animal sensations?
746. What characterizes your intimate behaviour: untamed emotionality or elevated affectivity with serenism?
747. Have you already discovered, while still in useful intraphysical life, the applications of your own evolved sensitivities? Have you already experienced an *acute growth crisis*?
748. What is your *experience regarding compassion* in relation to conscins, consciexes, and subhuman animals?
749. What is your *performance* when faced with the dilemma: controlled megafraternal sensitivities / controlling animalized emotions?
750. What solution do you employ for the intraconsciential conflict between evolved sentiments *versus* blind commotions?

751. What is the quality of your conduct before conscins, consciexes, and beings in general, as an individual and as a group?
752. What is the average of your lucid sense of humanity? What is the average of your *lucid sense of parahumanity*?
753. What is your performance in the practice of thinking and feeling, about yourself, in the development of the proexis' useful realizations?
754. How are you as a conscin regarding the *identification* of refined, evolved, or mediocre *sentiments*?
755. What is the level of your joint, personal administration of spontaneity and *sentiments that liberate the consciousness*?
756. As a person, a human animal, what are the limits of your resistance to the work of prioritizing your unbreakable will regarding evolutionary renewal?
757. What is your degree of *emotional neutrality* in the *maxifraternal* works you assume? What is the incidence of *sexothosenes*, the units of measure of mental adultery, in your cerebral world?
758. How do you classify yourself, from 1 to 5, on a presumed scale of *derepressing multidimensional holomaturity*?
759. What are the personal results of your immaculate sentiments directed to the realization of the claritask in experienced polykarma?
760. A conscin who maintains balanced and rational self-control of affectivity (Orientation: full marks; see page 39).

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MAXICONSENSUALITY (Vanguard Knowledge)	ES# 39
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761. A retarded conscin, bearer of a generalized and irremissible *immaturity* in human life (Orientation: zero for this Item; see page 39).
762. What is the profile of your approach: the lucidity of a *broad mind* or the dulling of a closed, retrograde, *shortsighted*, and narrow mind? Do you already know how to employ the *wisdom of forgiveness*?
763. How do you live as a conscin, with consensual / universal / maxifraternal factors or with cultural / parochial / self-mimetic factors? Do you already employ the *wisdom of discernment*?
764. How do you act regarding *self-gnosis versus* evolution? Are you an up-to-date listener or a mere uninformed prattler?
765. What predominates in you: *strongtraits* of ponderation and culture or *weaktraits* of rudeness, impulsivity, and nescience?
766. What is the level of your adhesion to the *cult of unconscious stupefaction*, so common in our society and yet still unrecognised?
767. Do you still utilise any self-conferred title of wisdom proposed by the *inept ignorance* of absolute knowledge?
768. What are the effects of the conditions of your mature psyche *versus* naiveties, a crude lack of knowledge, and dogmas?
769. What do you do in the face of incredulities *versus* the sophisticated ambiguities of *honest fools*, *just idiots*, and *credulous naive*? What is the excellence of your *decision-making capacity*?
770. How do you react before a *lack of reason*, myth, faith, poetry, intuition, ideology, and self-corruption, or *passion for an error*?

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 771. What is your mentalsomatic balance: well-organized discernment or recognised chronic incompetence?

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 772. How do you live before profound reflections and recognition of your capacities *versus* generalized human weaknesses?

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 773. Where is your education consolidated: in science, technology, arts, humanistic studies, or parapsychism?

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 774. What are your reactions in the face of the *orthodoxy / heterodoxy polarity* and *megadecisions in human life*? Do you already know how to utilise the *wisdom of the vibrational state*?

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 775. What do you do with leading edge relative truths, formal education, the *counterculture*, and *autodidactism*?

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 776. What is your conclusion regarding the acute challenge for an omnivorous reader and the quality of personal readings? What is the parameter of the sophistication of your *self-knowledge*?

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 777. What is the nature, magnitude, and excellence of your librarianship and of your *artefacts of knowledge*, objects of personal use?

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 778. Do you, in any way, strive for intellectuality, encyclopaedism, erudition, polymathy, and total culture? What is your contribution to the increase of leading edge relative truths on Earth?

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 779. Where and how is your self-awareness situated regarding the ineffability of the *most transcendent knowledge*?

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 780. A conscin whom cosmoethically employs human, emotional, and mental maturity to the maximum (Orientation: full marks; see page 39).

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COSMOCONSCIENTIALITY (Conscin and Samadhi)
ES# 40

781. A conscin sunk in robexis and numbed regarding the utilization of cosmoconsciousness (Orientation: *absolute zero*; see page 39).
782. What is the degree of your resistance to tensions from the ways of life in the intraphysical day-to-day? Are you living the period of *self-seeding* or *self-harvesting*?
783. What is your level of optimism and self-confidence immediately after the impact of a confirmed failure?
784. What is the evolutionary level of your advanced, practical understanding regarding the influx of *unifying cosmic life*?
785. What are your mature contributions for the increase of human knowledge and the *reduction of entropy* in intraphysicality?
786. What is the tenor of your incessant, rational prioritization of the condition of intrapersonal serenism? Has the cosmoconsciousness phenomenon already permitted you to directly access your holomemory?
787. As a social being, how do you live with *omnicoperation*, its practical application and your individual growth?
788. What is the reach of your lucidity regarding general *cosmolinear evolution*, its guiding fluxes, and your future goals?
789. What have been your lucid *existential reperspectivations*, or recexises, in the trajectory of your present intraphysical life?
790. Have the sparks of the experienced *omniscience* already reached you? What are the practical results of your probable, eventual, consciential expansions?

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791. Were you able to discover, while still in useful intraphysical life, the fruits of the cosmoconsciousness phenomenon?
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792. What is the average of your self-organization aiming to attain the state of *samadhic consciousness*? Do you still sustain *anticosmoethical postures*?
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793. What is the depth and extent of your knowledge regarding intimate cosmoconsciousness as a *maximum power*?
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794. What are the effects of your self-awakening in your integration with intraphysical life and extraphysical life, in the struggle against alienation?
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795. What is the quality of your personal balance regarding *self-transcendence* and *antistressing* in the attainment of serenism? What benefit have you already obtained with the cosmic consciousness phenomenon?
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796. How do you view this peak experience: by its pragmatic condition or its personal, daily, healthy, evolutionary fruits?
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797. What are the repercussions, in favour of other beings to your consciousness being expanded like a holotheca, or a *cosmotheca*?
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798. What is your existential percentage as a conscin committed to *lucid self-projectability*?
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799. What is your basic planning of the *megaguidelines of the next* personal intraphysical existence on Earth?
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800. A conscin who correctly and cosmoethically utilizes *cosmomaturity* (Note: *twenty with honours* for this item).

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AUTHORITY (Power of Conduction)**ES# 41**

801. An insecure conscin or *absent personality* in a condition of generalized accommodated subordination (Orientation: zero for this Item; see page 39).
802. What is your level of *acute avidity* regarding ephemeral power, social prestige, wealth, or political influence?
803. What is your conduct in relation to charisma capable of *electrifying multitudes*, and tendencies towards absolutism?
804. What predominates in you, the *strong*trait of conducting with wisdom, or the *weak*trait of dominating with crude arrogance?
805. Do you consider your human personality to be similar to a *synthetic product* of strength, wealth, and prestige?
806. Do you have a firmer handshake when greeting members of the *unthinking human masses*?
807. Do you struggle with natural polarization, consider yourself a burden, suffer from a *lack of leadership*, pusillanimity, and prefer to abdicate?
808. How do you fare as a conscin regarding *being, wanting, feeling, thinking, knowing, saying, doing, and persevering*? How much is your *code of cosmoethical conduct* worth?
809. Regarding the tyranny of a *political animal*, what is the extent of your aspiration to direct, organize, impose, and maintain yourself in your positions?
810. Do you maintain any leadership, whether charismatic, autocratic, or democratic? Do you have a proclivity for the *subcerebral mission*? What evolutionary benefits have you already obtained as a leader, or subordinate, in this current intraphysical life?

811. How do you coexist with leadership, whether it be scientific, religious, entrepreneurial, marginal, or of other categories?
812. What is the universe of the *scope of your personal command* regarding opportunities, vital space, the passing of time, and throughout the intraphysical life? What is the quality of your *extraphysical audience*?
813. What have been your possibilities to manoeuvre, with your will, above the *mind of the masses*, and in light of cosmoethics?
814. How have you been living in relation to the useful management of supports, consciencial energies and personal impetuosity?
815. What is the degree of your familial leadership regarding the form of your decisions, and of your spirit of *groupkarmic liberalism* or tyranny? Do you still *lie in your thoughts*?
816. What is the *dimension of your militant public spirit* when placed under the *ephemeral lights* of human life's stage? What is your contribution to the improvement of the exercise of authority on Earth?
817. What is the intensity of your presence regarding qualification of your personal dynamic in the frank exercise of human authority?
818. How have you been resolving the challenge of the *seductions of temporal power versus the efforts for self-evolution*?
819. What is the depth of your sense of lucidity when faced with the *planning of holomaturity* within the groupkarma?
820. A conscin who cosmoethically employs lucid leadership in intraphysical life (Orientation: full marks; see page 39).

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MENTALITY (Self-evolutionary Politicology)
ES# 42

821. A conscin with unmovable or abulic, accommodated, indifferent, and apolitical behaviour (Orientation: zero for this Item; see page 39).
822. What is the degree of your religious, idealist, political, social, entrepreneurial, artistic, or sporting *passions*?
823. What is your goal, as a conscin: to be a celebrity, to be rich, to have prestige or power in relation to a false or an authentic democracy?
824. What is the excellence of the structure of your personal ideology as a set of genetically or historically conditioned thoughts?
825. How do you classify your *performance* regarding the *mentality adopted*, whether it be: mature, naïve, or dangerous?
826. What is your personal philosophy in the presence of *evolutionary politics* in contraposition to the *bipolarity conservatism / reformism*?
827. What is the merit of your *political or philosophical platform*: oppressive, tropospheric, emancipative, or archprogressivist?
828. How do you coexist with the world, Laws, and the pretexts to destroy fellow man? What is your level of escape from responsibility?
829. What is your solution to the *intrapersonal dilemma* of the common adhesion to one ideology or the opting for open universalism?
830. What is the qualification of your mental order before the mature principles chosen by you to live in favour of conscious evolution? What practical benefits have you been obtaining with the self-aware utilization of your present evolutionary politics?

831. Who are you, as a genius, before the *megaparadox* of personal postulates in contrast to *experiences of cosmoconsciousness*?
832. What is the evolutionary level of your public ideological confession made through the technique of raising your own children?
833. What is the extent of the objective utilization of your fraternal idealism aiming at the aware self-performance of polykarma?
834. What is your condition of *persona* (personality) *versus* the structure, nature, and repercussions of your *practical set of social ideas*?
835. Do you still react to relative human truths, whether with unconscious indoctrinations or with deliberate indoctrinations?
836. What is your personal level on the scale of orthodox, heretical, and heterodox values?
837. What is the tenor of the discernment of your relations with social minorities: women in general, children, the elderly, blacks, the dispossessed, gypsies, indigenous peoples, homosexuals and lesbians? Do you respect the intelligence of others?
838. What is your lucid contribution to the multidimensional interaction of humanity / parahumanity?
839. What are your results in the condition of *Homo politicus*, regarding political science, conscins, consciexes, and general evolution?
840. A conscin who cosmoethically develops consciential incorruptibility in their proexis (Orientation: *full marks with honours*; see page 39).

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REPERCUTABILITY (Multidimensional Leadership)
ES# 43

841. A conscin promoter of addictive, unapproachable, ancient *intrapysical self-worship* (Orientation: zero for this Item; see page 39).
842. What is the nature, quality and structure of the exercise of your professional activities in Socin: with a *corrective holothosene* or with a corrosive holothosene?
843. What has been the end result, in your human life, of veneration of an idol: holomaturity or conscial torpidity?
844. Do you live dealing with the by-products of personal paradoxes experienced through *consented idolatry*?
845. Have you already faced the intimate dilemma of the human-object, the pride of the masses, *versus* the *intimate disappointments of the idolized*?
846. Within the human condition of *personal popularity* what is your coexistence with conscial energies, health, and sickness?
847. What are you: a human agent of conscial renovations or a *self-mimetic repeater* of intrapysical lives?
848. What are the healthy and unhealthy effects of the social folklores, falsehoods, tales, and honours that you have received in this human life?
849. What is the role of anonymity *versus* the derivations of your own existence and the practical results in your proexis?
850. What is your *personal strength of evolutionary agglutination* in the utilization of your prestige and egotistical influences in social life? What evolutionary benefits have you been obtaining with the self-aware utilization of your conscial leadership?

851. Regarding your own suggestive force on the human masses, how do you act as a pragmatic social being?
852. Regarding your true self-image and regarding you as a public symbol, what is the trustworthiness of the *biographies* about you, whether authorized by you or not?
853. What is your consciential degree of evolutionary self-organization before the human quality of being mortal and ephemeral?
854. What are the effects of the action of fluctuations of greater popularity over you and your personal actions over others?
855. What is the extent of the consequences of your social prestige on your condition as a consciousness and in light of cosmoethics?
856. What is the amplitude of your advance, in the condition of *Homo universalis*, when situated above the average, the epoch, or the human and paratropospheric environment in which you live?
857. What are the results of the personal impressions you provoke in your human peers and in the nearby consciexes?
858. What attitudes and reflexes of your condition as a conscin cause perceptible repercussions in *paratropospheric Sociexes*? What is the cosmoethical and evolutionary nature of these attitudes and reflexes?
859. As an *epicon* what are the dimensions of your public life, in relation to a conscin's power of multidimensional agglutination?
860. A *conscin-epicon* who maintains, with lucidity and positivity, *presomatic multidimensional leadership* (Orientation: full marks; see page 39).

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RETRACTIBILITY (Public Self-judgments)
ES# 44

861. An *unforgiving conscin* regarding the acts and attitudes of their peers in both intraphysical and paratropospheric lives (Orientation: zero for this Item; see page 39).
862. What is the extent of the universe of your self-aware creation of human and extraphysical disaffections as a *subcerebral habit*?
863. What are your characteristic personal reactions: well-thought-out conjugal reconciliation or avoidable litigious divorce?
864. What is the scope and frequency of your personal outbursts of immaturity? What justifications do you present, and what is the level of ignorance demonstrated, and the number of avoidable repetitions?
865. Which attitudes characterize you in the majority of cases of *interconsciential conflict*: silence, useful polemics, retaliation, *vendetta* or the explicit *law of lex talionis*?
866. What is the influence of your pride and vanity on your relationships? What resources do you usually utilise: self-evasions, excuses, or social retractions?
867. What are your personal positions faced with the act of *conceding spontaneous pardons*? How do you react to the traumas of confrontations?
868. As a conscin how do you act in the face of *apostasies*, ennobling public *volte-faces*, and self-seeking retractions?
869. How do you live regarding self-guilt, regrets, or personal remorse *versus intelligent cosmoethical adjustments*?
870. In conciliatory initiatives in general, do you opt for reintegration and dignified apologies, or for self-corrupting pretexts and abjurations?

871. What are your corrections or improprieties regarding *personal evolutionary losses* in intraphysical existence? Are you an ill-tempered person, with a *short fuse*, a synonym of being intruded?
872. What is your percentage of *personal psychological escapes*, whether they be transferences, sublimations, or defensive regressions?
873. What is the index of your cosmoethical or anticosmoethical sensitivity in the daily apologia of the *pettiness* of your *autobiography*?
874. In your condition of *Homo loquax*, what is your fearlessness and frankness in social behaviour throughout life and recexises?
875. What is the evolutionary level of your organization relative to denials, pacifications, or obvious retaliations? What evolutionary benefits have you obtained with the self-aware employment of retractability in your life?
876. What is your personal pattern regarding *subcerebral subterfuges*, be they preconceptions, intentionalities, conclusions, and decisions?
877. What is the excellence of your self-censorship and your dignified lucid reception of *heterocriticisms*? What is your capacity to forgive ignorance and rise above other consciousnesses' immaturities?
878. How much discernment do your decisions have in relation to defences, periods, places, energies, efforts, manners, and the evolutionary effects?
879. What is the depth and frequency of your errors and omissions in contrast to your self-criticism and the retouches of human works?
880. A conscin who cosmoethically sponsors dignified *existential recompositions* throughout their existence (Orientation: full marks; see page 39).

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ANTI-OFFENSIVENESS (Utilization of Forgiveness)
ES# 45

881. A belligerent scheming conscin in the condition of vicious, permanent, and blind offensiveness (Orientation: zero for this Item; see page 39).
882. Have you ever received, over the course of your intraphysical life, a *personal prison sentence* from a human justice?
883. What is the pattern of your personal neediness in the face of day-to-day threats and escapes from real or presumed dangers?
884. What is your habitually assumed attitude when receiving insults, hostilities, and threatening letters?
885. What predominates in you: the *strong*trait of flexibility, compromise, and amicability, or the *weak*trait of inflexibility, discourtesy, and coldness?
886. What is the quality of your exercise of public functions or those in the public's view? Have you ever experienced exclusion, repulsion, ostracism, expatriation, exile, or confinement in your existence?
887. What are your reactions, as a social being, in the presence of assaults, persecutions, attacks, kidnappings, and terrorism?
888. What is the frequency and vigour of your application of *psychological self-defence mechanisms* in the development of your proexis?
889. What is the outcome of the challenge for you as a person, a mortal social being, in an authentic condition of *legitimate defence*?
890. What is your balance, in the *egokarmic account*, regarding others' attacks, your attacks, and your self-defence of privacy?

891. What is the tenor of your experiences with the *masses*, reporters, autograph hunters, fans, mercantile exploiters, unscrupulous middlemen, and the *paparazzi*?
892. How has the realization of your *proexis* been progressing in the face of unavoidable disapproval generated through conscins, consciexes, and subhuman beings?
893. What is the quality, extent, usefulness, and cosmoethical consequences of your contestations with others?
894. What is the dimension of the defence of your just and legitimate rights in contrast to *non-demagogic personal renunciations*?
895. What is your habitual behaviour in the presence of moral attacks: only silence or useful polemics? What evolutionary benefits have you been obtaining with self-aware utilization of forgiveness of the immaturities and errors committed by others?
896. What is the extent, in your behaviour, of *continual mutual pardons*, without being an anticosmoethical accomplice?
897. What advancement has occurred in your consciential development with the positive fruits of your *attitudes of nonviolence*?
898. How do you classify yourself, from 1 to 5, on a presumed scale of interconsciential anti-offensiveness?
899. In your conduct what is the level of need for retreats, silences, assistances, and intimate self-pacifications?
900. A conscin who cosmoethically employs their rights and obligations in human life (Orientation: full marks; see page 39).

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ANTIDISPERSIVENESS (Maturity of Performances)
ES# 46

901. A conscin with chronic, unapproachable, consciential dispersiveness (Orientation: zero for this Item; see page 39).
902. As a *multidimensional being*, what is the extent of your immature, precipitated, impulsive, or disorderly conduct? Do you suffer from a *functional paralysis of the mind*?
903. What is the average of your impossibilities, in your condition as a *neophobic conscin*, to face new personal situations?
904. What habitually characterizes your character: face-to-face confrontation or escape from non-transferable responsibilities?
905. What predominates in you: tenacity or inconstancy, persistent industriousness or easy desistance?
906. What is your preferred *performance* in *evolutionary groupality*: that of a researcher, participant, instructor, author, volunteer, dissident, *seated-on-the-fence*, chronic heterocritic, or mere vulgar user?
907. What is your technical self-organization in the production of lucid and continuous consciential projections?
908. Regarding the intraconsciential *cult of competence*, are you an adjusted conscin or do you still live in useless daydreams? Are you still searching for some kind of *intellectual limelight* in your life?
909. What is the vigour of your personalism and individualism within the community before voluntary, personal, and consciential bonds?
910. What is your efficiency in the transposition of obstacles in ongoing, daily, intraphysical life and in the *continual solving of problems*?

911. What is the level of your personal experiences and capacities in relation to the administration of your *free time* and your resolution?
912. As a conscin, what is the scope of your necessities regarding general progress and self-improvement in intraphysical life? Have you been economizing your mistakes and immaturities?
913. What is the strength of your *character in taking decisions*? What is the average quality, scope, fruits, and consequences of your acts?
914. What are your intimate aspirations regarding the progress, order, and improvement for all beings?
915. What is the performance of your *evolutionary self-competence* as evidenced in the various periods of your intraphysical life?
916. What is your pragmatic awakening regarding the exact index of *creative self-performances*? What evolutionary benefits have you been obtaining with the current stage of your conscial performances?
917. What is your definition regarding the greater significance of the intraphysical stage in the consciousness' continuous evolution?
918. What prediction do you make, today, regarding your intraphysical stage and the balance of your *proaxis*? According to your suppositions, will you attain *incomplexis*, existential semi-completism, or *complexis*?
919. What is your effort regarding the obtainment of complexis? What is your objective regarding self-evolution and holomaturity?
920. A conscin who cosmoethically uses the immediateness of the multidimensional here-and-now (Orientation: full marks; see page 39).

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PRODUCTIVITY (Consciential Megagestations)
ES# 47

921. An omissive and inert conscin sunken into a condition of vicious, irremovable mental laziness (Orientation: zero for this Item; see page 39).
922. What is the nature of your *cultural self-formation*: firsthand, secondhand, or of service to others?
923. What is your greatest intimate effort regarding your creativity: an idealistic writer, a mercantile communicator, or a profit-monger? Have you already written medicating-books or poisoning-books?
924. What is your final self-definition: are you a creative exhibitor, a repeater of someone else's ideas, or a *maker of monsters*?
925. How do you classify yourself globally: a frankly universalistic author or an intraphysical, nationalistic *scribbler*?
926. What reason do you have, or have already had, to use a *pseudonym*: timidity, modesty, cowardice, ignorance, or alleviation?
927. Are you an ego who loves the media, *intellectual garbage*, the daily press, or the information superhighways?
928. How do your thoughts live with dollar signs in the face of words transmitted and *money-hunting books*?
929. What is the scope, volume, function, and essence of the dimensions of your evolved *claritask productions*?
930. As a *Homo spiritualis*, how do you classify your basic works: oratorical, epistolary, diaries, books, biographies, or another category? What evolutionary gains have you been obtaining with your current productivity?

931. What motivates you to construct written things and clarifications: an increase of *intellectual calories* or mere innocuous *belles-lettres*?
932. What is your degree of conscious dedication to intellectual tasks in the face of the chronic mental laziness of the still pathological Socin?
933. Where is your proaxis placed regarding self-priorities? Do you defend maturity and quality, or improvizations and quantities?
934. How do you classify the *products of your mentalsomatics* as regards quality: obscure, high level, or with valid awards and laureates?
935. In your condition as a *conscin-evolutionary agent*, what is the amplitude of your abnegation? Are you a *compass epicon*, a catalyst epicon, or a retrocognitive epicon?
936. What are the intentions, extension, value, economy, messages, and innovations of your personal accomplishments? What is your contribution to the improvement of *consciential megagestations* on Earth?
937. What is the class of maturity of your works: slow analyses, deep analyses, or mere superficial fast summaries?
938. What is your awakening regarding the essence of your expended efforts and the fruits of your good works?
939. What is your *average comprehension* regarding your works and experiences in contrast to the tenor of your research and understanding?
940. A conscin who cosmoethically employs the fruits of mentalsomatic works (Orientation: full marks; see page 39).

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CONTINUITY (Mobilization of Consciousnesses)	ES# 48
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941. An omissive conscin accommodated in the condition of idle and *selfish anonymity* (Orientation: zero for this Item; see page 39).
942. As a conscin, what is your pattern within evolutionary groupality? Are you a sociable, lucid, available, productive, and useful animal-human?
943. What are your reactions, in relation to megafraternity, before *intrapysical multitudes* and *extraphysical multitudes*?
944. In this current intraphysical life what is your *multiexistential personal task* in relation to your groupkarma?
945. What is your most precise notion of the current existence, of your potentialities, aptitudes, resources, and the character of your followers?
946. What is your intimate structure regarding your intraphysical paradigm in contrast with your coherences and examples?
947. What is the characteristic of your personal search: egotistic or altruistic regarding recognition from the *empathic group*?
948. What is the tenor of your creations within a team, be they with loyal collaborators, *subordinate followers*, and the independent?
949. Have you been using any kind of indoctrinating resources? Have you made, or do you still make, *pharisaical use of conscins* who are manipulated like mere objects?
950. Regarding yourself, do you stand among the alluring conscins capable of weaving the fabrication of *satisfied robots* and of the *Homunculus electronicus*?

951. How do you cosmoethically face the problem of your spontaneous generation of lucid apprentices, beyond your will?
952. How do you view your position as a *conscin continuator of yourself* (consciential self-relays) in the presence of groupkarmic avoidance of *followers-servants*?
953. How do you behave in leading current followers, *dissident fanatics*, and consciousnesses from other dimensions?
954. What is the quality, cosmoethics, extraphysical and *intrapysical self-conscientiality* of your followers and, up to a certain point, your temporary evolutionary dependents (family members)?
955. What is the pattern of your typical condisciples, collaborators, relatives and of their grand works?
956. How do you resolve your dilemma in the claritask: maintenance and stagnation *versus* relay and beneficial renovations?
957. What is the extent of your leadership, continuity, and the alternations that have arisen from your evolutionary guidance and *secular self-relays*?
958. What is the standard of excellence of your posterity in relation to your successors in *groupkarmic and polykarmic claritasks*?
959. As a *social being-epicon* what is the level of the evolutionary school you have installed in your intraphysical life with your relatives, friends, colleagues, admirers, and multidimensional companions?
960. A conscin who cosmoethically utilizes the evolutionary mobilization of both intraphysical and extraphysical consciousnesses (Orientation: full marks; see page 39).

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CONTEMPORANEITY (Conscin and its Epoch)
ES# 49

961. A neophobic, repressed, conservative conscin who is a bearer of unapproachable *psychological fossilization* (Orientation: zero for this Item; see page 39).
962. What is the degree of your enslavement to *daily hypnoses*, or rather: to fashions, frivolities, and useless culture? What are the consequences in you of this *steamroller of omnipresent banalities*?
963. How have you been doing with the challenge of the exact time to dynamize evolution? Do you put the value of *material things* or the libertarian ideas of evolution above the consciousness' values?
964. What choice have you made: for the *era of the jet* or for evolution mindful of the *consciousness' multidimensionality*?
965. What is the quality of the joint analysis of your immediatism of the *here-and-now*, the soma, the environment, and the *Century of Anxiety*?
966. What is the level of your adaptation to your period of existence, to your contemporaneity, the Socin, the culture, to the current ways and customs? Have you suffered from, or do you suffer from *foreigner's syndrome*?
967. How do you live, as a conscin with or without human powers, in this period of great decisions, *without influencing them*?
968. What is your objective thought regarding this age of *mountains of gadgets* and *magic buttons*?
969. What is the level of your peaceful coexistence with buttons, be they on cars, phones, radios, TVs, telexes, faxes, PCs, *videogames*, or lasers?
970. What are your conscinial fruits, as a conscin, in the utilization of machines, printers, paper, pens, printouts, drawings, and copies?

971. What is your condition as a conscin before the *exocortex* (computer) in contrast to *future shocks*? Are you a creative computer user or a victim of micro-informatics?
972. As a *Homo progressivus*, are you a legitimate child of the epoch in which you live or do you suffer influence from *beyond* and *on* your time? Are you still a slave of *pious hypocrisies*?
973. How did you choose to live: through personal accommodation or the act of being in the vanguard of History and ahead of the *here-and-now*?
974. What predominates in you: intellect and serenism or this period of violence and *evolutionary rape*?
975. What is your level, as a social being: cultural conformism or the search for evolved holomaturity?
976. How do you envisage your new *resoma*, *retrocognitions*, the moment experienced, and your current proaxis' deadlines? What evolutionary benefits have you been obtaining with the self-aware utilization of the possibilities offered by your epoch, your environment, and your resources?
977. What have you done regarding current evolution, the present, parahumanity, and the condition of continuous consciousness?
978. What is the cosmoethical reach of your coexistence with other conscins and with the contemporary consciexes?
979. What is your personal behaviour before the lucid updating of your own *multiexistential cycle*?
980. A conscin who lives an adjusted and multiproductive *permanintfree* evolutionary period (Orientation: full marks; see page 39).

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HUMANITY (Conscin and Mesology)

ES# 50

981. A conscin victim of *parochial self-slavery* to the physical environment or to *Mother Earth* (Orientation: zero for this Item; see page 39).
982. How have you been dealing with the current self-challenge of individual facilities *versus* ecological impossibilities?
983. As a *Homo planetaris*, how do you live between competitiveness and *survival*, primacies and disadvantages?
984. What is your quality as a conscin: a subproduct of the mother, father, clan, party, faith, law, air, ground, and *terrestrial geoenergy*? Do you take yourself seriously?
985. What is the level of your groupkarma and of your physical environment *versus* the *social counterflow* and mimesis of the existence? What evolutionary benefits have you been obtaining with the self-aware utilization of your condition as a unique component of humanity?
986. What are your sincere reactions to *critical limit-situations*, in other words: calamities, wars, and genocides?
987. What are your personal influxes of renewal before the oppositions of *pathogenic holothosenes*?
988. What are the effects of changes in your human life regarding disparate places, addresses, jobs, social circles, and holothosenes?
989. In which level of companionship do you set yourself regarding the *mature megaparadox* of eternal consciousness *versus* perishable soma?
990. What is your qualification regarding *practical psychonomy*, or in relation to your travels and intense nomadism?

991. What are the situational factors of your material existence in contrast to your undertakings and their fruits?
992. What is the depth of the answers from your holosoma to the *paraglobal holothosene*?
993. How do you coexist with your privacy, or in relation to *proxemics versus* urban, political, and personal *domicentrism*?
994. As a conscin, what is the reach of your adaptive fusion to the intraphysical environment *versus* the *multidimensionality* of your consciousness? Do you put your finger on the essential?
995. How do you live with the *circles / leashes* of a conscin *versus* your ecological and *paraecological* civic consciousness?
996. What is the amplitude of your self-awakening *versus* the engendered things that extrapolate the *physical holothosene*?
997. As a *citizen-conscin*, what is the degree of your performance in favour of the *social homeostasis* of your group?
998. What is your personal dimension within the *reciprocal osmosis* of the consciousness in the Socins and Sociexes? What is your contribution in favour of broader understanding between conscins and consciexes?
999. How do you live in the presence of holomaturity, or in other words: the *here-and-now versus* alienation; *today versus* Futurology?
1000. A conscin who appropriately utilizes the environment within the *Earth Spaceship* (Orientation: full marks; see page 39).

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SOCIABILITY (Contacts of the Consciousness)
ES# 51

1001. *A citizen-conscin* in the permanent state of unapproachable unsociability (Mark: zero on this item.)
1002. Do you suffer from a lack of participation in Socin? What is stronger in you: *sociophilia* or *sociophobia*?
1003. How do you live with joy and sociability as opposed to misanthropy among the crowd?
1004. Do you still suffer great influence from *social agencies* or *leashes of the ego*, for example: the family, school, club, profession, church, labour union, political party, among others?
1005. How accessible are you as a person? Do you live with relative simplicity or are you prone to poses, snobbish attitudes, and class divisions? What is the level of your existential self-reflection?
1006. Are you conscious of your act of assuming an ego or a *role* - a part chosen, sustained, and played by you - as a social being during your life? Have you already *changed your ego* in this existence?
1007. How do you live among self-interested urbanity and in coexistence with superfluties, fashion trends, the epoch, and euphemisms?
1008. What effects do *inheritances* have over you - whether they be *chromosomal* or *mesological*, sociocultural, and tributes to Socin?
1009. What influence does your imagination, daydreams, and restraints have over you in the process of *burrowing for a fictitious social status*?
1010. As a *Homo socialis*, how do you behave yourself between the barriers of Socin and your conflicts, in contrast to the change of patterns for a cosmoethical consciential life?
1011. What is your personal pattern regarding your family, friendships, companionships, social cliques, and confidants? What evolutionary benefits have been you obtaining with the self-aware use of your sociability?

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1012. As a *civic being*, how do you live in relation to banquets, redresses, apotheoses, funerals, masses, and receptions?
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1013. What is your balance as a component of an *evolutionary duo*? What are the good or undignified influences of your partner's relatives on you?
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1014. How do you coexist with the inextricable scheme of excessively classist or *social stimuli* within the still pathological Socin?
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1015. What is the index of your intimate harmony in the face of social seductions, links between conscins, and the partial fusion of big-egos in an *us*?
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1016. Do you live with useful or useless affability in the face of the *self-destructive inclinations of Socin*?
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1017. What is your level regarding the inevitable and non-transferable *self-adjustments*; whether they be family-related, affective, professional, cliquish, communitarian, or political?
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1018. Are you a *self-unforgiving* conscin? Are you an *omniforgiving* conscin towards other beings?
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1019. Do you already seek to live as an *epicon-agent* of transformation of Socins and *Sociexes* or conscins and *consciexes*?
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1020. A conscin who cosmoethically utilizes *interconsciential communicability* (Orientation: full marks; see page 39).

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MAXICOMMUNICABILITY (Conscin and Language)

ES# 52

1021. An irremediable, verbally and graphically illiterate adult conscin (Orientation: zero for this Item; see page 39).
1022. What is the level of your personal use of imperatives, authoritarian speeches, indoctrinations, and catecheses?
1023. What is the quality of your expression? What predominates in you: reason or sentimentality, conciseness or wordiness? Have you already taken a *course on Logic*?
1024. What is your lingual universe? What predominates in you: new *dimensions* and polyglotism, or the parish and monoglotism?
1025. What is the power of your logic, your *phonochakral argumentations*, and your graphic capacity?
1026. Who are you, as a *laringochakral-conscin*, regarding speech, fluency, energy, mimicry, debates, and verbal acrobatics?
1027. What is the amplitude of your personal, *interanimal, non-verbal language*, and the quality, style, and efficiency with which it manifests?
1028. Which language predominates in you: scientific, poetic, mythological? How do you react to *glossocentrism*?
1029. What is your constellation regarding the *medias* employed: your communication, your vocabulary, and your final quality?
1030. What is your agility, coherence, and modernization concerning your environment, the epoch, and the tenor of your *personal speech*? What evolutionary benefits have you been obtaining with the self-aware use of your interconscinial communicability?

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 1031. Are your personal expressions *loaded* with emotional appeal or logical meanings? Do you use the *dictionary of defeatism*?

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 1032. What is the excellence of your *colloquialism*, your dialogues, and your *stylistics* throughout intraphysical life?

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 1033. What is the discernment of your mature communicability regarding the form, content, and evolutionary aspect of your messages?

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 1034. How do you live with cosmoethics regarding pragmatic messages and adaptation to the established mentality?

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 1035. What is your personal beneficial influence on general human progress and on your peers' tasks and conduct?

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 1036. What is the dimension of the universe of your *didactic culture* regarding your principal profession, Socin, and the excellence of your expression?

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 1037. What is the percentage of limpidity of ideas that you express with an open or *exoteric* terminology? What is your contribution to the improvement of communication among consciousnesses?

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 1038. What is the strength of your vocabulary's practical fluency when colloquially expressing your *cerebral dictionary*?

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 1039. What is your creativity, the renovations you impose on yourself, and the *interdimensional reach* of your evolved communication?

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 1040. A conscin who adequately utilizes lucid *interlocution* between consciousnesses in any dimension (Orientation: full marks; see page 39).

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REALITY (Conscin and Symbols)
ES# 53

1041. A *fanatic conscin* submissive to symbols, ideograms, hierograms, coats of arms, and *formal crutches* (Orientation: zero for this Item; see page 39).
1042. What is the evolutionary level of your *self-creations* in coexistence with suggestions, indoctrinations, preachings, enticements, and inculcations?
1043. What is the efficiency of your consciential control in the face of slavery to symbols for energetic self-defence?
1044. What is the universe of your personal use of allegories, archetypes, mysticisms, myths, dogmas, and taboos?
1045. How do you live with your condition as *Homo mythicus*, a being dominated by fantasies regarding folklore, rituals, and homages?
1046. How do you evolutionarily develop your adaptation to visual, audial, tactile, olfactive, gustative, and gestural signs?
1047. How do you react to symbologisms in contrast to your diplomas, titles, commendations, medals, awards, and metal plaques?
1048. Are you or are you not an *iconoclast personality* in relation to Genealogy, Heraldry, Royalty, and Tradition?
1049. What is the cosmoethics of your *thosenic signatures*? In relation to your coherence, what are the *marks of the holothosenes* you live in?
1050. What is the respectable quality of your ideas and words in contrast to misleading forms of ordinary communication? Which evolutionary benefits have you been obtaining with the self-aware use of your symbols?

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1051. What is predominant in your usual exchange: the scientific way and facts analysed by the brain, or common sense and metaphors triggered by the *abdominal sub-brain*?
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1052. What is the dimension of your needs regarding *hallucinatory satisfactions* - subjectivism - in contrast to crude tests of reality - objectivism? Do you still live ruminating over *mental garbage*?
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1053. What is the scope of your *crutches* and unavoidable psychological artifices in relation to the *hooks in your expression*?
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1054. As a *Homo signifex*, what is the level of centring of your personality and discernment in face of mythology?
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1055. What are the true effects of the labels, stereotypes, and façades placed on you, in your home, in your profession, at the social club, and in Socin?
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1056. What is your behaviour in face of the systems of emblems, megamyths, heroes, *sacred monsters*, and great illusions?
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1057. What is the extent of your *mimicry* in contrast to practical, emotional communication without words-symbols?
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1058. What is the excellence of your *semantic, adaptive self-flexibility*, or of your discourse, *versus useful semasiology*?
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1059. What is the level of your *personal morphothosenes* and the parapsychic consequences resulting from them?
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1060. A conscin who adequately and maturely employs symbols, graphemes and phonemes in human life (Orientation: full marks; see page 39).

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SYNTACTICITY (Exposition of Ideas)
ES# 54

1061. A verbally and graphically illiterate adult conscin, already in the intraphysical phase of psychological maturity (Orientation: zero for this Item; see page 39).
1062. What is your conscious utilization of words, whether in relation to the invention or the slavery to noxious and *therapeutic words*?
1063. What is the depth of your practical consciousness in relation to *aggressiveness* in the habitual application of words?
1064. As a *merchant of your own literate ignorance*, how do you live with neologisms, slang, and swearwords?
1065. In your condition as a *Homo digitalis (informaticus)*, what is the strength of your mental laziness regarding *tireless revisions* of works or *consciential gestations*?
1066. What is your evolutionary utilization of *artefacts of knowledge* and vehicles of information, that is: books, magazines, newspapers, TVs, radios, cassettes, websites, CD-ROMs, notice boards, panels, and others?
1067. What is your language in relation to the extent of the *gaps of understanding* of conscins, your colleagues, and the *masses*?
1068. What do you do, regarding self-evolution and through the intermediary of symbols-words, in relation to victims - whether you or others - of *language traps*?
1069. What is the acuity and extent of your *cerebral dictionary* in relation to your voice and your handwriting? Are your ideograms rich or poor, modern or old-fashioned, numerous or insufficient?
1070. What is the value, volume, justness, and functionality of the *active lexical units* of your cerebral dictionary?

1071. What is your discourse and what are your concepts in relation to the exchange of information and the *friction of intraphysical heads*?
1072. In your condition as a *Homo theatralis*, what is the balance of the analysis of your *ideation machine*, that is, your speech, writing, and the updating of information?
1073. What is the quality of the *correction of your expositions* regarding the theme, terms, order, place, time, and the right listeners?
1074. What is the level of your self-organization regarding the quality and extent of the universe of your phonemes and graphemes?
1075. Do you live attentive to the mature and permanent prioritization of *the evolved quality of content* over the beauty of the form of your ideas?
1076. What predominates in your expositions: the *denotative terminology* of science or the *connotative terminology* of arts and belletrism? Do you already know how to distinguish between facts and opinions with discernment?
1077. What is the standard of your *associative fluency* in relation to the clarity of the typical phraseology in vogue? How do you unite the association of ideas with the formal structuring of phrases?
1078. What is the universe of your personal creation of *neologisms* and the degree of your necessary functional lexicography?
1079. How do you classify the modulation of your voice: *soft*, deep, or low?
1080. A conscin who adequately utilizes words in the exposition of ideas (Orientation: full marks; see page 39).

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FERTILITY (Consciousness and Ideas)
ES# 55

1081. A conscin with strong, irremissible *cultural deformations* in intraphysical life (Orientation: zero for this Item; see page 39).
1082. Where do you place yourself in an *ideational self-classification* regarding information, bibliophily, research, and graphomania?
1083. Have you created a personal *bibliological holothosene*, whether positive or negative? What is your relationship with reading?
1084. As a conscin, what is the quality, presentation, and quantity of the elements of your *graphic expression*?
1085. What are the modalities of the *vehicles of ideas* you most frequently employ, their enriching consequences and depressive effects on you and on others? What is the importance of communication to you and upon you?
1086. What is the percentage of your surrender to *habitual intellectual fatigue* in the production of *artefacts of culture* and knowledge?
1087. What is the form of your *re-reading of your own works* and of your consumers, readers, and non-readers (editors and others)?
1088. What is the essence and the reach of your practical *critical self-awareness* as regards your own bibliography?
1089. What is your solution to the intimate conflict of erudition without elitism in contrast to unfettered populism? Which evolutionary benefits have you been obtaining with the self-aware utilization of your advanced ideas?
1090. How have you been living with *megacensorships*, heresies, persecutions, *auto-da-fe*, and the burning of books?

1091. What is the resourcefulness of your *personal librarianship*? Is your *personal library* egoistic, private, or easily accessible to the public?
1092. What is the universe of study, the extent of your indices, and the variety of topics in your *personal archives*?
1093. What is the level of excellence of your bibliology regarding methodologies from today's personal information technology?
1094. How do you view a book, computer file, website page, and CD-ROM in their functions as means of communication? Are they microcosms or omnimacrocosms for you?
1095. What is the level of your functional organization of a *personal database* in intraphysical existence? Are you a thinker of self-evolution?
1096. What predominates in your *intellectual microuniverse*: the choice of *living* more for money or for ideas?
1097. What is the excellence and functionality of your lucid utilization of bibliographies, glossaries, and citations? Do you have a library or a museum? Are you a *mentalsomatic eunuch*?
1098. What is the quality of your personal register of thoughts regarding your brain and the physical instruments available to you?
1099. What predominates in you: the weaktrait of *bibliophobia* or the *strongtrait* of the personal condition of a *bookworm*?
1100. A conscin who correctly employs the concrete fruits of *great ideas* (Orientation: full marks; see page 39).

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REVERIFIABILITY (Conscin and Omniquestioning)
ES# 56

1101. An conscin uninformed, uncritical and accommodated regarding their *social and cultural alienation* (Orientation: zero for this Item; see page 39).
1102. Which truths predominate in your intraphysical life: leading edge relative truths or *unverifiable absolute truths*?
1103. How do you live with research, doubts, dilemmas, and *pathothosenes* related to your physical and mental health?
1104. In the search for leading edge relative truth, do you know how to question or do you have the sick habit of inquiring with an answer prebuilt in to your omniquestionings?
1105. How do you live with Logic and Semantics *versus* the *round triangle* and *spherical parallelepiped*?
1106. What is the level of your *personal reverifiability*? What is the depth of your lack of preconceptions in relation to *unprovable facts*? Does the *uncritical anything-goes mentality* still dominate you?
1107. What is your cosmoethical performance as a conscin: discerning, decisive, judgmental, exploitative, or oppressive?
1108. What is your true attitude: are you a mature public speaker or a timid, lifeless, or silent listener?
1109. What is your degree of self-questioning regarding mental and physical laziness, the habitual act of *saying yes*, and the subcerebral attitude of *wagging the tail*?
1110. What is the expression of your *technical objections*? Do they exist or not? If they exist, are they adequate, opportune, correct, and ameliorative?

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 1111. What are the characteristics of your personal searches: serious, logical, useful, evolutionary, dissimilar, well founded, or tactical?

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 1112. In this modern age how do you live with the excessive use of data in relation to the *selective diet of crucial information*?

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 1113. What is the extent, depth, and useful content of your criticisms of your own inquiries? Have you left behind healthy traces of your mental soma everywhere you have been?

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 1114. What is the excellence of your *reactions of updating*, without fossilizing pessimism, during moments of uncertainty? What evolutionary benefits have you been obtaining with the self-aware use of your omniquestioning? Has recexis reached you?

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 1115. What is the real influence of your mortifying intimate problems about the reconsidered and enriching great questions?

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 1116. How have you been resolving the intrapersonal conflict of your *frankness* in contrast to *intellectual dignity*?

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 1117. In the condition of a cosmoethical *Homo speculator*, what is the excellence of your open or even non-participative questioning?

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 1118. What do you know about your generalized human self-investigations that result from a *recent intermissive course*?

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 1119. What is the form of your interrogations regarding personal inventiveness and renewing original ideas?

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 1120. A conscin who adequately utilizes *intelligent omniquestioning*, at all times (Orientation: full marks; see page 39).

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AESTHETICITY (Conscin and Art)

ES# 57

1121. A conscin in the vicious condition of irremovable and *blind anti-aestheticism* (Orientation: zero for this Item; see page 39).
1122. Up until now in this life, have you been experiencing Art as an *agent of repetitions* of prior, discardable, unconscious intraphysical lives?
1123. What is your degree of useless or dispensable infantile romanticism in the phase of adult maturity in intraphysical life?
1124. How do you live, as a social being, with juvenile lyricism and vagueness in contrast to the essence of holomaturity?
1125. What is the result of your self-critical balance regarding the quality of the interconscinial message *versus* the quantity of *artistic self-creations*?
1126. What is the real priority of your aesthetic messages: the evolutionary illumination of consciousnesses, the economics of survival, or the mere satisfaction of personal vanities and *petty social ostentations*?
1127. What is your qualification of your works of art: reactivating, repetitive, fruitful, cosmic, alienating, or obsessive?
1128. What is your choice regarding the immediacy of the human here-and-now: *anachronistic psychosoma-art* or *evolved mentalsoma-science*? What is your temperament: artistic or scientific?
1129. As a pragmatic conscin, what have you been opting for: Art's repetitive potentialities or conscious self-evolution?
1130. Which predominates in you regarding your consciousness and your evolutionary ideal: Science or Art, content or form, *mutable opinions* or *stable judgments*?

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 1131. Which prevails in your personal pursuits: art and beauty, or your *proexis*' primary and secondary goals?

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 1132. What is the evolutionary level of your peaceful coexistence with Art, be it music, poetry, theatre, literature, painting, sculpture, or any other?

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 1133. What is the extent of your fruitful ideality in relation to the artist's vital objective regarding aesthetics *versus* efficiency? Which evolutionary benefits do you obtain with the conscious use of aesthetics in your life?

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 1134. What is the level of your cosmoethical organization in relation to the evolutionary or polykarmic fruits of your works of art?

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 1135. What is your intimate effort regarding inventiveness? What are your *evolutionary self-discoveries* within your works of art?

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 1136. How have you been resolving the intraconscial dilemma of content (depth) and concepts *versus* forms and harmony?

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 1137. What is the pattern of your creative capacity, thus far, in terms of useful and evolutionary practical aspects?

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 1138. What are the dimensions of your mature Art as a liberating message to evolving consciousnesses? What is your contribution to diminishing the strength of the abdominal sub-brain among conscins?

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 1139. What is the cosmoethical influence of the power of your imagination, intuitions, and *self-retrocognitions* in your artistic creations?

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 1140. A conscin who correctly utilizes the aesthetic sense as an intraphysical evolutionary task (Orientation: full marks; see page 39).

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PARAPSYCHISM (Multidimensional Interchange)
ES# 58

1141. A conscin whose presence always sterilizes *parapsychic phenomena*, whether consciously or unconsciously (Orientation: zero for this Item; see page 39).
1142. What is the pattern of your condition of animism / parasychism: innovating, stratifying, or repressive?
1143. What is your true standard-choice: investigations with logic and trust, or doubts with absurdities and pains?
1144. Throughout life, what has been your resolution to the self-conflict of pure idealism *versus* parapsychic professionalism?
1145. As a multidimensional conscin, which have been the maxifraternal utilities and true values of your parapsychism?
1146. How do you classify yourself before the *parasychic polarity* that every conscin is inevitably either a *sheep* or a *goat* (Parapsychology)?
1147. Which has been the pattern of uniformity of your parapsychic manifestations over the course of your human life?
1148. What is the extent of your relative security regarding your own active parapsychic attributes?
1149. What is the frequency, categories, and your classification of your parapsychic phenomena?
1150. What predominates in the balance of your parapsychic phenomena: Art, Religion, Politics, Philosophy, or Science?

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1151. On a scale from 1 to 5, as a *Homo duplex*, how do you theoretically classify yourself regarding your own parapsychic attributes, before evolution?
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1152. What is the *amplitude of self-discipline* in your uninterrupted exercise of animism and parapsychism?
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1153. Which parapsychic attributes predominate in your interconscial exchanges and in your creation of original ideas?
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1154. What is your prioritised or neglected utilization of parapsychism as a way to assist other beings?
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1155. What is your sensitivity, the period of acting, the types of signals, the *paraphysiological mapping*, and the theoretical applications of your *parapsychic signs*?
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1156. What is the expression of maturity of your *parapsychic fruits* (conscial gestations) obtained over the course of intraphysical life?
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1157. What is the level of *parapsychic self-reeducation* attained by you in this life?
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1158. What is the excellence, depth, duration, and balance of your mature exchange with the *assistential extraphysical maximechanism*?
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1159. What is your knowledge and self-experience regarding consoltask, claritask, penta, *offiex*, and the condition of a lucid *epicon*?
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1160. A conscin who cosmoethically and constantly exercises parapsychic attributes of an assistential evolutionary nature (Orientation: full marks; see page 39).

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EXOTERICITY (Conscin and Openness)

ES# 59

1161. A conscin who exclusively cultivates obscurantist *esoterism*, and is an unmovable withholder of information (Orientation: zero for this Item; see page 39).
1162. What is your level of personal concealment of libertarian ideas in relation to multidimensional knowledge and popular culture?
1163. What is the pattern of your *conscinial holothosene* in relation to misanthropy, sectarianism, egoisms, and hermetisms?
1164. How do you cosmoethically coexist with rituals, embellishments, abstrusenesses, and parapsychic subinformation and misinformation?
1165. What has been your personal participation in egotistic, sectarian, secretive, or repressive *mystical initiations*?
1166. What is the baseline of your hyperacuity regarding independence and self-will *versus* the acts of patrolling and *liberticide*?
1167. What is the excellence of your self-rejection of secrets within specialism, occultism, and the *underground's* conflict with conscinial openness?
1168. What is your degree of non-segregationist consciousness *versus* unshared experiences? What evolutionary benefits have you been obtaining with the self-aware utilization of your *conscinial openness*?
1169. What are your reactions to the *disclosure* of leading edge relative truths *versus* irreversible *sub-brainwashings*?
1170. How have you been living in pacific coexistence with *secret societies* and Eastern and Western esoteric practices?

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 1171. What have you done for the democratization of *leading edge knowledge* regarding information, teaching, Sciences, and culture?

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 1172. What is the amplitude of your constant authenticity *versus* dignified personal conviviality and pluralist culture?

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 1173. What is your self-loyalty to information in contrast to the *monopolies of knowledge* and generalized ignorance regarding priority evolutionary information?

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 1174. What is the universe of your personal talents in the theoretical dissemination of the priority concepts of self-knowledge?

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 1175. How do you classify your *intellectual altruism* in face of the vulgar concealment of data, information, findings, and ideas?

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 1176. What is your pragmatic awakening *versus* the priority given to *universal exotericism*? What space do *neothosenes*, the units of measure of consciential recycling, occupy in your *thosenology*?

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 1177. What is your mature, efficient, and exemplary application of available leading edge relative truths?

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 1178. What is the dynamic of your performances in the vulgarization of vanguard facts or those of maximum evolutionary value?

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 1179. What is your intra and extraphysical *personal exemplification* in the diffusion of the libertarian evolutionary principles of consciousnesses?

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 1180. A conscin who cosmoethically utilizes the didactic exposition of grand ideas (Orientation: full marks; see page 39).

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OPINIONICITY (Opinion for the Public)
ES# 60

1181. A conscin who is a self-aware victim of irreversible, *social subservience* (Orientation: zero for this Item; see page 39).
1182. Are you a conscin-loyal-slave to formulas, ceremonies, rituals, and the artifices of sacralization and gurulatrty?
1183. What is the level of balance of your relations with strangers in the corporate animal condition of a *body-soul*?
1184. What is the pattern of the quality of your opinions *versus* the act of *trying to please* others to obtain a benefit, and collective psychoses?
1185. What is the baseline of your disinterested cult of information? How do you coexist with the *medias* regarding accuracy and competence?
1186. How do you classify your *opinions* regarding the possibility of them being a mere mixture of words, attachments, disaffections, and fears?
1187. What is the amplitude of your self-discernment regarding acriticism, autolatry, self-promotions, and the *multidimensional evolutionary verdict*?
1188. Which practical solution have you been presenting to the dilemma of choosing a noteworthy, free, complex, public life as an independent researcher *versus* the comfortable and simple condition of an *influenced* being - one without any personal opinion? Are you a *seeker of depression*?
1189. What is the depth of your mature freewill *versus* the multitudes, vulgarities, and the *planted news*?
1190. Where do you position yourself on the *social scale*: in the vanguard, in the mediocrity of the unthinking masses, or in the oligophrenic rearguard?

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 1191. What is the tenor of your lucid reactions before pressure groups, *lobbies*, and the *great ideas of the masses* or the *people*?
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 1192. How do you classify yourself: a *self*-directed and independent conscin or a *heterodirected* conscin, a face *in the crowd*?
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 1193. What is the vigour of your efforts in the face of experienced multidimensionality and intraphysical public clamours?
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 1194. Which predominates in your personal conduct: self-overcoming or subjection to the *prejudices of the masses*?
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 1195. In the development of your *performances*, what is the standard of your respect and confrontation in the face of the currents of opinion, the agitators of ideas, and the *manipulators of consciousnesses*?
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 1196. What is level of your maturity when reacting against the opinions of the majority of conscins dedicated to repetitive intraphysical existences?
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 1197. What is the extent of your self-dependence to ephemeral doctrines and the feared intraphysical court of the *vox populi*?
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 1198. Where do you place yourself among popular and dynamic human opinions in direct confrontation with *multidimensional para-opinions* about which you already live informed?
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 1199. What is the reach of your self-awakening regarding values of humanity's and of para-humanity's polykarmic greatness?
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 1200. A conscin who correctly applies groupal coexistence within an ample intra and extraphysical scope (Orientation: full marks; see page 39).

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LIBERTY (Conscin and Freewill)

ES# 61

1201. A conscin in the condition of irreversible *psychological slavery* to the involvements of physical life (Orientation: zero for this Item; see page 39).
1202. What is your practical self-awareness regarding the limits of the predetermination of your destiny or of your life's programming?
1203. What is the depth of your pacific identification and the level of rational utilization of your objectives in the execution of your *proexis*?
1204. What is the quality of the line of your preferred self-realization in intra and extraphysical experiences?
1205. What has been the extent and usefulness of doubts, dilemmas, and *growth crises* in the progress of your essential decisions?
1206. Is the *maturity of your freewill* feeble, stagnated, or in frank evolution?
1207. What is the tenor of the utilization of your determination as a *conscin*: productive, anarchic, or indifferent?
1208. As the judge of your own evolutionary destiny, what has been the competence of your decisions, initiatives, and cooperations?
1209. What is the strength of the presence of your personality and of the exemplification of your behaviour in open communication with your social circle?
1210. What predominates in your mature freewill: good will, good intentions, or *self-discernment*? What evolutionary benefits have you been obtaining with the self-aware utilization of your freewill?

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 1211. What is the amplitude of the frank expression of your thought in the presence of egokarma, groupkarma, Socin, and public opinion?
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 1212. What are your types of subjection in intraphysical life in relation to the family and groupkarma? What is the expression of your *cosmoethical authority*?
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 1213. What is the excellence of the self-organization of your *intraphysical and multidimensional freewill*? What is your contribution to the increase of creative freedom among conscins?
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 1214. What are your interdependencies and spurious vassalages in your condition as *Homo arbiter* within Socin?
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 1215. What is the *degree of your self-resolutions* regarding social cliques, epochs, environments, and your performances?
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 1216. What is the universe of your practical self-discernment in contrast with the quality of your examinations and choices in the existential day-to-day?
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 1217. What are the priorities or irrelevances of your lucidity, whether instinctive, conscious, or dynamized with logic?
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 1218. What is the pattern of your maturity before the paradox *determinism versus freewill*?
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 1219. What is the pragmatic influence of your individual rights over the rights of other consciousnesses in general?
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 1220. A conscin who utilizes *cosmoethics* in the exercise of freewill in intraphysical life (Orientation: full marks; see page 39).

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MAXIPRIORITY (Maturity of Freewill)**ES# 62**

1221. A conscin accommodated in *addictive apathy* regarding their conscin evolution (Orientation: zero for this Item; see page 39).
1222. What is the extent of your personal awareness or unawareness regarding the correct direction for your conscinial progress?
1223. What are your evolutionary precedences and selective priorities *versus* the dispersion of your efforts and performances?
1224. What is the character of your grand decisions: ignored, awoken, negligent, or activated *self-prioritization*?
1225. What characterizes the practice of your prioritizations: stagnation or developing personal evolution?
1226. What is the scope of your awakening regarding multidimensionality *versus* the dynamic of your evolutionary preferences?
1227. What is your identification of the *evolutionary dynamizing keys* in your grand decisions? Which evolutionary benefits have you been obtaining with the self-aware use of your current priorities?
1228. What are your physical prioritizations *versus* the collection, application, and quality of your self-criticism?
1229. What is the competence of your mature judgement regarding the critical relations of altruism *versus* egoism, between evolution and matter, and between effort and inertia?
1230. What is your maxiprioritization regarding nourishment, sleep, sex, shelter, transportation, erudition, and aesthetics?

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1231. What is the vigour of your need to attain the objectives of holomaturity in life?
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1232. What is the order of your options in the presence of intraphysical and extraphysical consciential life? Have you already extracted the *consciousness-human* from the *animal-human*?
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1233. What is the percentage of predominance of the claritask in your efforts aiming to experience the *present as already being the future*?
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1234. What is the universe of your *generalism* and your leading edge relative truths within the experience of Science and Technicalness?
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1235. What is the depth of your *personal re-experiencing* in the presence of your holosoma *versus* universalism and parapsychism?
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1236. What are the evolutionary goals established by you through your mentalsoma, discernment, and cosmoethics?
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1237. What is the excellence of your lucidity regarding time, opportunities, possibilities, and motivations?
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1238. In your condition as a social being, what have you been doing regarding *consciential wholesaling*, polykarma, and the agilization of your consciential growth?
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1239. What is the pattern of your organization of hegemony in actions that dynamize personal evolution?
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1240. A conscin who prioritises their cosmoethical awakening in self-evolution (Orientation: full marks; see page 39).

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INDUSTRIOUSNESS (Personal Works)
ES# 63

1241. A conscin who executes an *aberrant profession* or occupation with destructive ends (Orientation: zero for this Item; see page 39).
1242. What is your solution to the challenge of patience *versus* intolerance regarding your own obligations?
1243. As a *Homo mercurialis*, what sustains your subsistence, how have you been living with the hiring and firing of people and its consequences?
1244. What is the character of your existence in relation to *fringe benefits*, holidays, and the *dolce vita* in contrast with work days?
1245. What are your reactions before the groupkarma? Do you *work for yourself*, work under orders, or work for the government?
1246. What are your legal expedients, your privileges, and your illicit actions, in the universe of your acts of *rendering service* in contrast with your acts of *receiving favours*?
1247. Within human survival, what is your organization regarding *enriching evolutionary objectives* in contrast to exclusively mercenary reasons?
1248. What is the condition of your soma, health, and leisure in contrast with your human, subhuman, or inhumane working hours?
1249. What are your lucid changes and adaptations to dignified activities *versus* fruitful businesses?
1250. What are the social, intellectual, and physical abilities applied in your social protection and productive aggressiveness?

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 1251. What is the level and nature of your great breathtaking endeavour in human life in relation to the *consciousness' evolutionary balances*?
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 1252. What is the expression of your successes in relation to companies, locations, engagements, goals, options, and opportunities?
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 1253. What are your partner's tribulations, the needs of your offspring and relatives, within your life as a couple or an evolutionary duo?
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 1254. What is the depth of your interest, your constancy, and your integration with the tasks, in the diverse phases of your intraphysical existence? What evolutionary benefits have you been obtaining with the self-aware utilization of your industriousness?
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 1255. What is the reach of your personal creation of new decodifications, for yourself and other conscins?
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 1256. What is the quality, duration, and results of your personal tasks in the epoch and environment in which you live?
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 1257. What is the true percentage of lack of rational organization of your capacities and talents?
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 1258. What is the range of your practical self-awareness regarding the genuine value of your goals, efforts, and accomplishments?
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 1259. What have been the results of the *most inventive period of your intraphysical life* and of your mature works?
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 1260. A conscin who adequately utilizes the greatest creativity in intraphysical life (Orientation: full marks; see page 39).

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ECONOMICITY (Conscin and Dollar Signs)	ES# 64
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1261. *A Homo economicus* when a victim of incurable *anti-economy* in intraphysical life (Orientation: zero for this Item; see page 39).
1262. What are your intimate ambitions: intelligent, inevitable, coexistence with money, financial obsession or negligence regarding your savings?
1263. What predominates in your *personal economic holothosene*: mental health, prodigality, or avarice?
1264. What is the true level of the transparent, unknown, or suspicious *origins* of your personal estate?
1265. How have you been doing cosmoethically regarding life and the political regime under which you live, whether democracy, socialism, or *savage capitalism*?
1266. What is your dreamt of *personal status*: to hoard away millions, to earn thousands, or simply to rid yourself of penury in order to be able to evolve with relative tranquillity?
1267. What is the excellence of your *cosmoethical health* in the presence of discrete fortunes, *laundered money*, and sumptuous expenses?
1268. What are your difficulties or aptitudes in taking advantage of and controlling opportunities to acquire a fortune?
1269. How do you live with *personal opulence versus* other beings' frustrations, revolts, and neediness?
1270. As a conscin in this still pathological Socin, how have you been faring regarding the millennial dominion of a *rich minority* over the *poor majority*?

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1271. What is the amplitude of your independence from, or your economic-financial subjugation to, the *game of dishonesty*?
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1272. What is the quality of your personal subsistence regarding dignified professionalism, remunerations, amateurism, and luxury?
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1273. Have you already suffered existential crises due to a loss of income and changes to your *social status*? What did you learn from that?
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1274. What is the scope of your consciential maturity and your modesty before *billionairy successes* and human immaturities?
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1275. What characterizes your economic austerity: savings, attraction to money, negligence, avidity, repulsion, or cosmoethics?
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1276. What is the degree of your rational organization of personal behaviour regarding ephemeral material possessions?
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1277. What is the pattern of your wealth in contrast to the chronic scarcity of cash? Do you, or do you not, suffer the experience of *penny-pinching*?
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1278. How do you live with *vulgar economic taboos* in the presence of jackpots and gambling, holokarma and cosmoethics?
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1279. What is your pattern of pragmatic lucidity regarding the actions of a hoarder? What evolutionary benefits have you been obtaining with the self-aware application of the money that arrives to your hands?
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1280. A conscin who correctly utilizes money throughout their *entire* intraphysical life (Orientation: full marks; see page 39).

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PROFESSIONALITY (Livelihood)
ES# 65

1281. An omissive conscin accommodated within *addictive idleness* as a bad habit in life (Orientation: zero for this Item; see page 39).
1282. How do you fare with the temptation of living *without having to think much*? Do you practice a dependent occupation or an autonomous profession?
1283. How do you practice a cosmoethical profession *versus* mercantilism? Do you exist *only to struggle for money*?
1284. Do you follow an *unconventional career*? Do you hold a difficult position or do you have a job with every comfort?
1285. What is the nature of your work: essentially assistential or destructive? Are you one of those who works only to kill?
1286. How have you been doing in your life with regard to the *primacy of talent* over effort and amateurism?
1287. What is your degree of professional lucidity: do you live with a frank, technical competence or with primary, blind dilettantism?
1288. What is the scope of your rational organization *versus* versatility or *professional pluri-aptitude*?
1289. What is your dignified *personal polyvalence* in the face of your professional career: direct, multiple, or tortuous? What evolutionary benefits have you been obtaining with the self-aware utilization of your current profession?
1290. What position have you been assuming in your life: that of a competent and up-to-date professional or of a mere *collector of wages*?

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1291. What are the evolutionary goals, defilements, and holokarmic consequences of your profession when considering intraphysical life and self-evolution?
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1292. What is the quality of your efforts before your conduct, whether it be acting as a boss, or performing the functions of a subordinate?
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1293. What is your consciential maturity in the presence of personal correction, competence, true merit, and just fame?
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1294. As a conscin, what is the dynamic of your intermingling with people, your soma, your environment, your epoch, and your work?
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1295. How do you frankly classify yourself: as a master of your own daily time, or as an *accommodated slave to your profession*?
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1296. What is the nature of your career in the face of multidimensionality and cosmoethics? Until now, have you created a personal *aura of cosmoethical courage*?
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1297. What is the level of your technical-professional capacities in relation to the spirit of *permanent self-motivation*?
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1298. Are you a *workaholic*? What is your awakening regarding the goals of the principal regular tasks in human existence?
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1299. What is the character of your relationship with the groupkarma? Do you live in the condition of private employee, autonomous entrepreneur, or governmental *public servant*?
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1300. A conscin who *deontologically* lives a chosen, positive, human profession (Orientation: full marks; see page 39).

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ACTIVITY (Maturity of Tasks)	ES# 66
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1301. A conscin surrendered to the *condition* of chronic and irremovable *inertia* (Orientation: zero for this Item; see page 39).
1302. What are your efforts and successes regarding organization and constancy in contrast to *habits of indiscipline*?
1303. What is your position before silent assistential abnegation *versus* a chronic lack of motivation?
1304. What is your level of evolutionary decadence? What is the depth of your condescendence to pleasures and trivial preoccupations?
1305. What do you perform on Earth: an *avant-garde occupation* or an ancient position of the evolutionary rear-guard?
1306. What is the maintenance, stagnation, or updatings of your passive or creative activities throughout human life?
1307. What is your evaluation criteria of organized performance: providence or self-displience?
1308. How do you place your edifying services, with social dignity, in relation to the improvement of your Life and your Work?
1309. What predominates in you: the *strongtrait* of vigour, persistence, and decision, or the *weaktrait* of laziness, apathy, and inability?
1310. What is the baseline of your accomplishments, through the *independence possible*, in the face of personal submission and social conformism? What evolutionary benefits have you been obtaining with the self-aware utilization of all your current activities?

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1311. What has been prevailing in your *performances*: a habitual escape-anonymity or a personal condition of effort towards serenism?
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1312. What is the depth of your recycled *self-motivation*, always with dedication and work?
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1313. What is the evolutionary balance of the impact of your undertakings on the beings around you, the environments, dimensions, and epochs?
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1314. What is the category of your *proexis*: consoltask or claritask? What do you aim for with your work: groupkarma or polykarma?
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1315. Do you perform a mere public, practical minitask or do you dedicate yourself to intra and extraphysical, *anonymous, evolutionary megagefforts*?
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1316. What is the global chronological structure of your tasks: ephemeral intraphysical assistance or more permanent multidimensional assistance?
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1317. What is the nature of your mature activities in relation to the coefficient of your pure, rationally justified idealism?
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1318. What is your *swansong* regarding the masterpieces or mediocre fruits of your intraphysical life?
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1319. What is the quality of your personal interests, specifically within the egokarma, groupkarma, and polykarma?
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1320. A conscin with a positive balance in the *advanced tasks of clarification* (Orientation: *full marks with honours*; see page 39).

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SCIENTIFICITY (Consciousness and Science)
ES# 67

1321. A conscin *cultivator of antireason* or still with an inextirpable antiscientific mentality (Orientation: zero for this Item; see page 39).
1322. Do you feed scientific arrogance? Do you maintain preconceptions and dogmas against science?
1323. As a *Homo speculator*, what is your personal level regarding objectivity, criticisms, and questionings?
1324. What is the vigour of your analytical, mathematical, and *intellectual gluttony* before common sense, popular imagination, and the opinion of the *multitudes*?
1325. Are you a strong character, tending toward wisdom, or a weak character, tending to voluntary lies (pathothosenes) and ideological self-suggestions?
1326. In your capacity as a researcher, what is the ultimate object of your loyalty: Family, State, Humanity, or Parahumanity?
1327. What is your chosen, assumed, or sought objective in intraphysical life: Science or another?
1328. How do you coexist with *endoethics in Science*, or with fakes, distortions, and manipulations of data?
1329. In your condition as a researcher, either amateur or professional, immature or evolved, what are the dysfunctional effects of technology on you? Do you take part in any *mind-control system*?
1330. What are the reasons, realities, works, proofs, experiments, models, and solid bases of your condition as a *Homo technicus*?

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 1331. Within you what is the balance of rationalism, empiricism, and secularism in contrast to *science without conscience*?

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 1332. What is the scope of the utilization of probabilism, parsimony, and manipulation in your practices of Pure Science?

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 1333. What is your level of *emotional neutrality* in the execution of experiments?

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 1334. To what extent do you preserve a *scientific attitude* outside of your specialty? What is your contribution to the expansion of *cosmoethical scientificity* on Earth?

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 1335. What are your important contributions to the collection of intraphysical discernment? Have you already discovered some failure in an existing body of knowledge?

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 1336. What has been your *performance* before education, science, technicalness, and cosmoethics? What evolutionary benefits have you been obtaining with the self-aware application of the current science on Earth?

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 1337. What are your personal solutions to the *intraphysical impasses* of being / knowing, mind / matter, essence / skin, and you / Universes?

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 1338. What is your parapsychic form regarding intuition and periconsciential science *versus* holomaturity?

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 1339. What is your behaviour regarding Universalism, Interdisciplinarity, Conscientiology, and Projectiology?

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 1340. A conscin who correctly and productively employs their own *existential goal* (Orientation: full marks; see page 39).

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VERSATILITY (Intellectual Universalism)
ES# 68

1341. A conscin professing radical and unmovable *intolerant hyperspecialism* (Orientation: zero for this Item; see page 39).
1342. What are the openings of your psyche in the face of a narrow mentality and *hemiplegic specialism*?
1343. What position have you been assuming when faced with *vocational conflict versus* psychological, economic-financial, and physical security?
1344. What is your lucid approach regarding the quality of the libertarian perspective *versus self-dispersivity*?
1345. What is your level - particularist or multilateral - regarding the index of intellectual self-development?
1346. What characterizes your conduct towards leading edge relative truth: orthodoxies or heterodoxies, academicism or counterculture, formal research or independent research?
1347. What have been your choices: schools or autodidacticism, the predominance of specialization or generalism?
1348. How do you face life, work, and choice *versus* particularization and *totalizing humanism*?
1349. What is your procedure in the face of particular specialization and common culture in the majority of fields of rational investigation?
1350. On a scale from 1 to 5, how do you classify yourself within the *advanced assistantial task* of clarification? What evolutionary benefits have you been obtaining with the self-aware utilization of your polyvalent abilities?

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 1351. What is the average of your self-organization aiming at the *globalization of syncretic knowledge*?

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 1352. How has your versatility been in the choice between eclecticism and *super-specialization*?

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 1353. What advantages and inconveniences have you experienced with a pragmatic consciousness and with generalism?

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 1354. How have you been faring with specialization within the groupkarma *versus* universality within an ample polykarma?

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 1355. What is your stage regarding frank *interdisciplinarity* among every field of research?

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 1356. What factor has most assisted you: formal education, incessant autodidacticism, or multidimensional *intelligentia*? Have you established a *self-programmed education* for your evolution?

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 1357. What are your interpersonal relations in contrast to specialization, generalism, and *maxicompetence*?

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 1358. What is the scope of your pragmatic performances regarding ecumenism open to *cosmovisions*?

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 1359. What is your level regarding *interdisciplinary knowledge*, holistics, and multidimensionality?

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 1360. A conscin who has a positive balance regarding *intellectual universalism* (Orientation: *full marks with honours*; see page 39).

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TOTALITY (Completeness in Life)	ES# 69
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1361. A person deceased because of self-imprudence or total *incomplexis* (Orientation: zero for this Item; see page 39).
1362. What is the depth of your psychological fossilization due to vicious, irrecoverable, personal habits?
1363. What is the level of your wasting of the current human life? What is your dynamization in the recycling of human life or your *self-evolutionary repetition*?
1364. What is your indispensable material involvement in human life in contrast to the nullification of your multidimensionality?
1365. As a conscin, what is your *performance* regarding the permanent role of being a *useful innocent* in the intraphysical experience?
1366. What are your self-complacencies in repetitive human life *versus extraphysical melancholy* (melex)?
1367. What existential guidelines do you select for your important resolutions in contrast to the indefinitions of personal *incomplexis*?
1368. What is the characteristic of your *personal list* of assistantial evolutionary *services*: busy, active, dirty, or practically blank?
1369. What are the cosmoethical results with your new soma: elevated, mediocre, or unsatisfactory?
1370. What is the degree of your abnegations, at this time, in intraphysical life? Have you committed more *surplus omissions* or more deficitary omissions?

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1371. What is your pattern of libertarian accomplishments? What predominates in your conduct: lucidly *knowing when to* or *when not to do* a given thing?
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1372. What is the sanity of your lucid *self-retrocognitions* in relation to your completions, renewals, and intimate improvements?
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1373. What is the promotion of the expansion of maxifraternity in your consciential microuniverse?
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1374. How do you classify the qualification of your acts within intraphysicality? What is the quality of the finishing touches of your undertakings *versus* your talents in maturity?
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1375. What is the extent of your pragmatic lucidity regarding the value of attaining *personal complexis* in intraphysical life?
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1376. What prolonged, conscious, productive, or advantageous condition do you already present in order to become a *moratorist conscin*?
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1377. According to what you know, or suppose, in regard to your past, present, and future, what is your position regarding your own *multiexistential cycle*?
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1378. What suppositions do you already hold regarding your intermissive course in contrast to this intraphysical life? What is your presumed outcome regarding the *planned* and the *accomplished* proexis?
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1379. What is the scope of your awareness regarding your *self-relays*, linking this human life with the next?
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1380. A conscin with a positive balance (*existential completism*) in the performance of human life (Orientation: full marks; see page 39).

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COSMOETHICITY (Conscin and Cosmoethics)
ES# 70

1381. A conscin bearer of *irrecoverable amorality* throughout human life (Orientation: zero for this Item; see page 39).
1382. What is the strength of your cosmoethical megaparadigm, your *theorice*, and your *verbaction* in contrast to your pathothosenes?
1383. Do you live the *false moralism* of the conscin who does not frankly assume the scope of their sexuality?
1384. What is your resolution regarding the intrapersonal conflict of *conscientiality* in contrast to conventionalisms?
1385. What is the level of your rational control? What is the quality and volume of your thosenes in relation to the excellence of your behaviour?
1386. What is your effort in the evolutionary opposition of *social probity versus* cosmoethics? What evolutionary benefits have you obtained with the self-aware employment of cosmoethics?
1387. What is your self-classification on a presumed scale of cosmoethics applied on Earth, today?
1388. What is the extent of your spontaneous and authentic universal love in relation to the narrow cosmoethical limits of people?
1389. What is your concept of *macroethics*? What is the scope of the *innate versus* those *acquired* over your human life?
1390. How have you been dealing with traditions, religious sanctions, and the *inherited archcode*, in contrast to evolutionary recyclings of your lucid consciousness?

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 1391. What is your character, integrity, and personal honour in the presence of *cosmoethical reinforcing* within yourself, and before yourself?
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 1392. What is your permanent, efficient, and practical rationalization of your desires, appetites, and emotionalisms?
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 1393. What is the duration, intensity, and experience of your *cosmoethical self-awareness versus* spurious self-corruptions and intentions in intraphysical life?
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 1394. What is your mature philosophical or *paraphilosophical* state in relation to your pacifying, practical, and positive personal certainties?
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 1395. What is the degree of your impulses or initiatives when faced with *libertarian principles typical of maxifraternity*?
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 1396. What is your experience with *omniethics versus* your condition as a social being? What has been your cosmoethical choice: a dynamic approach or irremissible ignorance?
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 1397. How do you face your self-evolution *versus* the discovery, understanding, and execution of moral discourse?
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 1398. What is your personal average of intraphysical accomplishment of exemplified cosmoethics in your *proexis*? What is the excellence of your *orthothosenes*, the units of measure of cosmoethics?
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 1399. What are your *essential cosmoethical reactions*, be they intimate, habitual, or multidimensional experiences?
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 1400. A conscin who correctly utilizes the *guidelines of cosmification* in human life (Orientation: full marks; see page 39).

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CONNECTIVITY (Conscin and Coherence)

ES# 71

1401. A conscin accommodated to the conscious condition of vicious incoherence regarding their own acts (Orientation: zero for this Item; see page 39).
1402. What is the evolutionary quality of your works in relation to discernment, *tepidness*, and radicalisms?
1403. How do you live within a *holothosene of lies* regarding the reality generated by advertisements, the appearances and illusions of human life?
1404. What is the extent of your failures as a social being? What is the frequency of your *pretexts*, adornments, personal escapisms, and *conscious self-corruptions*?
1405. What is the level of your connectivity of your verbaCTION? What is the vigour of your constructive word *versus* personal acts of mere sterile vanity?
1406. What is your *depth of consciousness*, or in other words: what is your free rhetoric and what are your logic fallacies and hidden mistakes?
1407. As a conscin, what is your consistency, in accordance with your personal principles, when faced with decisions?
1408. What is the exact adequation of your *ideas* with the expression of your words, signs, promises, actions, and intra and extraphysical life?
1409. What is the maturity of your centred personality in the presence of corrupt acts of *fraud against yourself*?
1410. What is the scope of your great intraconscinial connections *versus pathothosenes as sick habits*?

1411. What is the reach of your *self-incorruptions* in the face of open and indirect bribes, seductions, and corrupt-seduced conscins?
1412. What is the character of your denials, the depth of your *unconvincing whining* apologies and your corrections?
1413. What is your progress as a social being: with or without parapsychic, physical, and logical coherence?
1414. What is the discernment of your maturity *versus* emotional, intellectual, and social *corruptions*? What evolutionary benefits have you been obtaining with the self-conscious utilization of your coherence?
1415. What is your average of comprehension in contrast with the *modelling of your practical intraphysical life*?
1416. What is the form of your obvious trustworthiness and transparency in intradimensional and multidimensional attitudes?
1417. What is the vigour of your efforts regarding objectivity, rationality, discernment, and cohesion or personal coherence?
1418. What is the excellence of the *homeostasis* of your consciential structure in relation to the space and time of intraphysical life?
1419. What is the pattern of your consistency in day-to-day intraphysical and multidimensional behaviour? What is your biggest preoccupation: psychosoma-groupkarma-consoltask or mentalsoma-polykarma-claritask?
1420. A conscin who correctly employs human morals, even knowing their immaturity regarding continuous evolution (Orientation: full marks; see page 39).

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DEREPRESSIVITY (Deconditioning)

ES# 72

1421. A conscin submissive to and defenceless against human influences, conditionings, and repressions (Orientation: *absolute zero*; see page 39).
1422. What is the average index of your habitual stresses, idiosyncrasies, and intolerances?
1423. What is your lucid reaction regarding the binomial *adoring your own name* and *liking yourself*?
1424. What is the vigour of your *discriminations* in relation to beings, animals, emotions, ideas, institutions, groups, facts, places, and epochs?
1425. What is the depth and influence of your slavery to the old, unverifiable, *absolute truths* of human life?
1426. What are you truly: a self-directed social being or an individual always commanded by others?
1427. How easy is it for you to be indoctrinated? What is the real extent of your masochism and eraparacommitment?
1428. What is the degree of cultural influence in the maintenance of the repressions already identified in you and by you? What evolutionary benefits have you been obtaining with the self-aware effort of derepression and deconditioning against *sub-brainwashings*?
1429. How do you react to the subjective challenge of the conscin's liberty of action *versus* psychological parochialism?
1430. What is the percentage of your *self-restriction* in contrast with the 1,000% of lucidity of an *evolved consciex* and the 1% of lucidity of a *vulgar conscin*?

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 1431. What are your *self-restrictions* in contrast with the condition of who forbids themselves even that which is allowed.
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 1432. What is the extent of the general deconditionings attained by you in intraphysical life and in extraphysical life?
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 1433. What is the influence of your unprejudicedness in human conviviality and *paraconviviality*?
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 1434. What is the universe of your exclusivisms in contrast with lucid *catharses*? What are your provincialisms before environmental purgatives? Do you still frequent some sect, the *paradise of the maladapted*?
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 1435. What is your self-awareness regarding the essential value of the societies' increasing derepressions?
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 1436. As a conscin seeking permanentfreeness, what is your *universal unnarrow-mindedness* in the possible elimination of all myths?
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 1437. What is the efficacy of your politeness, acquired in a habitual manner as a *strongtrait*, with effort and constancy?
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 1438. What is the breadth of your *typical impoliteness*, maintained as a personal habit or mega*weaktrait*?
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 1439. What is the competency of your rationality as a resource of success to improve the mental, sexual, and affective life?
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 1440. A conscin who efficiently assimilates intraphysical and extraphysical experiences (Orientation: full marks; see page 39).

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RESPONSIBILITY (Conscin and Ambiguities)
ES# 73

1441. A conscin accommodated in an addictive manner to the *self-corruptions* of marginality (Orientation: zero for this Item; see page 39).
1442. What is the percentage of your concessions in relation to *peculiar cosmoethical postulates*?
1443. What is the scope of your routine *anticosmoethical collusions*, participations, and complicities?
1444. What are your cosmoethical postures in comparison with the universe of your social artifices, ambiguities, and consents?
1445. What is the structure and depth of your *already avoidable concessions versus* the condition of living with *cosmoethical dignity*?
1446. What is the balance of your weighing of the nature, extension, quality, and renewal of your concessions in the day-to-day?
1447. What is the level of your cosmoethics *versus* self-complacencies and *conscious pathothosenes*? What evolutionary benefits have you been obtaining with your greater comprehension of standard-conducts and exception-conducts in human life?
1448. What is the volume, frequency, and nature of the application of active and unavoidable psychophysical *crutches*?
1449. What is the character of your unable to be silenced public positionings *versus* your *tacit connivances* as a person?
1450. What is the extent of your *subjective conflicts within the duality*: conscin-lucid-thought *versus* animal-irrational-matter?

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 1451. What is the reach of your *maxiambiguity*, as a conscin, within the double experience of lucid multidimensionality?

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 1452. What is the index of your unavoidable concessions *versus* dispensable, stagnated, or renewed concessions?

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 1453. What is the grandness of your mature self-awakening in relation to responsibilities in the face of duties and obligations?

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 1454. What is the balance of your *record of intimate conduct* regarding radicalisms *versus* catharses and deparations in general? What is your contribution to amplify notions regarding cosmoethical responsibility on Earth?

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 1455. What is the list and excellence of your practical *personal principles* created (intermissive course) for you to attain success in the proexis?

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 1456. What is your awareness in relation to the role of personal, social, and *parasocial* consents?

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 1457. What is your existential practicality regarding evolution and behaviour *versus* social ambiguities and hypocrisies?

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 1458. What is the amplitude of your *pragmatic organization of condescensions* in space and time?

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 1459. What is your pattern, on a presumed scale of self-conscious, gradual, diminishing ambiguities?

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 1460. A conscin who cosmoethically utilizes the concessions and ambiguities necessary (Orientation: full marks; see page 39).

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LOGICITY (Conscin and Hyperacuity)
ES# 74

1461. A conscin in the impoverished, chronic, unapproachable, *sub-brainwashed* condition (Orientation: zero for this Item; see page 39).
1462. What is your personal score on a presumed scale of *human errors* and conscious self-corruptions?
1463. What is your degree of personal eccentricity and ridiculousness over the trajectory of intraphysical life?
1464. What is the frequency, extent, and influence of your permanent *evolutionary bad habits*?
1465. What is your effort in cutting vanities you recognise as being excessive?
1466. What is the universe of your *mature affectivity versus* precipitations, impulsivities, and foolish pretexts?
1467. What is the excellence of your logic in contraposition to your mistakes, gaffes, illogicalities, foolishnesses, omissions, fallacies, and impostures?
1468. What are the results of your practical correction of personal vices, deceptions, ignorance, and omissions?
1469. As a social being, what is your militancy against prejudice, *megadogmas*, and stale traditionalisms?
1470. What is the scope of your aptitudes per se: hyperacuity, normal acuteness, or *infraperception*? What evolutionary benefits have you been obtaining with the self-aware utilization of your logic?

1471. What is the competence of your *personal logic* before leading edge relative truths *versus* surpassed myths?
1472. What is the extent of your sensitivity in the face of ingenious solutions to the *still necessary megaproblems*?
1473. What is the vigour of your spontaneous, reflexive, or permanent attention to the evolutionary problematic within intraphysical life?
1474. What is the quality of your *sudden intuitions* in the universe of resolutions of problems, discoveries, and inventions?
1475. Where do you place yourself between: *erudite ignorance* and questioning, prospective and / or productive doubts?
1476. What is the breadth of your power of manifest discernment in the *verbal / written capacity*?
1477. What is the acuteness of your *sense of proportions* in regular, daily, intraphysical life? Do you live an *uninterrupted chain of research* or under *shackled illusions*?
1478. What is the pattern of your *consciential awakening* in the level of multidimensionality experienced?
1479. What is the dynamic of your intraphysical pragmatism regarding the value and efficacy of logic and self-discernment?
1480. A conscin who efficiently utilizes self-aware logicality to evolve on Earth (Orientation: full marks; see page 39).

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CRITICALNESS (Conscin and Criticism)
ES# 75

1481. A conscin dominated by irremovable and *inflexible acriticism* in human life (Orientation: zero for this Item; see page 39).
1482. Has multidimensional self-awakening already reached you or are you a mere evolutionarily ridiculous *tropospheric conscin*?
1483. What is the current frequency of your indefensible, self-idolizing, and non-artistic *nonsensical spectacles*?
1484. What is the amplitude of your theoretical-subjective and practical-objective *intraconscienciality* in your decisions and attitudes?
1485. What predominates in your behaviour: reasonable personal justifications or puerilities, pretexts, and concealments?
1486. How do you live with the environment, the epoch, and opportunities in comparison with logicity, *contradictions internal* and *external* to your consciousness?
1487. What is the specific quality of your *personal censure* (discernment, reflection) *versus* utilization of your routine, *practical self-second-guessing* (instincts, impulses) in common life?
1488. What is the reach of your consciencial analyses and intimate reforms in relation to *obstinate self-betrays*?
1489. As a critical consciousness, what is the extent of your *minor explicit self-corruption* and your *major concealed self-corruption* in confrontation with subcerebral passions?
1490. What are the types of your intentional self-corruptions and instinctive self-corruptions (unconscious) within the universe of your *pathothosenes*? Do you benefit from *healthy extraphysical monitoring*?

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 1491. In your condition as *Homo criticus*, what is the extent of your hypercritical acts towards others, your coherences, and your hypocrisies? Have you been executing your proaxis alone or in a pair?
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 1492. What are the harmonies and *absurdities* of your behaviour as a conscin regarding emotions, ideas, words, theories, and actions?
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 1493. What has been the character of the *supervision of your mature reactions* in your life's decisive moments?
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 1494. What is the exactitude, precision, clarity, ingeniousness, finesse, and acuteness that you apply in the criteria of your intra and extraphysical behaviour? How do you analyse your psychosoma through the mentalsoma?
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 1495. What is the vigour of your priority to succeed *versus* mistakes, deficitary omissions, unnecessary repetitions, and the wasting of time, energy, and evolutionary opportunities?
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 1496. What is the real level of the *administration of your psychological maturity* and your *holomaturity*?
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 1497. What is the degree of your evaluative judgment regarding rational decisions throughout life?
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 1498. What is your personal characterization and the importance of the opinion you hold about yourself?
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 1499. What is the clearness of your psychological, intraphysical or extraphysical behaviour in the presence of yourself?
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 1500. A conscin who always utilizes intense *self-scrutinizing perspicacity* in their acts in any dimension (Orientation: *full marks with honours*; see page 39).

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OBJECTIVITY (Theory and Experience)
ES# 76

1501. A conscin surrendered to aberrant, unapproachable, *ideological incoherence* in life (Orientation: zero for this Item; see page 39).
1502. What is your average coherence regarding your intimate microuniverse and your explicit behaviour?
1503. How have you done regarding your lucid *resoma*, in your preparatory first half of human life, as corroborated by the executive second half of your proexis?
1504. In which intellectual level do you identify yourself: with unpragmatic erudition or with theoryless experience?
1505. What is the sophistication of your *personal principles* faced with the dynamics of your realizations? What evolutionary benefits have your been obtaining with the self-aware utilization of your objectivity?
1506. What are your efforts regarding *fundamental theorice*, that is: 1% of theory in contrast with 99% of direct experience?
1507. What are the results of your essential experiences with the *mentalsoma*, whether with a simple experimental method or High Mathematics?
1508. What is your multidimensionally harmonized behaviour regarding your *intimate life* and your *public life*?
1509. What is your nature as a social being in intraphysical life in relation to lyricism and the primacy of theory over practice?
1510. What are the gauges of your discernment and freewill regarding the priorities of leading edge relative truths?

1511. What is the reach of the theoretical realization of your preconceived cosmoethical idealizations?
1512. What is the extent of your active education of useful memory in relation to attention, imagery, fables, and your works?
1513. What is the qualification of the external organization of your knowledge and *general culture*?
1514. What is the excellence of the cultivation of your *objective consciousness* about theory (conception) and practice (*praxis*)?
1515. What is your awareness regarding the finalities of the interaction of imagination with daily experience? What is your contribution to the increase of cosmoethical experiences in Earth's holothosenes?
1516. What position have you been assuming before Science *versus* Technology, Religion, and Literature?
1517. What is the extent of your experience regarding projects, programs, decisions, endeavours, and innovations?
1518. What is the percentage of rationalism and empiricism in your existence? What predominates in you: pure Science or good common sense?
1519. What is your condition as a dedicated, technical, student-conscin in confrontation with the assiduous experience of *penta*?
1520. A conscin who maintains positive objectivity in multidimensional experience (Orientation: full marks; see page 39).

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VERACITY (Words and Actions)
ES# 77

1521. An *conscin incongruent* in time, space, and intraphysical and extraphysical acts (Orientation: zero for this Item; see page 39).
1522. Do you still offer rhetoric precepts without personally performing the practices they correspond to?
1523. What is the level of your existential harmonies in contrast with your subjective and / or manifested *verbactions*?
1524. What is the level of your integrity before the *indubitable facts* in relation to your probable elaborated sophisms and contradictions?
1525. What are your examples of maturity experienced in relation to differing discourses, places, hours, and circumstances?
1526. What is the excellence of your general adjustments keeping in mind the social effronteries, environments, and periods?
1527. What is the pattern of your agreements in human life in relation to the mind, emotions, *live utterances*, and your behaviour?
1528. How does your verbosity react, in the presence of your acts, in the face of a probable *poorly elaborated paranoid system of defence of an inflated ego*?
1529. What is the extent of your *facial camouflage*? What are the real divergences between your intimate life and your public life?
1530. What is the inventory of your purely rhetorical originalities *versus* the bulk of your mediocre performances? What evolutionary benefits have you been obtaining with the self-aware utilization of leading edge relative truths?

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1531. What is the scope of your acts which resonating from your expressions *versus* the *echo-words* from a conscin's emptiness?
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1532. What is the cosmoethical balance between the universe of your words without content *versus* the sum of your silent actions?
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1533. What is your condition before *pseudonym-simulation* versus pacifying authenticity?
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1534. Have you already utilised a *relieving-pseudonym* in order to *preserve your public image*?
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1535. What is the vigour of your tacitly accepted mythification in comparison to the classical psychological state of the mythicized arrogant?
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1536. What is your self-awakening regarding the functions and utilities of verbaction *versus* the condition of *bovarysm*?
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1537. What is your internal consciential structure *versus* the external effects of your acts? What is the real *distance between your intentions and your gestures*?
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1538. What is the average veracity of your acts before the impostures, *parahypocrisies*, and your consciential illumination?
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1539. What is the balance of your *megaverbation*, your lucid guidelines, and your intraphysical and / or extraphysical exemplifications?
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1540. A conscin who has a positive balance in *consciential self-coherences* in life (Orientation: full marks; see page 39).

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COMPETITIVENESS (Conscin and Competition)
ES# 78

1541. A conscin slave of permanent, intentional complicity with anticosmoethical objectives (Orientation: zero for this Item; see page 39).
1542. Do you live under a condition of general, deliberate, or unconscious parapsychic and psychological *self-fossilization*?
1543. Are your personal options typical of an accommodated, unapproachable, and unmovable personality?
1544. What is the quality of your temporizations in comparison with your mature answers, in the life of daily group emulation?
1545. What is the level of your coexistence with families, churches, and schools? Do you live *under the yoke* of some business, government, or army?
1546. What is your positioning, as a lucid militant conscin, within the discriminated minority of the opposition?
1547. Do you live within the uncomfortable mediocrity of poverty, social exploitations, and political oppressions?
1548. What is your behaviour regarding what is most appropriate, what is less dignified, or ambivalence regarding cosmoethics? What benefits have you been obtaining with your deeper understanding of human competitiveness?
1549. What is the pattern of your personal climb in the daily combativeness on Earth in relation to the chronology of human life?
1550. What is the percentage of your cravings for reaffirmations of your own worth through words, attitudes, and examples?

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 1551. What is the level of your self-aware necessity of emulation? What is the range of your honesty *versus* your disloyalty?

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 1552. What is your production as a conscin aiming, or not, for antagonism in the *struggle for human life*?

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 1553. What are the sick effects of your competitiveness in your soma and psychosoma before *Psychosomatics*?

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 1554. As a *Homo competitor*, what is the extent of your aggressive competition *versus* multidimensionality?

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 1555. What is the depth of you as a “winner” consciousness *versus* your consciousness as a “loser”, regarding multidimensionality and cosmoethics? In the intraphysical life, are you a spokesperson for the consensus of evolved extraphysical communities?

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 1556. What are your practical and useful talents against the spirit of rivalry and in favour of a *cosmoethical conscience*?

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 1557. Within the field of competitiveness, how do you live with Religion, Ideology, Art, Science, Technology, and Leisure?

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 1558. What is the character of your conditions in favour of or contrary to your effort dedicated to intraphysical survival?

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 1559. In your condition as a practical conscin, what is the expression of your social competition utilizing intra and extraphysical *Bioenergetics*?

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 1560. A conscin with a positive balance on the scale of personal intraphysical realizations towards complexis (Orientation: full marks; see page 39).

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ASSISTANTIALITY (Sense of Generosity)
ES# 79

1561. A conscin victim of their own blind and irremissible egotism, throughout the entire human life (Orientation: zero for this Item; see page 39).
1562. In your daily behaviour, of the number of *requests* you make each day, what is the average percentage made exclusively for you?
1563. In your current practical stage, are you, or are you not, a conscin who continuously lives with an *inflated or mega-ego*?
1564. What is the quality of your intention, the percentage of your impartial help, or the frequency of your dissimulated *victim-like* reactions before our fellow beings?
1565. What predominates in you: innate kindness, kindness acquired through self-education, or ostensive indifference regarding *extrapersonal actions* in favour of “strangers”?
1566. What is the *pattern of your self-comprehension* that manifests through your indulgent acts? What is the extent of your acquiescences rooted entirely in egotism?
1567. What is the depth of your *egocide*? What is the degree of your spontaneous necessity to donate yourself to libertarian causes?
1568. What is the universe of your acts of self-sacrifice measured by your generosity without expectation of any reciprocity?
1569. What is the intensity of your relationships with healthy institutions, fraternal megaleaders, and assistantial programmes?
1570. What is the lucidity of your consciousness in relation to parapsychism in efforts to mitigate social and physical ills?

1571. Are you able to follow the personal norm of megafaternity or the act of giving up being, without sacrifices, the *universal centre of attention*?
1572. What is the reach of your sporadic collaboration in contrast to your lucid lifelong dedication to the deprived?
1573. As a *Homo divinans*, what is the form of your self-organization, the types, quality, and sincerity of your acts of compassion? Do you periodically revise your personal *affective dictionary*?
1574. What is the intensity of your bioenergetic use of the laying on of hands in assistential tasks?
1575. What is the quality of the pattern of your human contacts? Do you maintain a *healthy holothosene* or a *sick holothosene*?
1576. What is the dynamic of your condition as a universal donor in the company of other conscins or beings?
1577. What predominates in the constellation of your mature attitudes: universalism, *frank intercooperation*, or social secrecy?
1578. What characterizes your *personal maxi-effort*: zeal, abnegation, detachment, renunciation, sacrifice, or altruism?
1579. What is the amplitude of your psychosphere in relation to your sense of common humanity or the still very rare sense of parahumanity?
1580. A conscin who experiences the cosmoethic and a sense of humanity on a continuous basis in human life (Orientation: full marks; see page 39).

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EQUANIMITY (Awareness of Justice)
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ES# 80

1581. A conscin addicted to the calculated execution of successive *unjust human acts* (Orientation: zero for this Item; see page 39).
1582. What predominates in the balance of your holokarmic account: the *power of instincts* or alert intelligence?
1583. What is the real extent of your necessity to feel *reciprocity in friendships*?
1584. What is the universe of your personal judgments aiming at useful research in favour of all, in confrontation with your frivolous precipitated appreciations?
1585. What characterizes your personal identification: sectarian intransigence or frank equanimity?
1586. What predominates in your natural reactions: obtuse inflexibilities and inclemencies or impartiality and fraternal comprehension?
1587. What is the level of your cosmoethics and the exact sense of your justness in the effective exercise of polykarma?
1588. What is the character of your personal justice in the face of the *no punishment no forgiveness* motto in intraphysical life?
1589. How do you live in relation to the ambiguous norm that prescribes: *if I do not want it for myself, I do not wish it for anybody else*?
1590. How do you classify yourself, from 1 to 5, on a presumed scale of optimism *versus* sorrow? What evolutionary benefits have you been obtaining with the self-aware utilization of your equanimity?

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 1591. What characterizes you: a prudent personal condition or intolerance as a routine daily habit?

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 1592. What has been your choice: practical exercise of unnecessary repetition or experienced holomaturity?

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 1593. What is the degree of intimate understanding regarding your own eccentricities in contrast with the errors of others?

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 1594. What is the depth of your preconceptions in your way of living the *intrapysical immediacy*?

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 1595. Are your emotions and intellectuality controlled by a criminologist, a criminal, or cosmoethical knowledge?

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 1596. What is your practical self-lucidity regarding equality, fraternity, and equanimity in daily coexistence?

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 1597. What is your competence in the personal search for the unconditional defence of the rights of all consciousness and all beings?

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 1598. What is the form and quality of your *personal depersonalization* exhibited in intrapysical life? What is your contribution to the increase of the validity of justice between conscins?

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 1599. What is the dimension of the pragmatic evolution in your lucid self-critical and heterocritical formation of judgments?

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 1600. A conscin who acts cosmoethically with precise awareness of complete justice (Orientation: full marks; see page 39).

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CONSCIENTIALITY (Consciousness and Immortality)
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ES# 81

1601. A sick conscin enslaved to blind intransigent *anticonscientiality* (Orientation: zero for this Item; see page 39).
1602. What is the vigour of your tendencies for the past? What is the depth of your inclination to unnecessary mimicries and *repetitive human life*? Do you maintain some *multiexistential vice*?
1603. What predominates in you: the *strong*trait of sensitivity and benevolence, or the *weak*trait of indifference and cynicism?
1604. What is the foundation of your concept of conscientiality: innate or acquired during intraphysical life?
1605. How do you react, as a conscin, before the practices of metaphysics, *necrolatry*, funeral rites, and deintrusions?
1606. What are the fruits of the consciential gestations already obtained by you with the binomial *conscientiality / materiality*?
1607. What is your personal pattern of *interiority*? What is the character of your reflections, concentrated attention, research, and objectives?
1608. What is your percentage of self-awareness regarding hours, attitudes, and your specific activities?
1609. What is the extent of your religious interest in adulthood? What is the level of your healthy search for leading edge relative truths in contrast with your neediness and symptoms of emotional conflicts?
1610. What are the positive changes in your need for mysticism from infancy until the phase of biological maturity? What evolutionary benefits have you been obtaining with the self-aware utilization of your sense of immortality?

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1611. What is the depth of your relations with mimology, Neurophysiology, and mental / consciential phenomena?
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1612. What is the depth of your sense of existential unity with all the living beings and things of the Cosmos?
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1613. What is the level of your personal autonomy in *conscious projections* and their evolutionary results?
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1614. What is your personal pattern in relation to *thanatophobia* in daily human behaviour? What is your contribution to the increase of the notion and experience of conscientiality on Earth?
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1615. What is your pragmatic self-lucidity regarding the functions and values of lived self-awareness?
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1616. What is the universe of your manifest *extraphysical prestige* in the interconsciencial assistance received in every hour? What consciences predominate in your circle of extraphysical relations: intruders, *extraphysical blind guides*, or helpers?
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1617. What is the amplitude of your involvement with abstract ideals in comparison with the attitude of maintaining *feet firmly planted on the ground*?
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1618. What is the result of an accurate analysis of the *objective evolutionary consequences* of your *subjective human interests*?
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1619. As a *Human-consciencial-animal-being*, what is your personal index regarding evolutionary hybridism?
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1620. A conscin who cosmoethically utilizes conscientiality in human life (Orientation: full marks; see page 39).

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IDENTITY (Conscin and Inheritances)
ES# 82

1621. A conscin bearer of irremediable *mental retardation* in human life (Orientation: zero for this Item; see page 39).
1622. What are the predominant characteristics in your *paragenetic conscinial roots*: deformed, sick, or straight?
1623. What factors predominate in you: *healthy self-inheritances* or sick self-inheritances?
1624. Today, what is the magnitude of the size of your ego, of your conscinial life, and your human life, in contrast with your conscious self-evolution?
1625. What predominates in you: noble or petty attitudes regarding immortality, while in the soma?
1626. What are the specific levels of your popular knowledge, *innate wisdom*, and collection of retrocognitions?
1627. What is the scope, in its space and time, of your spontaneous discovery of personal talents well beyond the human body's skin? Do you use hyperacuity or drugs?
1628. What is your active, personal inheritance regarding slavery to the present *versus* the evolutionary objective of the future?
1629. What are the dimensions of the influence, or not, of your recent past over your current existence? What evolutionary benefits have you been obtaining with the self-aware utilization of your notion of personal identity?
1630. What was the pattern of your self-discernment while *preparing for resoma* versus the current, practical, intraphysical realizations?

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1631. What is the depth of your sense of immortality transformed into useful, evolutionary, intraphysical actions?
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1632. What is the amplitude of your healthy *infantile precocities* as an *open door to a more ample conscientiality*?
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1633. Within a *lucid prebirth* what is the vigour of your *holokarmic load versus* the extent of your evolutionary consciential relief?
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1634. What is the universe of your spontaneous recollections of your past, in comparison with your deliberate existential recycling?
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1635. In relation to your multiexistential retrocognitions what is the excellence of your presumable, recent, personal *intermissive course*? What is the workload of your *multiawareness*?
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1636. What is the tenor of your existential balance, from among all your personal memories, as glimpsed through your *retropsychic scars*? Do you defend any mistake?
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1637. What mature documentation regarding your prenatality, its consequences and attitudes, have you already accumulated up until now?
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1638. What is the beneficial influence of your intermissivity - our *real origin* - over the potency of your innate talents?
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1639. What is the discernment of your previsions regarding the immediate future amid productivity and stagnation?
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1640. A conscin who, during the execution of their proaxis, disposes themselves to conscious, healthy predesomatic preparation (Orientation: full marks; see page 39).

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ANTIMATERIALITY (Conscin and Materialism)
ES# 83

1641. A conscin victim of their own unfruitful, intransigent, and bitter *materiality* (Orientation: zero for this Item; see page 39).
1642. As a conscin, what are your permanent mortifying doubts in relation to your temperament and your works?
1643. What is your degree of identification and critical experience with pessimisms, scepticisms, defeatisms, sorrow, and abulias?
1644. How do you react before the *tragicomedy of materialism*, agnosticism, and indifferentism regarding conscinial evolution?
1645. How have you been doing regarding the personal challenge of the immaturities predominant in the *carnal existence*, versus the *consciousness' unavoidable evolutionary refinements*?
1646. What predominates in your tendencies: frankly pro-matter temporary life or frankly pro-consciousness ongoing life? Do you suffer from *holosomatic myopia*?
1647. In relation to acute discernment, what weights more in your *decisions of destiny*: immediatist satisfaction or future evolutionary gains?
1648. What are the fruits of your discovery, while still in useful intraphysical life, of a sense of consciniality within terrestrial materiality?
1649. To live in relative tranquillity, what is the *percentage of indispensable materialization* you still need?
1650. What was the duration of the vigorously-acting *period of antimaterialism* in the trajectory of your current intraphysical life? What evolutionary benefits have you been obtaining with the self-aware utilization of your antimateriality?

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1651. What is the pattern and intensity of your intraphysical performance as a true service for your *personal eternity*?
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1652. What is the performance of your permanent and authentic *Conscientiology* in open comparison with your lucid self-evolution?
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1653. What is the duration, healthy activity, and consequences of your series of *multidimensional experiences*? Do you accept evolutionary assistantial responsibilities?
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1654. What are the extent, depth, influence, and evolutionary outcomes of your *antimaterialism*?
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1655. What is the amplitude of your real necessities for everything that improves a Human in their eternal essence?
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1656. What is your daily attention applied to the evolutionary values and functions of personal multidimensionality?
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1657. Today, what is the excellence of the practical self-organization of your experienced antimateriality? What is your contribution for the elimination of the materialist paradigm on the face of the Earth?
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1658. What is the depth of your wisdom regarding a productive life with the soma, without slavery to temporary matter?
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1659. What are your real efforts in favour of the *lucid amplifiers of conscientiality* in the environment where you live?
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1660. A conscin who has a positive balance in awareness of human acts (Orientation: full marks; see page 39).

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SERIALITY (Successive Lives)**ES# 84**

1661. A conscin who lives in an intransigent, radical and blind *antiresomatic psychological condition* (Orientation: zero for this Item; see page 39).
1662. What is the pattern of the practical results of your mature interest in the functions of palingenesis?
1663. What is the depth of your lucidity regarding the current value and type of your resoma?
1664. What is the degree of quality of your *resomatic mentality* in relation to the methods peculiar to your rebirth, when a consciex?
1665. What is the excellence of your active concept, whether innate or acquired from the environment, regarding successive personal lives?
1666. How do you characterize your current physical life: a decisive evolutionary step, a mere repetitive existence, or an *evolutionary regression*? Is there some doctrine that imprisons your consciousness?
1667. What is the nature, extent, frequency, and evolutionary benefits of your trustworthy *self-retrocognitions*?
1668. What is the cosmoethical level of the ancient history of your multiexistential self-retrocognitions in relation to your recent memory and mundane acts?
1669. What is the quality of your *retroprojections* in comparison with your periods of daydreaming, useless ruminations, and introspection?
1670. Today, what is your presumable consciential self-evolution in relation to the millenary series of your human existences? What evolutionary benefits have you been obtaining with the self-aware utilization of your acceptance of successive human lives?

- 1671. What is your level of self-organization aiming at the improvement of the criteria of your *multiexistential cycle* within the groupkarma?
- 1672. What is the extent of the breaking of your *holomemory's* barriers through panoramic extraphysical visions?
- 1673. What do your genetic, yet of an egokarmic origin, *personal birthmarks* indicate about your evolution?
- 1674. What are your reactions before intraphysical immediacy's opposition towards lucid self-projectability?
- 1675. What is your evolutionary positioning before offspring, human gestation, abortions, cremation, euthanasia, and the death penalty?
- 1676. What is the number, expression, evolutionary consequences, and consciential health of your *presomatic recollections*?
- 1677. What are the categories of human lives that have characterized your evolution over this period: fixed, locked, alternating, or consanguineous ones?
- 1678. Until now, what are the real intimate efforts dedicated to your liberation from the continuous *cycle of rebirths* and desomas? Do you amplify your *thosenic openness* towards evolution?
- 1679. What is the current balance of the realization of your *proexis* assumed for execution throughout this intraphysical life?
- 1680. A conscin who cosmoethically utilizes a sense of consciential seriality (Orientation: full marks; see page 39).

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MULTIDIMENSIONALITY (Multidimensional Life)
ES# 85

1681. A conscin who is lucid only in the temporary intraphysical dimension (Orientation: *absolute zero*; see page 39).
1682. What is the category of your consciential lucidity within the condition of intraphysical restriction? Regarding multidimensionality do you live a vulgar human existence or an integral existence?
1683. What is the depth of the analysis of your *intrapersonal organization* in contrast with the mentalsoma's specific control?
1684. What is your level of self-coherence in relation to the environment, epoch, beings, facts, personal works, and utopias?
1685. What is your concept of extraphysical existence regarding what is *innate* in contrast to what is *assimilated* in the human dimension?
1686. What is the scope of your *intentional discoincidences* in comparison with your consciential states in the *day / night cycle*?
1687. What is the extent of your intentional, frank opening of the personal channels of lucid multidimensionality?
1688. What is the strength of your real efforts in seeking the state of *continuous self-awareness* in intraphysical life?
1689. What is your *quantity of mental time* of personal awareness regarding your multidimensional life?
1690. How do you classify yourself, from 1 to 5, in a presumed scale of *pragmatic, lucid self-projectability*? What evolutionary benefits have you been obtaining with the self-aware utilization of your comprehension of multidimensionality?

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 1691. How have you been doing with the self-challenge of simultaneous social-human behaviour and *parasocial* behaviour between dimensions?

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 1692. What is your personal dexterity regarding intimate life, intra and extraphysical environments, and multidimensionality?

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 1693. What are your practical paraperceptions regarding the multiple realities of your condition as a conscin?

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 1694. What is the solution that you have been presenting to the logical dilemma of animal *tridimensionality versus* lucid *multidimensionality*?

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 1695. As a lucid epicon, what is the frequency and depth of *interdimensional effects* upon you?

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 1696. What is your degree of self-control in the application of important experiments in other consciential realities?

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 1697. What are the fruits harvested by you in the *current immediacy*, relived as a conscin, in relation to the maintenance of your inner peace?

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 1698. As a *Homo psychicus*, what is your positioning in relation to the *pinnacle* of *supraconsciousness* while a conscin? Are you an *existential recycler* or an *evolutionary paralytic*?

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 1699. What is the quality of your personal connections with *multidimensional holothosenes*, offiexes, and helpers?

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 1700. A conscin who experiences the intraphysical existence with cosmoethical plenitude (Orientation: *full marks with honours*; see page 39).

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IMMEDIACY (Material Powers)	ES# 86
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1701. A conscin accommodated to the *greed of transitory human powers* (Orientation: zero for this Item; see page 39).
1702. What is the scope of the *monopoly of your human life* in relation to your habitual indifference to the extraphysical reality?
1703. What is the depth of your insecurity manifested in the eager search for *economic power*? Do you participate in some *economic supercorporation*?
1704. What is the extent of your self-control in comparison with your habitual public complaints for your consciential rights?
1705. What are your peculiar habits maintained by your abusive subjection to mundane euphemisms and conventions?
1706. What is your personal demand for political powers? What is your real disposition to oppress other conscins?
1707. What is your search for social prestige in contrast with the human tendency to oppress other beings?
1708. What is your humanist or autocratic position before repetitive temporariness? What evolutionary benefits have you been obtaining with the self-aware utilization of your material powers?
1709. What is your degree of mobilization of consciousnesses regarding the groupkarma and cosmoethics?
1710. What solution have you been presenting to the *three-faceted dilemma*: politics, *apolitical quietism*, and petty politics?

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 1711. What is your cosmoethical authority regarding the average of your realizations in favour of others?

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 1712. What is your practical self-awareness regarding temporality *versus* continuous evolution?

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 1713. What is the percentage of your uses and abuses in the exercise of ephemeral mandates upon arriving at the condition of *self-made man* or *woman*? Are you a *giant-workman* or a *pigmy-industrialist*?

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 1714. What is the quality of your material dominion? How have your ego and your group been coexisting in relation to polykarma and cosmoethics? What is the limit of your *freedom of expression*?

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 1715. What are your political reactions regarding the situation, opposition, arrivismes, and royalty?

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 1716. What is the nature of the origin of your personal economic strength: a simple inheritance, a donation, or a *life of transpiration*?

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 1717. What is the consciential category of your temporality: donor, rapacious, or stagnating? Do you trust your money?

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 1718. Do you live a merely materialistic practical temporality or a conscientially lived temporality?

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 1719. What is the quality of the balance of your account before immediacy, cosmoethics, and polykarma?

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 1720. A conscin who correctly utilizes *transitory powers* in human life (Orientation: full marks; see page 39).

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GROUPKARMALITY (Conscin and Clan)	ES# 87
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1721. An nescient conscin actively participating in the direct process of the *intruding herd* (Orientation: zero for this Item; see page 39).
1722. What is the nature and extent of your desire to assume *commitments*, or not, and answer for them?
1723. What is the level of your reactions and the results of your efforts to assume responsibilities with *cosmoethical dignity*?
1724. What intrapersonal conflicts do you experience with collegueship, injustices, and egokarma-groupkarma-polykarma?
1725. What is the character of your bonds with your own clan in view of the *condition of a crab with or without a shell*?
1726. What personal dilemmas do you face with your ego, closer social group, the condition of attachment-detachment, leadership, and polykarma? Do you have an *inflated idea* of your *strongtraits* because of the clan?
1727. What is the nature of your *primary social groupkarma* in relation to your freewill and the cadence of your lucid self-evolution?
1728. Through the conscins closer to you, what is the amplitude and depth of your identification with the components of your human groupkarma? How have you been treating your *groupkarmic colleagues*?
1729. How do you react as a *conscin-unit in a party* before the attitude of *closing ranks against intruders*?
1730. What is your evolutionary balance within your *tribe*, whether the first and second family, in the face of other teams and social groups? Do you find yourself atop your clan?

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 1731. How do you react within your groupkarma or your *amplified egoism*, in relation to your *sense of the herd*?

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 1732. What is the result of your current self-scrutiny as one *co-responsible* for the evolution of your little-groupthinking?

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 1733. Within the structure of your groupkarma, what is the strength of your secretive evolutionary sustentation of others' karma?

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 1734. What is the breadth of your sense of faction or *esprit de corps* in confrontation with your existential seriality, *co-karma*, and cosmoethics? Are you a member of several clans at the same time?

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 1735. What are the supports that you receive, your personal security, and the reigning comprehension within the universe of your lucid performances with your groupkarma? Does your clan live subjugated by another?

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 1736. What is the level of your role within your intraphysical groupkarma: a free-ascending behaviour or an imprisoned-descending behaviour? Do you still disguise attitudes?

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 1737. What is the percentage of *evolutionary predominance* of your groupkarma over your personal holokarma? This predominance is evolutionary healthy or sick?

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 1738. What is the extent of your work relations with some *multidimensional team* in intraphysical life?

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 1739. How do you function in the dynamic work of penta, of an *offiex*, and personal assistantial tasks before your groupkarma?

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 1740. A lucid conscin with a large positive balance in their groupkarmic account (Orientation: full marks; see page 39).

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PACIFICITY (Conscin and Antibellicism)	ES# 88
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1741. A conscin with a profession of a gunsmith, weapons inventor, or a *hard-line military* warlord (Orientation: zero for this Item; see page 39).
1742. Are you an unapproachable and belligerent conscin, with a total and permanent *Faustian impetus* for bellicose research?
1743. What are your mature efforts to intelligently dose your own instinctive aggressiveness?
1744. How do you position yourself regarding the absurdities of wars' *licit obligation to kill*, mutilate, and devastate?
1745. How do you react to the *televiolences* and the pedagogy of raw violence when living as a *conscin-citizen* of a bellicose state?
1746. What has been your position before tyranny, the immorality of war, and the holocausts of human and subhuman animals?
1747. What have been your practical, frank self-contestations against brazen *offensive militarism*?
1748. What has been the character of your coexistence before the opposition of plunderers *versus* prey? How do you react towards militarism and tortures?
1749. What have you done to amplify the relief of aggressive tensions against military and guerrilla violence? Do you correctly defend your autobiography?
1750. What is your level of lucidity regarding *human megadeaths versus* peace and personal and group evolution? What evolutionary benefits have you been obtaining with the self-aware utilization of your pacificity?

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 1751. What solution do you offer to the acute personal dilemma of a pacifist consciousness *versus* the ultrabellicose groupkarma?
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 1752. What is the extent of your seduction by lethal weapons, industries of death, the sale of weapons, and the schools of violence?
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 1753. What is the result of your balance regarding the use of any kind of personal weapons, some day or in any circumstance?
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 1754. What do you do as a conscin against destructive wars, the euphemisms of those who arm, and the *sugar-coating of bitter bellicose pills*?
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 1755. What has been your option in the presence of the logical fallacies of the *just rages* and the so-called *good and bad militarisms*?
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 1756. How did you face the challenge of entering military service, your condition as a citizen, and the maintenance of your personal dignity? Do you feel well when thinking about your proexis?
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 1757. How do you classify yourself: as a *Homo pacificus*, with aversion to war, or as a *Homo bellicosus*, with a warrior's rage?
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 1758. Where do you place yourself between an arms merchant *versus* Amnesty International and universal disarmament?
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 1759. What have you already done regarding acts of *counterterrorism* among Socins in general?
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 1760. A conscin who experiences objective and *cosmoethical pacifism* in intraphysical life (Orientation: full marks; see page 39).

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INTERCONSCIENTIALITY (Consciential Families)
ES# 89

1761. A conscin in the immature groupkarmic condition of an unapproachable *domestic tyrant* (Orientation: zero for this Item; see page 39).
1762. What have been the good, or bad, results of your *personal impositions* on intraphysical environments?
1763. How have you been reacting to detours of *immature sexuality*? What predominates in you: monogamy, polygamy, or promiscuity?
1764. What is the range of your lucid connivances that generate sick groupkarmic processes in this intraphysical life?
1765. What are your personal approaches regarding the intraphysical and multidimensional *millenary multiexistentiality*?
1766. What is the level of your connections between your specific consciential groups; meaning: your legal group, your closer extraphysical group, and your intellectual or mentalsomatic group?
1767. As a conscin, what is the balance of an overall examination of your families, whether your *consanguineous-nuclear* family or your amplified consciential family?
1768. Which consciential family predominates most in you: the collective intraphysical family or the more ample multidimensional family?
1769. What are the consciousnesses that have a closer affinity with you: consanguineous conscins, consciousnesses *with shared values*, or consciexes?
1770. What is the level of your connections with the first family, the second family, and the “*n*” *factions of families with some affinity*, on your evolutionary path?

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1771. In your experience as a social being, what are the harmonies and *interconsciential conflicts* with elements of your teams? Do you foment any *deceptiology*?
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1772. What are the evolutionary effects of your discovery, while still in useful intraphysical life, of your various consciential families?
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1773. What is the universe of the *evolutionary herd's* solidarity toward you? Today, what is the depth of your liberation from, or groupkarmic imprisonment in, your primary clan?
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1774. As a social being, what is the quality of your holothosene with your group: parents, siblings, partners, offspring, boss, co-workers, and collaborators?
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1775. What is the evolutionary result, positive or negative, of your familial interrelationships?
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1776. How do you live in the condition of *self-aware minipiece-conscin*, at the forefront of your human tribe and before the *assistential extraphysical maximechanism* in which you participate?
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1777. What is the strength of your effort in the lucid organization of possible *interfamilial integrations*?
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1778. Today, what are the evolutionary results of your pragmatics regarding the acting of the diverse families in your intraphysical life?
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1779. What is the reach of your intentional experience as an exemplifier of personal cosmoethical principles until the desoma?
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1780. A conscin who correctly utilizes awareness of consensual *cosmic kin* (Orientation: full marks; see page 39).

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POLYKARMALITY (Universalized Karma)	ES# 90
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1781. An conscin ignorant and completely unapproachable in relation to polykarma (Orientation: *absolute zero*; see page 39).
1782. What is the extent of your self-dependencies, when excessive, on intraphysical and extraphysical collectives?
1783. What are the fruits of your discovery, while still in useful intraphysical life, of the pragmatic applications of *megakarma* or polykarma?
1784. What are your specific plans regarding the progression of your egokarma and your groupkarma towards the level of polykarma?
1785. What predominates in your nature: human karmality or multidimensional karmality?
1786. What is the result of your self-analysis regarding intraphysical life, holomaturity, polykarma, and cosmoethics?
1787. Today, what is the presumable balance of your polykarmic account: still *unopened*, a positive balance, or an account with a zero-balance?
1788. As a social being, what is the pattern of your discernment before the collective, your works, and your polykarmic account?
1789. What is the volume of your useful services already executed directly for the *masses*, without second intentions?
1790. What is your practical development regarding cosmoethics and the *execution of your proexis* on Earth? What evolutionary benefits have you been obtaining with the self-aware utilization of your polykarmality?

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1791. What is the vigour of your need to confer each consciousness's specific rights on them?
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1792. What is your evolved notion regarding your general holokarma, whether the holokarma is physical-social or multidimensional?
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1793. What is your participative and objective following of the binomial consciential behaviour and the *globalization of Humanity*? Are you a master or a *prisoner of bioenergy*?
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1794. What is the expression of your parapsychism and your multidimensionality within your egokarma, groupkarma, and polykarma?
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1795. What is the intensity of your *strongtrait* regarding the qualification and quantification of the *personal raw-matter* of the integral personality? Do you maintain idle *strongtraits*?
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1796. What is the level of your self-organization aiming at the improvement of your polykarmic fruits from the claritask?
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1797. What is the competency of your rational, strategic plan for consciential progress and holokarmic success?
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1798. What is your type of relation with humanity / parahumanity in the face of cosmoethical incorruptibility?
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1799. Have you already been a lucid protagonist of some *preliminary extraphysical interview* with a *serenissimus*?
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1800. A conscin who maintains a large favourable balance in their polykarmic account (Orientation: full marks; see page 39).

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MAXIFRATERNITY (Deliberate Altruism)
ES# 91

1801. A morally delinquent conscin with an egomaniac or *defective conscience* (Orientation: *absolute zero*; see page 39).
1802. What is the cosmoethical level of the adjustment of your behaviour? Do you still discriminate against people, animal, or plants?
1803. What prejudices do you still have regarding race, class, age, creed, wealth, or social position?
1804. As a *Homo conscientiologicus*, what is the evolutionary expression of your personal concept, name, face, personalism, and egotism?
1805. What is the strength of your need to indispensably seek considerations from your groupkarma?
1806. What predominates in you: the *strongtrait* of sincerity and evolutionary enthusiasms or the *weaktrait* of distrust and frustrations?
1807. What is the competency of your fraternal love: innate or acquired in the intraphysical existence? What is your contribution for the implantation of *megafraternity* between conscins and conscins, consciexes and consciexes, and conscins and consciexes?
1808. What is the dimension and quality of your receptivity of unexpected refutations of your thosenes?
1809. What is the level of your secretive preference regarding participation in assistance: with or without responsibilities?
1810. What is the consciential dynamic of your behaviour in the face of intimate crises, reflection, comprehension, action, forgiveness, and their evolutionary balances?

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 1811. What is the extent of your solidarity beyond illnesses, earthquakes, floods, and human adversities?

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 1812. How do you classify yourself before *authentic anti-egoism versus* personal exemplifications? What evolutionary benefits have you been obtaining with the self-aware employment of your deliberate altruism?

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 1813. What is the intensity of your silent abnegations in the face of others' problems and *altruistic suicides*?

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 1814. What is the quality of your important attitudes regarding the omnipresent *fences* and *tribalisms* in practical intraphysical life?

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 1815. What is the depth of your justified *cosmopolitism* in contrast with opposing religions and social class divisions?

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 1816. What is the strength of your talents applied purely to *collective interests* in intraphysical life? Do you have any relation with the *culture of impunity*?

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 1817. What is the degree of your *anonymous sacrifices* in favour of solutions to other consciousnesses' processes?

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 1818. What is the reach of your discernment and the intensity of your militancy in favour of the principles of consciousnesses' rights?

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 1819. What is the tenor of your cosmoethics within your mature, persistent, solid, experienced, lucid, and *open altruism*?

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 1820. A conscin who utilizes cosmoethics and the spirit of fraternity in the holothosene of their intraphysical life (Orientation: full marks; see page 39).

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STATELESSNESS (Consciousness and Citizenship)
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ES# 92

1821. A conscin still worshipping the taboo of patriotism that sanctifies *ultranationalism* (Orientation: zero for this Item; see page 39).
1822. What is the extent of your animal attachment to the birthplace? What is your *restricted tellurism* in contrast with an ecumenical mentality?
1823. What is the strength of the *geographic determinism* that has been acting over you? What have been the advantages and inconveniences of your intraphysical fixation to just one place in this human life?
1824. What is the amplitude of your consciousness' openness to renouncing citizenship, its reasons and evolutionary consequences?
1825. What cosmoethical position have you been assuming before patriotism and *statelatro* in comparison with *chauvinism* and xenophobia?
1826. How do you classify yourself, as a *Homo viator*: a conscin with roots and tellurism, or a conscin with *restless feet*, and the nomadism of tasks assistantial to consciousnesses?
1827. What is the depth of your inculcation of nationalistic fidelity and *physical universalism*?
1828. What have been your options: citizenship and *missionary patriotism*; monoglotism or polyglotism?
1829. Do you classify yourself, or not, as a conscin bearer of a cosmopolitan personality with an international education?
1830. What are your intimate percentages regarding a grand sense of humanism, in your condition as a social being with intraphysical families? What evolutionary benefits have you been obtaining with the lucid utilization of your condition of statelessness in your intraphysical existential series?

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1831. In which condition do you place yourself: a vulgar social being, a healthy scientist, or an *urbanite* self-aware regarding the Physical Universe?
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1832. In which level do you classify yourself as a projector scientist? Are you a person self-aware of multidimensionality?
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1833. What is the reach of your perspectives regarding a lucid series of *continuous projective maxiperformances*?
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1834. What is your *performance* regarding the functions of a communitarian sense in the face of parochialism that stagnates consciential evolution?
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1835. What is the level of self-organization in the exercise of your rights as a citizen? Have you already evaluated the extent of your ego?
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1836. How do you face the *pragmatic globalization* of the moment in confrontation with the development of *libertarian self-awareness*?
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1837. 1837. What is the utilization of the *stateless character of your consciousness* in contrast to multidimensional lucidity, in the condition of a habit conquered through lucid projectability?
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1838. What is your qualification regarding your consciential behaviour: a *Homo civicus* from the groupkarma, or a *Homo universalis* from the polykarma?
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1839. What solution have you been presenting to the *intrapersonal* challenge of temporary citizenship *versus* a permanent sense of Parahumanity?
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1840. A conscin who correctly experiences the spirit of cosmic or *universal citizenship* (Orientation: full marks; see page 39).

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MAXIUNIVERSALITY (Conscin and Antisectarianism)	ES# 93
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1841. A conscin slave of aberrant, intransigent, professed, and assured sectarianism (Orientation: zero for this Item; see page 39).
1842. What has been your pragmatic choice: stagnating intraphysical traditionalism or continuous conscinial renewal?
1843. What is the amplitude of your egocentric attachment to the corporatist spirit, whether superficial or deeply-rooted?
1844. What is the strength of your manifestations of *nationalistic idolatry*? How do you coexist with your ideologies within your groupkarma? Did your life suffer any detour in its trajectory?
1845. What are the practical dimensions of your concept of caste (*classism*) or *group narcissism*?
1846. What is the real evolutionary, or antievolutionary, influence on you of your social class, church, race, formal school, political party, club, and other *ego leashes*?
1847. As a conscin, what is the extent of your canine-like behaviour of factious and xenophobic *territorial self-defence*?
1848. Until now, what are your personal and groupal efforts to turn the *political unification of Earth* into a reality?
1849. What is the range of your versatility, expressed in your acts, regarding an *omnilateral open mind* in the struggle against *sub-brainwashings*?
1850. What is the depth of your living anti-isolationism? What is the strength of your fear regarding oppositions in the evolutionary effort in favour of individual liberties?

1851. What is the level of cosmoethics of your sexual, sporting, technical, communicative, political, and religious tolerance, among other types?
1852. What predominates in your egokarma: cosmoethically mature behaviour or protectionism and nepotisms? What evolutionary benefits have you been obtaining with the self-aware utilization of your antisectarism?
1853. What position have you been assuming regarding the *hemiplegic specialization* of radical orthodoxy?
1854. As a social being, do you already embody a neophilic, generalist, extroverted, polyglot, *urban*, or universalistic character?
1855. What is the quality of your neither blind nor fanatic adhesions and connections to leaders, creeds, and ideologies?
1856. As a *Homo sideralis*, what is the quality of *your consciousness' stateless character* in relation to Science and Philosophy?
1857. How do you classify your dignified coexistentiology as a social being in any consciential dimension where you manifest?
1858. What is the reach of your *megacosmopolitan vision* regarding liberalism, antinationalism, and your militancy?
1859. What is the degree of your *effort* towards anticensure and *antifanaticism* over the course of your intraphysical life? Do you have a high percentage of *critical judgement*?
1860. A conscin who correctly utilizes an *antidogmatic sense* in human life (Orientation: full marks; see page 39).

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AUTHENTICITY (Conscin and Demagogies)

ES# 94

1861. A conscin slave to the condition of demagoguism and primary feigned leadership (Orientation: zero for this Item; see page 39).
1862. How have you been living with self-promotions, marketing hits, a lack of scruples, and unbridled careerism?
1863. What is the quality of your relation with the truth *versus* interests, *sophisms*, and complicity with the *masses' passions*?
1864. In human life what is the level of your utilization of deliberate indoctrination and seduction of unwary consciousnesses?
1865. How do you react to the impostures and false promises in the populist politicization of intraphysical communities?
1866. What is your personal responsibility in the presence of the suffusion of massive mistakes over thousands of unarmed conscin everywhere, a very common fact?
1867. What is the intensity of your use of *intraracial*, cultural social labels *versus* *multiform self-demagogies*?
1868. What have you done against cynical manipulation of the *masses* through mysticisms and infantilisms?
1869. Until what point have you been abusing people's prejudices, credulities, and vulnerabilities?
1870. What is the exact degree of your maliciousness and personal exploitation of other people, relatives, and social groups of the *unthinking masses*? What evolutionary benefits have you been obtaining with the self-aware utilization of your authenticity?

1871. What is your *intrapersonal* level regarding *megamyths*, ingenuities, immaturities, and imposed placebos?
1872. What have been your relations with pseudonyms, euphemisms, and hypocrisies? What is the nature of your coexistence with *human chameleons*?
1873. What do you do against proselytism, propaganda, the *comedy of information*, and the arrivism of so-called *cunning people*?
1874. What is the expression of your battle against *catecheses dissimulated* through teachings, false therapies, and blind religiosities?
1875. As a *sample of humanity*, what have you done against *campaigns that desensitize the masses*?
1876. What is the strength of your veracity in contrast with the *image of competence*? What is the intensity of the *primacy of effects* over the value of your acts?
1877. What is the dignity of your behaviour and cosmoethical probity against the forces of lies and the frauds within and against democracy? Have you already sold yourself for an accolade?
1878. What is the level of authenticity of your longing to know your own being, precisely as it actually is?
1879. How do you coexist, the entire time, with *startling sincerity versus* the encounter with *relative reality*?
1880. A conscin who correctly utilizes an *antidemagogic sense* in their derepressions (Orientation: full marks; see page 39).

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OMNICOOPERATIVITY (Vanguard Collaboration)
ES# 95

1881. A conscin enslaved to the condition of radical, unchangeable and *vicious hermeticism* (Orientation: zero for this Item; see page 39).
1882. Where have you been coexisting: in the front of the battle or on the roadside? How do you solve the acute dilemma of the anchorite selfishness *versus* altruism without major sacrifices?
1883. What solution have you been presenting to the personal conflict of the internal *microcosm versus* the external macrocosm?
1884. What is your habitual positioning between a sense of humour and manifest revolts? What evolutionary benefits have your been obtaining with the self-aware utilization of cosmoethical omnicooperation?
1885. What is your degree of natural respect for the integrity of personalities, whether conscins or consciexes?
1886. What is the cosmoethical excellence of your coexistence with economic, social, faith related, ethnic, cultural, and physical *frontiers*?
1887. What is the discernment of your behaviour before the opposites of *being a good guy versus being a wet blanket*?
1888. What is the tenor of your pro-democracy discourse in the face of antidemocratic or liberal behaviour?
1889. Where do you place yourself regarding a mature, non-vulgar, and unique conscin *versus reharmonization* with the Cosmic Structure?
1890. What is the level of your self-awareness regarding extraphysical, human, animal, and vegetal omnicooperation?

1891. What is your effective participation in the cooperative development of Earth and Humanity? Do you share sacrifices to *invoice benefits*?
1892. What is the quality of your personal life: with or without intimate, interpersonal, and interdimensional adjustments?
1893. What is the index of your *feeling at home* with nature, the ecosystem, and with yourself? Do you cultivate the *bad habit of unhappiness*?
1894. What is the stage of your motivation regarding megafraternity in your interconscial relations?
1895. What is the dynamic of your conscial collaboration *versus* dilatory important decisions? Is your *self-respect* acting in favour of your evolution? Is your *self-esteem* healthy?
1896. What is your real contribution to multidimensional realities while still in your life in dense matter?
1897. What is the utilization, or not, of your own model to attain *lucid multidimensional holomaturity*?
1898. What is the plenitude of your holomaturity *versus* the necessity to act for the well-being of all?
1899. What is your lucid level regarding the depth and excellence of your *ecological mentality*?
1900. A conscin who cosmoethically utilizes the practical spirit of *omnicooperation* (Orientation: full marks; see page 39).

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PHYTOCONVIVALITY (Conscin and Flora)**ES# 96**

1901. A conscin who lives in the condition of an insensitive *phytotoxic professional* (Orientation: *absolute zero*; see page 39).
1902. What is your condition, as a conscin, in the face of the bioenergetic state of a *brown thumb*, whether conscious or not?
1903. What is your personal identification with plants, phytophilia, dendrolatry, or phytophobia?
1904. What is your resolution of the human conflict regarding universalism, egocentrism, and sectarianism?
1905. What have been your relations with the *ecocides*, chainsaws, cutting-down trees, deforestations, and pollutions?
1906. Within Ecology what is your personal sponsoring of primary, and frequently ambiguous, *industrial revegetations*?
1907. What is your utilization of Botanic hallucinogens *versus* the physical, mental, and ethical effects?
1908. What is the level of your coexistence with and respect for the integrity of nature *versus* a *fruitarian diet*?
1909. What is the quality of the structure of your life in relation to Nature, beings, forests, gardens, and *ecomania*?
1910. What is the excellence of your personal practice of natural, instinctive, deliberate, or permanent conservation of nature? What evolutionary benefits have you been obtaining with the self-aware employment of a useful coexistence with plants?

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1911. What is your attitude defined before the acute self-challenge of Ecology and Anti-ecology?
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1912. What is the cosmoethical balance of your coexistence with domestic plants throughout the entire intraphysical life?
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1913. How do you classify yourself, from 1 to 5, on a presumed scale of habitual, conscious, spontaneous planters?
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1914. In Earth's troposphere what is the character of your real position in the *quadruple interaction of man-animal-plant-machine*?
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1915. What is your index of comprehension of the *vegetal holothosene* in the presence of sensitive beings?
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1916. What is the intensity of your practical necessity to coexist with plants, flowers, and fruits?
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1917. What is your personal average when approaching the gifts of having a *good hand* or a *green thumb*?
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1918. As a lucid conscin, what is the extent of your private or public, pro-green, ecological militancy?
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1919. What is the discernment of your pragmatic consciousness regarding the function of flora *versus* the sacralization of nature?
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1920. A conscin who dignifiedly employs a grand *ecosystemic sense* with flora (Orientation: full marks; see page 39).

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ZOOCONVIVALITY (Conscin and Fauna)
ES# 97

1921. A conscin who lives as an insensitive *zoocidal professional* (Orientation: *absolute zero*; see page 39).
1922. What are your existential reactions before *food-animals*, slave-animals, machine-animals, subhumans, and the *almost-humans*?
1923. What is your cosmoethical positioning before Experimental Psychology and experiences with *guinea pig-animals*?
1924. What is the level of your personal sponsorship of the *forced industrial resomas* of animals that only considers money?
1925. What are your evolutionary actions, within *open fraternity*, before lucid humans and the brother or cousin species?
1926. What is the depth of your connection to our *animal-cousins* and our *chimpanzee-brothers*?
1927. What is the extent of your possessiveness, which allows you to keep and care for caged birds and *jailed animals*?
1928. How do you react to Zoology, zoophobia, zoophilia, equestrianism, race tracks, cock fights, dog races, and bullfights? Have you ever ridden a horse, mare, mule, or donkey?
1929. What is your real choice regarding the hunting instinct (*safaris*) versus deliberate, conscious, anti-hunting militancy?
1930. What is your discernment applied to the category of your alimentation regarding a carnivorous diet or to a *raw food diet without fanaticism*?

1931. How do you live with the meat of the *beast-animal* of weak intelligence *versus* the *cosmoethical criteria of consciential evolution*?
1932. What is your logic and your discernment regarding the prejudices about *Homopsychology* and *Zoopsychology*?
1933. As a social being, what is your level of *mutual domestication* between human intelligence and initial subhuman intelligence?
1934. What is the balance of your coexistence with the *zoological holothosene*, your psychosphere, morphothosenes, and animals?
1935. What is the quality of your relation in the utilization of a domestic animal as an extension of the mind of its *owner*?
1936. What is the percentage of your personal identification with pets *versus* a conscin's pure leisure?
1937. What is the position you assumed regarding the subhuman animal who is seen and accepted as a *member of the human family*?
1938. As a human being, a privileged animal, what have you done for Societies for the Protection of Animals?
1939. What is the excellence of your self-awareness regarding the role of fauna in the vast zoological universe of Humans?
1940. A conscin who dignifiedly employs the sense of fraternal coexistence with subhuman animals (Orientation: full marks; see page 39).

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INSEPARABILITY (Conscin and Interdependences)
ES# 98

1941. A conscin who lives in the condition of unmovable and shameless vicious parasitism (Orientation: zero for this Item; see page 39).
1942. What is your need, whether permanent or not, to be protected *versus* your condition of *fragility*?
1943. What is the quality of your interwoven intraphysical and extraphysical lives, whether self-sustained or parasitical?
1944. 1944. As a man, what is your relation with a big beard and the masked sentiment of *social inferiority*?
1945. As a woman, what is your relation with the high heel of a shoe and a camouflaged complex of *corporal inferiority*?
1946. What is your real subordination to the psychosoma, the cardiochakra, and dominating emotionality?
1947. What is the character of your instinctive *uni-resomatic position* regarding the evolution of your consciousness?
1948. How do you classify yourself regarding your awareness: are you an unconscious chief-conscin or a lucid-conscin in the majority of existential injunctions in the face of fleeting fashions?
1949. What is the measure of your *understanding of Socin* as being a collective entity still sick and in need of assistance?
1950. What is the pattern of your understanding regarding injustices, hypocrisies, and *social wars*? What evolutionary benefits have you been obtaining with the self-aware utilization of your interdependence?

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1951. What is the percentage of your incessant escape from stresses in the intraphysical existence?
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1952. What is the level of your creativity, inventiveness, and prolificacy in the day and night of material life?
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1953. What is your lucid level in relation to *mutual dependencies* between consciousness, between beings, and between objects in the universe?
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1954. What is your concept regarding inseparability between consciousnesses, dimensions, means, ends, and ideologies?
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1955. What solution have you been presenting to the personal paradox of personalism *versus* elitism and massification?
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1956. What is your focus of lucidity regarding your condition as a conscin and your neighbourliness *versus* the personal holokarmic account? Are you the one reforming your consciousness?
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1957. What is the discernment of your mature notion regarding the interaction of consciousnesses, humans, animals, and plants?
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1958. As a personality, what are your fundamental consciential autonomies, subjections, and interdependencies?
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1959. What is the amplitude of your healthy independence within the lucid multidimensionality on the hospital-school of Earth?
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1960. A conscin who applies lucid *cosmoethical coexistentiology* in intraphysical life (Orientation: full marks; see page 39).

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HOLOSOMATICITY (Conscin and Instruments)

ES# 99

1961. An conscin unconscious, blind, and unapproachable regarding the holosoma (Orientation: *absolute zero*; see page 39).
1962. Your concept of the holosoma is innate or was it acquired during your intraphysical life?
1963. What is the scope of your *personal holosomatic realities*, as glimpsed, and whether defined or not, in intraphysical life?
1964. What are the reasons for the variability, consistencies, and explanations that you can offer in the analysis of your behaviour?
1965. In your joint analyses, as a person, what is the universe of instincts, purposes, and reflections that stratify your actions?
1966. What is the quality of the *periods of your intraphysical existence versus* the notable alterations of your personality?
1967. As a conscin, what is your real power in relation to energies, emotions, ideas, acts, works, and cosmoethics?
1968. What degree of certainty do you have that the Socin is not an object on which to model the evolution of your consciousness?
1969. What is the competence of your performance in personal changes *versus planned consciential evolution*?
1970. What is the result of the joint balance of your integral awareness regarding the soma, your temperament, and intelligences? What evolutionary benefits have you been obtaining with the self-aware employment of your notions about holosomaticity?

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1971. What is the depth of your self-examination regarding the physical, social, cultural, and extraphysical environments?
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1972. What is the reach of your lucidity in relation to the domains of your consciential microuniverse?
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1973. What is the depth of your awareness of you being a *multidimensional ecosystem*?
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1974. What is the measure of your *voluntary projectability versus* your experiences of healthy *vehicular non-alignments*?
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1975. What is the practical utilization of your *metaorganisms* and their immediate active consequences in your current consciential evolution?
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1976. What is your direct responsibility regarding the *resoma* and your self-knowledge of your *microuniverse* (holosoma)? Do your impulses still bring regrets?
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1977. What is the level of your identification with your conscious *holosomatic personality*, when *whole*?
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1978. Taking self-awareness as the fundamental goal, what is the amplitude of your *holosomatic progress*?
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1979. What is your irreproachable position regarding your quality as a *veteran, evolutionary, wholesaling* consciousness?
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1980. A conscin who employs the holosoma with cosmoethics in intraphysical life (Orientation: *full marks with honours*; see page 39).

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HOLOKARMALITY (Integral Karma)

ES# 100

1981. A conscin who is unconscious, blind, and unapproachable regarding holokarma (Orientation: *absolute zero*; see page 39).
1982. How do you classify the balance of your holokarma regarding its value, functions, and conscial self-evolution?
1983. What is the pattern of your unifying philosophy of *multidimensional evolution*, if you have already thought about this?
1984. What is your relationship with your accepted human life regarding its objectives, plans, directions, and evolutionary yield?
1985. What is the extent of your conscial space and time dedicated to evolutionary goals?
1986. What karmic account has been predominating over the last centuries in your *personal holokarmic settling*?
1987. What are the evolutionary results of the joint self-analyses of your holokarma, your current human life, and the category of your *multiexistential cycle*?
1988. What is the quality of the result of a *consolidated balance* of the three accounts that compose your holokarma?
1989. What is the result of a conclusive examination regarding your self-karmality, your holosoma, and multidimensionality?
1990. What account weighs the most in your holokarma in this critical evolutionary moment as a conscin? What evolutionary benefits have you been obtaining with the self-aware utilization of your notions about holokarmality?

1991. What solution have you been presenting to the *intrapersonal* challenge of holokarma *versus* cosmoethics in human life?
1992. What are the already discernible fundamental factors that predominate in the history of your consciousness' evolution?
1993. What is your self-identification of the specific, maximum, elevated sentiment of your lucid individuality?
1994. What is the dynamic of your consciousness' self-organization of basic interests? What is your real contribution to the dynamization of the Serenissimi's holothosene on Earth?
1995. As a social being what is the range of the development of your holomaturity as the primary objective?
1996. What is the reach of your personal profound analysis of the direction and intentionality of intraphysical existence on this planet?
1997. What is the amplitude of your *en bloc* studies of beliefs, values, and motivation in contrast to your self-knowledge?
1998. What is the depth of your personal need to live producing with justice, fraternity, and cosmoethics?
1999. What is your practical awareness regarding holokarma and its decisive role in the evolution of your consciousness?
2000. A conscin with a large positive balance in the *holokarmic account* (Orientation: *full marks with honours*; see page 39).

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CONSCIENTIOMETRY GLOSSARY

Observations. Here are 200 denominations, composed words and expressions utilised in this book, and their technical equivalents from conscientiology and conscientiometry.

Abdominal brain (see **Abdominal sub-brain**).

Abdominal sub-brain - The umbilicochakra (centre of conscial energy located above the navel), when unconsciously selected by a conscin, who is still at a mediocre stage of evolution, as the basis of their manifestations. The belly-brain, abdominal brain, abdominal *pseudo*-brain, or abdominal *sub*-brain, is a *parody* of the natural, encephalic brain (coronochakra and frontochakra); an indefensible embarrassment or *megaweak* trait in conscious self-evolution.

Absentraits - The absent point or trait of a conscin's personality; a missing positive component in the structure of one's conscial universe.

Advanced proaxis - Existential programme of an evolutionary leader conscin within the libertarian task specific to the groupkarma, one that is more universalistic and polykarmic, and where they are a *minipiece* in the multidimensional team's *maxime* mechanism.

Agendex (*agend + ex*) - Extraphysical *agenda* or the written list of priority extraphysical conscial targets - beings, places or ideas -, which the projected projector tries to gradually attain, in a chronological manner, establishing intelligent schemas for self-development.

Androchakra (*andro + chakra*) - The sexochakra of the man.

Androsoma (*andro + soma*) - The male human body or that specific to a man.

Androthosene - (*andro + thosene*) - A thosene specific to the primitive male conscin or the macho man.

Animism - (Latin: *animus*, soul) - The set of intra and extracorporeal phenomena produced by the conscin, without external interferences, for example, the phenomenon of the conscious projection induced by one's willpower.

Auric coupling - Interfusion of the energosomatic energies between 2 or more consciousnesses.

Blind guide - An amoral or inexperienced consciousness acting in an anticosmoethical way towards other consciousnesses, following their egoic interests of the moment, to the detriment of others.

Bradythosene (*brady + thosene*) - The thosene with a slow flow, typical of the bradypsychic conscin.

Cardiochakra (*cardio + chakra*) - The fourth basic chakra; the agent that influences the conscin's emotion. Vitalizes the heart and lungs.

Chakra - Nucleus or limited field of conscial energy whose complete set essentially constitutes the energosoma, or holochakra, the energetic parabody within the soma. The energosoma forms a junction with the psychosoma, acting as a connection point through which CE, conscial energy, flows from one conscial vehicle to another.

Claritask - Advanced personal or group task of enlightenment or clarification.

Complexis (*comple + exis*) - Existential completism or the condition of existential fulfilment (completion) of the conscin's existential programme.

Con - *Hypothetical unit of measurement* of the level of lucidity of a conscin or consciex.

Confor (*con + for*) - Interaction of content (idea, essence) with the form (appearance, language) in the interconscial communication processes (conformaticology; communicology).

Consciex (*consc + ex*) - *Extraphysical* consciousness; paracitizen of the extraphysical society. Synonym outdated through usage: *discarnate*. Plural: consciexes.

Conscientese - Non-symbolic telepathic language, native to the conscial dimension of very evolved extraphysical societies.

Conscial basement - Phase of infantile and adolescent manifestation of the conscin, until reaching the adult period, characterised by the more primitive *weak* traits of the multivehicular, multiexistential and multimillennial consciousness.

Conscial bond - Cosmoethical, lucid, voluntary and polykarmic link between a person and a particular institution. The conscial bond goes beyond the employment bond.

Conscial concentration - State of direct focus upon a single object without deviation of the senses, conscial attributes, will and intention of the consciousness.

Conscial continuism - Condition of wholeness - without gaps - in the continuity of conscial life through providential prevision and evolutionary self-relay, or in other words: the linking of the current experience to the experience immediately before and after, incessantly, in a cohesive and unified whole, without discontinuity or abrupt conscial experiences.

Conscial Energy (CE) - Immanent Energy which the consciousness uses in their general manifestation; it is the *ene* of the thosene.

Conscial era - The era in which the average conscin will be sufficiently evolved, through impacts, redefinitions and revolutions created through the experience of lucid projectability (LP), at which point the implantation of self-consciality takes place.

Conscial eunuch - Conscin castrated and conscially manipulated by sectarians, domesticators of *satisfied robots*, modern slaves of the unthinking masses.

Conscial gestation - Evolutionary productivity, useful, for the conscin, within the frame of the existential programmes' personal deeds.

Conscial microuniverse - The consciousness as a whole, the sum total of all its attributes, thosenes and manifestations in the development of its evolution. The microcosmos of the consciousness in relation to the macrocosmos of the Universe.

Conscial paradigm - *Leading theory of Consciology*, based on the actual consciousness and its attributes.

Conscial scaffolding - Dispensable psychological or physiological *crutches*.

Conscial triendowment - Combined quality of the 3 talents most useful to a conscientologist: intellectuality, parapsychism and communicability; conscial tricapacity.

Conscial wholesaling - Individual behaviour system characterised by the intent of taking the conscial acts together as a whole, thoroughly, without leaving behind any negative evolutionary traces or gaps.

Conscientiocentric institution (CI) - An Institution which centralises its objectives on the consciousness itself and its evolution, like the International Institute of Projectiology and Conscientiology (IIPC); a consencial cooperative, within the Conscientiological Socin, having consencial and employment bonds at its base.

Conscientiocentrism - Social philosophy that concentrates its objectives in the consciousness itself and in its evolution. Conscientiocentrism is a subject covered by Conscientiocentrolgy, the area of Conscientiology that studies the establishment and maintenance of a conscientiocentric institution, in the mode of a consencial cooperative, based on consencial and employment bonds, within the conscientiological socin (Cognopolis; International Conscientiological Cosmoethical Community, ICCC).

Conscientiogram - Technical form for evaluating the evolutionary level of a consciousness; it is the consencial megatest whose model is the *Homo sapiens serenissimus*, the consciousness responsible for a positive egokarmic account on the way to polykarmality.

Conscientiologist - Conscin committed to permanent study and objective experimentation within the research fields of Conscientiology. A conscientiologist acts as an agent of evolutionary renovations (*retrocognitive agent*), in the libertarian work of the consciousness in general.

Conscientiology - Science which studies the consciousness and its multiple states in an integral, holosomatic, multidimensional, multimillennial and multiexistential manner, and above all, according to its interactions with immanent energies and consencial energies.

Conscientiometry - Discipline that studies conscientiological measurements through the resources and methods offered by Conscientiology, capable of establishing a potential basis for the *mathematisation of the consciousness*. Principle instrument: Conscientiogram.

Conscientiotherapy - Treatment, relief or remission of the disturbances of the consciousness executed through resources and techniques derived from conscientiology.

Conscin (*consc + in*) - *Intraphysical* consciousness; a human personality; a citizen of the intraphysical society. Synonyms outdated through usage: *incarnate*. Plural: *conscins*.

ConsciousProjection - Projection of the conscin out of the body; extracorporeal experience.

Consoltask (*consol + task*) - Consolation task or the primary-level personal or group assistantial task of consolation.

Coronochakra (*corono + chakra*) - The chakra in the sinciput area, the *crown* of the energosoma, or holochakra.

Cosmoconsciousness - Condition or internal perception of the consciousness of the cosmos, of life and of the order of the universe, in an intellectual and cosmoethical exaltation that is impossible to describe, when the consciousness feels the life presence of the universe and becomes one with it, in an *indivisible unit*. There is interconsencial communication in this extraordinary condition.

Cosmoethical mimicry - Productive social impulse of imitation of evolved ancestors. Not to be confused with the parapatological, mystical, cult of ancestors.

Cosmoethicality - Cosmoethical quality of the consciousness.

Cosmoethics (*cosmo + ethics*) - Ethics or reflection upon the multidimensional, cosmic moral, which defines holomaturity, situated beyond the intraphysical social moral, or the moral which presents itself with any human label.

Cosmothosene (*cosmo + thosene*) - Thosene specific to conscientese or the state of cosmoconsciousness; communication through the means of conscientese.

Daydream - Fantastic plot created by the imagination during the ordinary physical waking state of the conscin; imagery.

Dermatologies of the consciousness - Compound expression attributed to the conventional physicalist sciences, subordinated to the mechanistic *newtonian-cartesian paradigm*, which focuses their research solely on the soma because they do not possess the necessary instruments for technical, direct investigation of the consciousness itself; dermatologies of the conscin.

Desoma (*de + soma*) - Somatic deactivation, inevitable and next for all conscins; final projection, *first death*, biological death, monothanatos. Desoma or more specifically *first desoma* is the deactivation of the human body or soma. *Second desoma* is the deactivation of the energosoma. *Third desoma* is the deactivation of the psychosoma.

Dimener (*dim + ener*) - Energetic dimension of the consciousnesses; energosomatic dimension; *three and a half* dimension. The natural dimension of the energosoma.

Egokarma (*ego + karma*) - *Principle of cause and effect*, acting on the evolution of the consciousness, when exclusively centred on the ego itself. State of freewill tied to childish egocentrism.

Egothosene (*ego + thosene*) - Same as self-thosene; the *unit of measurement of consciential egotism*, according to conscientiology, or more appropriately, conscientimetrology.

Energetic coupling - Interfusion of the energosomatic energies between 2 or more consciousnesses.

Energetic intrusion - Invasion of a consciousness by another via CEs (consciential energy) or the energosoma (holochakra).

Energosoma (*energo + soma*) - Energetic parabody of the conscin; holochakra.

Energosomatic existence - Intraphysical or human life of the conscin.

Energosomatic intrusion - Invasion of a conscin by another via the energosoma (holochakra); energetic intrusion; energosomatic intrusion.

Energosomatic looseness - Condition of relative freedom of action of the conscin's energetic parabody, with respect to the psychosoma and the soma.

Energosomatic seduction - A consciousness' energetic action, with a more or less conscious intention to dominate another or others.

Energosomaticity - Quality of the manifestations of the conscin derived from the energosoma.

Enerspring (*ener + spring*) - Energetic springtime; personal condition, more or less enduring, of a peak level of healthy and constructive consciential energies (CEs)

Epicon (*epi + con*) - Consciential epicenter, key conscin for the operation of epicentrism, who becomes a fulcrum of lucidity, assistantiality and interdimensional constructiveness, through an

offiex, or extraphysical office / clinic. It has a direct relation with penta (pentaology). Plural: *epicons*.

Euphorex (*euphor* + *ex*) - Condition of extraphysical euphoria, after somatic deactivation, generated through the reasonable completion of the existential programme; *post-mortem* euphoria; paraeuphoria; post-desomatic euphoria. Euphorex can affect the lucidly projected person.

Euphorin (*euphor* + *in*) - Condition of intraphysical euphoria, prior to somatic deactivation, generated through the reasonable completion of the existential programme; *pre-mortem* euphoria. Ideal predisposing condition for a positive maxiexistential moratorium.

Evolutionary duo - Two consciousnesses who interact positively in joint evolution; existential condition of evolutionary cooperation by two.

Evolutionary Orientor (Evolutiologist) - Consciousness who coadjutates the intelligent coordination of the proexis, or of the consciential evolution of one or more consciousnesses, in the same groupkarma. The evolutionary condition between the permanintfree and the serenissimus (*Homo sapiens serenissimus*).

Existential inverter - Conscin who executes existential inversion in the intraphysical life.

Existential recycler - Conscin who disposes themselves to the execution of recexis.

Existential self-mimicry - Imitation by a conscin, of life occurrences or past experiences, from the current life or from previous existences.

Extraphysical - Relative to that which is outside, or beyond the *intraphysical*, or human, state; a consciential state *less* physical than the body.

Extraphysical catatonia - Fixed condition of the conscin, when projected, who maintains stereotyped, repeated and generally useless or dispensable extraphysical acts with respect to their evolution.

Extraphysical helper - Consciex who aids and assists a conscin or various conscins; extraphysical benefactor. Equivalent antiquated, archaic expressions worn out through continuous usage: *guardian angel*; *angel of light*; *spiritual guide*; *mentor*.

Extraphysical monitoring - Condition of assistance performed by healthy consciexes in favour of a balanced conscin, when they perform the also balanced task of consolation or clarification. It occurs with a consciousness who acts as a minipiece in the assistantial maxi-mechanism.

Free consciex (FC) (Latin: *con* + *scientia*, with knowledge) - A consciousness, or more specifically a consciex, who definitively freed themselves from (deactivated) their psychosoma, or emotional parabody, and from the connections to their seriexises. Situated after the *Homo sapiens serenissimus* in the *evolutionary scale's* hierarchy.

Geoenergy (*geo* + *energy*) - Immanent energy (IE) from the ground and the earth absorbed by the conscin through the *prekundalini*. Archaic expression: *telluric energy*.

Groupality - Quality of the consciousness' evolutionary group; condition of evolution in group.

Groupkarma (*group + karma*) - Principle of cause and effect acting in the consciousness' evolution, when centred on the evolutionary group. State of individual freewill linked to the evolutionary group.

Groupkarmic interprison - Condition of groupkarmic inseparability of the consciential evolutionary principle, or consciousness, generally still pathological, on this planet.

Groupthosene (*group + thosene*) - The sectarian, corporatist and antipolykarmic thosene; a groupthosene can also be constructive.

Gynochakra (*gyno + chakra*) - The sexochakra of the woman (Gynosomatics).

Gynosoma (*gyno + soma*) - The feminine human body or body specific to a woman, specialised in the animal reproduction of the consciousness' intraphysical life; the aphrodisiac body.

Hallucination (Latin: hallucinatory, err) - Apparent perception of an external object not present at that moment; mental error in the perception of the senses without a foundation in any objective reality.

Holokarma (*holo + karma*) - Reunion of the three types of consciential actions and reactions - egokarma, groupkarma and polykarma - within the *principle of cause and effect* acting on the evolution of the consciousness.

Holomaturity (*holo + maturity*) - Condition of the conscin's integrated maturity - biological, psychological, holosomatic and multidimensional.

Holomemory (*holo + memory*) - Causal memory, composed, multimillennial, multi-existential, implacable, uninterrupted, personal, which retains all the facts relative to the consciousness; multimemory; polymemory.

Holosoma (*holo + soma*) - Set of vehicles of manifestation of the consciousness: soma, energosoma, psychosoma and mentalsoma; and of the consciex: psychosoma and mentalsoma.

Holosomatic homeostasis - Healthy integrated state of harmony of the holosoma.

Holosomatic intrusion - Invasion of a consciousness by another through the entire holosoma.

Holosomatics - Specific study of the holosoma.

Holothosene (*holo + thosene*) - Aggregated or consolidated thosenes. Synonym outdated through usage: *egregora*. This word generates resistance in a large range of serious science readers.

Homo sapiens serenissimus - Consciousness experiencing the full extent of the integral condition of lucid serenism. Synonym in common use: *Serenissimus*.

Homothosene (*homo + thosene*) - The thosene of telepathic emission and reception; the *unit of measurement* of telepathy, according to Conscientiometry.

Hyperacuity - Quality of maximum lucidity of the conscin attained through the recuperation of cons.

Hyperthosene (*hyper + thosene*) - The heuristic thosene; the original idea of the discovery; the neophilic thosene; the *unit of measurement of the invention*, according to conscientiometry.

Immanent Energy (IE) - Primary, vibrational, essential, multiform and impersonal energy diffused and dispersed throughout all the objects or *realities* of the universe, in an omnipotent

manner. It remains untamed by human consciousness and is too subtle to be discovered and detected by technological instruments (Base year: 2006).

Incomplete couple - A pair composed by a man and a woman who do not actually compose an intimate couple or perform the complete sexual act, but do nonetheless maintain strong affective ties.

Incomplexis (*in + complexis*) - Existential condition of a conscin with an incomplete existential programme.

Integrated maturity - State of more evolved consciential maturity, beyond biological (physical) and mental (psychological) maturity; holomaturity.

Interconsciential climate - Condition of multi-understanding during an interconsciential meeting, established through an affinity of thosenes, especially charged with CEs, or consciential energies.

Interconsciential intrusion - Action exerted by one consciousness over another.

Intermissibility - Quality of the intermissive period of a consciousness.

Intermission - Extraphysical period of the consciousness between 2 of their personal human lives.

Intermissive course - Set of disciplines and theoretical experiences administered to a consciex, after a certain evolutionary level, during the period of consciential intermission, within the *cycle of personal existences*. The objective of the intermissive course is consciential completism in the next human life.

Intraconsciential compensation - Consciometric technique based on the use of one's maximum consciential attribute or most developed trait (strongtrait) to overcome the less developed consciential attributes (weaktraits) of one's consciential microuniverse.

Intraconscientiality - Quality of the specific intimate manifestations of the consciousness; the central megafocus of self-conscientiality.

Intraphysical alternating pre-serenissimus - Conscin capable of consciously living, at the same time, in the ordinary physical waking state and projected, from time to time, in the extraphysical dimension.

Intraphysicality - Condition of the conscin's intraphysical human life or existence.

Intrathosene (*intra + thosene*) - *Intraconsciential thosene* of the conscin.

Intrusion - Sick interconsciential thosenic intrusion. Equivalent anachronistic worn out expression: possession; there are numerous conscins who defend themselves against this word.

Intrusive Stigma - An always dramatic, generally pathological, failure or evolutionary defeat, usually stemming from consciential self-obsession that generates melin or melex. It often results in parapsychic accidents for oneself or those most close or loved consciousnesses.

Invexis (*inv + exis*) - *Technique of existential inversion* performed by a conscin.

Locked existence - Human existence without the occurrence of CPs; tropospheric human life with only vegetative, unconscious projections, characteristic of the state of evolutionary paracomatosis; locked serial existence.

Lucid Projectability (LP) - Lucid projective, paraphysiological quality of the consciousness, capable of dis coincidence or taking the vehicles of manifestation out of the condition of alignment, including through the impulsion of the willpower.

Macrosoma (*macro + soma*) - Extraordinary or *super-customized* soma for the execution of a specific proaxis, based on Paragenetics, Psychosomatics and Holomnemonics.

Mataiology - the fruitless work of studies and discussions that aim to deepen abstract matters beyond the reach of human understanding.

Maxienerspring (*maxi + enerspring*) - Condition of a prolonged or maximum energetic springtime.

Maxifraternity - Most evolved universalistic interconscial condition, founded on the pure fraternity of a self-unforgiving and heteroforgiving consciousness, an inevitable goal in the evolution of all consciousnesses.

Megagoal - Greatest objective of the consciousness' self-evolution.

Megapower - Evolved condition of the consciousness' uppermost cosmoethical lucidity.

Megastrongtrait - Maximum strongtrait of the consciousness.

Megathosene (*mega + thosene*) - Same as orthothosene.

Megaweaktrait - Maximum weaktrait of the consciousness.

Melex (*mel + ex*) - Condition of *extraphysical melancholy*, or post-desomatic or *post-mortem* melancholy; paramelancholy.

Melin (*mel + in*) - Condition of *intrapysical melancholy* or *pre-mortem* melancholy.

Mentalsoma (*mental + soma*) - Mental body; the *parabody* of self-discernment of the consciousness. Extraphysical tool of consciexes and conscins. Plural: *mentalsomas*.

Minienerspring (*mini + enerspring*) - Condition of the minimal or ephemeral energetic springtime.

Mnemonic intrusion - Collision of the intrusive memory of a consciex over the cerebral memory of a conscin (*paramnesia*).

Mnemosoma (*mnemo + soma*) - The soma considered specifically with respect to the memory of the consciousness, in all its forms.

Monothosene (*mono + thosene*) - The repetitive thosene; mono-ideism; the fixed idea; the mental echo; *rethosene*.

Morphothosene (*morpho + thosene*) - The thought or set of thoughts when united and expressing themselves in some fashion, as a *form*. Archaic expression, no longer used: *thought-form*. The accumulation of morphothosenes composes the consciousnesses' holothosene.

Multidimensional self-awareness (MS) - Condition of mature lucidity of the conscin with respect to life in the evolved state of multidimensionality, attained through LP, or lucid projection.

Multiexistential cycle - The system or condition of continuous alternating cycles, at our average evolutionary level, with a period of intraphysical rebirth (a serial existence) followed by an extraphysical or intermissive period, post somatic deactivation.

Neophilia - Easy adaptation of the conscin to new situations, things and occurrences. The opposite is neophobia.

Neothosene (*neo + thosene*) - The thosene of the conscin when it manifests through new synapses or interneuronal connections, capable of creating recin or intraconscinial recycling; the *unit of measurement* of conscinial renovation, according to conscientiology or more appropriately conscientimetry.

Offiex (*offi + ex*) - Extraphysical clinic of an intraphysical epicon. The extraphysical resources and installations of the offiex are multiple and surprising. A domiciliary holothosene, however personal.

Orgasmic aura (Latin: *aura*, breath of air) - Energosomatic energy of the *facies sexualis* of the man or woman at the exact moment of orgasm or climax of the sexual act.

Orthothosene (*ortho + thosene*) - The thosene that is correct or cosmoethical, pertaining to conscinial holomaturity; according to conscientimetrology, it is the *unit of measurement* of practical Cosmoethics.

Para - Prefix that means *beyond*, or *besides*, as in *parabrain*. It also means *extraphysical* in the context of Conscientiology.

Parabrain - Extraphysical brain of the consciousness' psychosoma in the extraphysical (consciex), intraphysical (conscin) and projected, in the psychosoma, states.

Paragenetics - Genetics relative to the inheritances of the consciousness, through the psychosoma, of lives prior to the human embryo.

Parapathology - Pathology of the vehicles of manifestation of the consciousness, excluding the human body or soma.

Paraphysiology - Physiology of the vehicles of manifestation of the consciousness, excluding the human body or soma.

Parapsychic en route accident - Physical or psychological disturbance caused through sick energetic, interconscinial influences, generally of extraphysical or multidimensional origins.

Parapsychic signaletics - Existence, identification and self-conscious usage of the animic, parapsychic and personal energetic signals that all conscins possess.

Parasaniary encapsulation - Temporary assistantial isolation and energetic annulment of thosenic manifestations of one or more sick conscins or consciexes - notably energetic, intrusive or those related to intrusion. It is analogous to the sanitary isolation that exists in hospitals for the treatment of patients with infectious and contagious diseases or high levels of radioactivity or toxic contamination.

Pathothosene (*patho + thosene*) - The pathological thosene or conscinial insanity; *mental peccadillo*; pathological will; sick intention; *cerebral rumination*.

Penta (*pe + en + ta*) - Multidimensional, daily, personal energetic task. The individual who performs penta receives continuous assistance from the helpers on a long-term basis or for the rest of their life. Popular expression: passes to the dark.

Permanintfree (*perman + int + free*) - Intraphysical being or conscin that is totally and permanently intrusion free. They are fully aware of their quality of intrusion freeness.

Permanintfreeness - Conscinial quality of the permanintfree.

Personal experience - Practical, personal, direct and non-transferable experimentation of the conscin along their evolutionary path.

Personal principles - Set of values and initiatives chosen by the consciousness that guide their consciential life. They are based on holomaturity, multidimensionality and experienced cosmoethics.

Phytothosene (*phyto + thosene*) - The rudimentary thosene of a plant; the *lexical unit* of a plant, according to consciology.

Polykarma (*poly + karma*) - *Principle of cause and effect* acting in the evolution of the consciousness, when centred in the sense and experience of cosmic maxifraternity, beyond the egokarma and groupkarma. Polykarma frees the consciousness from groupkarmic interprison.

Pre-serenissimus - A conscin or consciex who does not yet live with lucid serenism.

Proexis (*pro + exis*) - The existential programme specific to each conscin in their serial existence.

Projectiology (Latin: *projectio*, projection; Greek: *logos*, treatise) - Science that studies the projections of the consciousness and its effects, including the projection of CEs out of the holosoma.

Projective recess - The existential phase of the conscin characterised by the spontaneous cessation - almost always temporary - of lucid projective experiences, within a sequence of intensive experiments.

Psychosoma (Greek: *psyckhé*, soul; *soma*, body) - Emotional parabody of the consciousness; the objective body of the conscin.

Psychosomatic intrusion - Invasion of a consciousness by another through emotionality or the psychosoma.

Recexis (*rec + exis*) - *Technique of existential recycling* performed by a conscin.

Recin (*rec + in*) - *Intraphysical, existential, intraconsciencial recycling* or the cerebral renovation of the conscin through the creation of new synapses or interneuronal connections capable of allowing for an adjustment of the existential programme, the execution of recexis, invexis, the acquisition of new ideas, neothosenes, hyperthosenes and other neophilic conquests of the self-motivated conscin.

Retrocognitarium - The physical base technically prepared for the production of retrocognitive CPs.

Retrocognition (Latin: *retro*, rear, *cognoscere*, to know) - The perceptive faculty through which the conscin becomes aware of facts, scenes, forms, objects, success and experiences belonging to the distant past, commonly related to their holomemory.

Robexis (*rob + exis*) - Existential robotisation; the condition of the tropospheric conscin, excessively intraphysically or four-dimensionally enslaved.

Self-conscientiality - Quality of the level of self-knowledge the actual consciousness has; megaknowledge; self-cognition.

Self-mimicry - Consciencial quality of existential self-mimicry.

Self-projection - Intentional, or provoked by willpower, exit of the conscin into another consciential dimension, through the mentalsoma or psychosoma.

Self-unforgiver - Conscin who, in their self-discipline, does not forgive themselves with respect to errors and omissions, with the purpose of eliminating their conscious self-corruptions. This healthy condition should come before the equally healthy condition of *heteroforgiver*, a sincere, *universal forgiver* of all beings, forever. *This is a basic principle of megabrotherhood or the Cosmoethic.*

Sene (*sen + ene*) - Sentiment and consciential energy.

Serenissimus - Popular name for *Homo sapiens serenissimus*. Plural: *serenissimi*.

Seriality - Quality of the consciousness subjected to serial existence or the succession of human lives.

Seriexis (*seri + exis*) - 1. The consciousness' evolutionary existential seriation; successive existences; the series of intraphysical rebirths. 2. Human or intraphysical life. Synonym, an aged expression worn out through excessive usage: *reincarnation*; this archaic word no longer reaches the serious people dedicated to leading edge consciousness research. Plural: *seriexises*.

Sexochakra (*sexo + chakra*) - Basic root or sexual chakra of the conscin. Old expression related to the CE of this chakra: *Kundalini (serpentine fire)*.

Sexothosene (*sexo + thosene*) - Sexual fantasy; according to sexosomatology and conscientiometry it is the *unit of measurement* of mental adultery.

Sexosoma (*sex + soma*) - The soma considered specifically in relation to its sex.

Sociex (*soci + ex*) - Extraphysical society or of consciexes. Plural: *sociexes*.

Socin (*soci + in*) - Intraphysical society or of conscins; Human society. Plural: *socins*.

Soma - Human body, the body of the individual from the Kingdom: *Animalia*, Branch: *Chordata*, Class: *Mammalia*, Order: *Primates*, Family: *Hominidae*, Genus: *Homo*, Species: *Homo sapiens*, the most elevated level of animal on this planet; in spite of the exposed, the most rustic vehicle of the conscin's holosoma.

Strongtrait - The strong point or trait of a conscin's personality; a positive component in the structure of one's consciential universe that propels that consciousness' evolution.

Subthosene (*sub + thosene*) - The thosene charged with consciential energy from the abdominal sub-brain, most notably the energy from the umbilicochakra; the *unit of measurement* of the abdominal sub-brain, according to somatology and conscientiometry.

Symas (*sym + as*) - *Sympathetic assimilation*; Sympathetic assimilation of CEs, or consciential energies, through the willpower, usually with the decoding of the set of thosenes of the other consciousness or consciousnesses.

Symdeas (*sym + deas*) - *Sympathetic deassimilation*; Sympathetic deassimilation of CEs, or consciential energies, practiced through the impulsion of the willpower, normally through the VS or vibrational state.

Tachythosene (*tachy + thosene*) - The fast flow of thosenes, characteristic of the tachypsychic conscin.

Theorice (*theor + ice*) - Experience of both theory (1%) and practice (99%) on the part of the conscin or consciex.

Thosene (*tho + sen + ene*) - The unit of practical manifestation of the consciousness, according to conscientiology, which considers the thought or idea (concept), the sentiment or emotion, and the CE (consciential energy) as a whole, in an indivisible fashion.

Thosenic intrusion - Invasion of one consciousness by another through the mentalsoma.

Thosenity - The quality of someone's thosenic consciousness.

Umbilicochakra (*umbilico + chakra*) - Chakra located above the navel. Related to the conscin's physiology (abdominal) and parapsychology.

Universalism - Set of ideas derived from the universality of the basic laws of nature and the universe. As a result of our natural evolution universalism inevitably becomes the dominant philosophy of consciousness; cosmism.

Verbaction (*verb + action*) - Coherent interaction between *what is said* and *what is done* by a consciousness; result of one's words being ratified by one's actions.

Verpon - Leading edge relative truth. According to conscientiology, it is a new thosene (neothosene), a new reality (fact) or parareality (parafact) that definitively exists for a conscin, obtained through conscientiology research and filtered using the principle of disbelief.

Vibrational State (VS) - Technical condition of the dynamization of the energosoma's energies through the impulsion of the will.

Volitional intrusion - The invasion of the will of a consciousness over another through heterosuggestion, heterohypnosis or external induction.

Weaktrait - The weak point or trait of a conscin's personality; a negative component of the structure of one's consciential universe that the individual is not yet able to overcome.

Xenophrenia (Greek: *xenos*, strange; *phrem*, mind) - The state of human consciousness outside of the waking state's normal pattern, induced by physical, physiological, psychological, pharmacological or psychic agents.

Xenothosene (*xeno + thosene*) - The intrusive thosene of an intruder in the occurrences of thosenic intrusion; *mental wedge*; the *unit of measurement* of interconsciential intrusion, according to thosenology and conscientimetrology.

Zoothosene (*zoo + thosene*) - The thosene of an unaware sub-human animal; the *unit of measurement* of a sub-human animal's consciential principle, according to thosenology and conscientimetrology.

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ABOUT THE AUTHOR

Waldo Vieira was born on April 12, 1932, in Monte Carmelo, Brazil, and died on 2 June 2015, in Foz do Iguassu, Brazil. He originally graduated in Dentistry and then Medicine, and this was followed by post-graduate studies in Plastic and Cosmetic Surgery in Tokyo, Japan.

A conscious projector since the age of nine, Vieira researched the consciousness and its out-of-body manifestations for more than 50 years. He was the progenitor of the sciences of Projectiology and Conscientiology, which he outlined in two treatises: *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body* (1986) and *700 Conscientiology Experiments* (1994), both now available in English.

A widely travelled researcher, he authored hundreds of published articles and 23 books related to consciousness research, and in 2002 was included in the International Biographical Centre's *Who's Who of the 21st Century*.

He was member of ASPR - American Society for Psychical Research (New York), SPR - Society for Psychical Research (London) and Brazilian Association of Parapsychology (Rio de Janeiro).

He was among the founders of the International Institute of Projectiology - IIP, in 1988, which was renamed as the International Institute of Projectiology and Conscientiology - IIPC, in 1994, a non-profit education and research organization based in Brazil. As of 2016 there are 25 non-profit research organizations, with different specialities, whose existence can be attributed to his pioneering work in Projectiology and Conscientiology.

He spent the last decade of his life at the Centre for the Higher Studies of Conscientiology (CEAEC), a post-materialist research centre, open to the public, and located in Foz do Iguacu, Brazil. CEAEC is home to 17 individual self-research laboratories, 1 group parapsychic research lab, and also the Holotheca, which lodges Vieira's personal library of more than 66,000 volumes, - one of the largest collections in the world on the theme of the consciousness and the out-of-body experience.

It was there that the researcher-scientist-author wrote the *Lexicon of Orthothoughts* and the *Dictionary of Arguments in Conscientiology*, and also where he coordinated teams of researchers compiling entries, relating to the broad universe of the consciousness, for inclusion in the multi-volume *Encyclopaedia of Conscientiology*, nowadays with more than 18,756 pages published and more than 570 authors (Base: 23 August 2016).

ABOUT CONSCIUS

The International Interassistential Association of Conscientiometry - CONSCIUS, is a conscientiocentric institution (CI), with a multidimensional and cosmoethics basis and a scientific, educational and cultural essence, it is dedicated to the study and application of conscientimetric techniques for self-research and hetero-research.

CONSCIUS is the organization specialized in the study and research of methods of evaluation of consciousness. It was founded on 24 February 2006 in Iguassu Falls, Brazil, and is maintained by volunteers as a non-profit, independent, non-political and non-partisan organization.

In order to provide access to its expertise in this area CONSCIUS offers courses and also distance education activities on-demand.

The main offerings provided to researchers, in the English language, are:

- **Confor:** a 3-hour course that consists of understanding the connection between certain personal strongtraits, weaktraits and absentraits through the horizontal identification of the interconnection of traits being manifested. This course helps a person identify which traits qualify or disqualify cosmoethical personal conduct.
- **Conscientiogram without Drama:** a six-month long distance education course, with 2 hours of weekly classes. The purpose of which is to answer the entire Conscientiogram and complete the accompanying spreadsheet and its 360° chart.
- **Preceptorship:** a 2-hour in-person meeting on an issue chosen by the researcher. This is a kind of individual coaching with 2 conscientimetrists. The Conscientiogram and other instruments can be used.
- **Self-research of Personal Traits:** a distance learning course with 5 interactive classes. The objective is to help people clarifying their perception of their own strong, weak and missing traits. After the self-evaluation, conscientimetrists help with a double-checking.
- **Volunteer Guinea Pig Conscin:** a course given in-person using 1 of 2 possible modalities: a 5.5-hour version, or a weekend long version. This course helps to improve the accuracy of one's self-image. A participant chooses a subject of an evaluation sheet, answers it and then shares their responses in order to receive feedback and check if their opinion approximates the perception of the other participants and conscientimetrists.

RESOURCES:

Visit www.conscius.org.br for more information and various self-evaluation resources, including the 360° Consciousness Evaluation spreadsheet.

Contact & Course Enquiries:

Website: www.conscius.org.br

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ADDENDA

LIST OF 200 STRONGTRAITS / ABSENTRAITS
STRONGTRAIT

Definition. A strongtrait (strong + trait) is a strong trait in the conscin's personality, a positive component in the structure of the consciential microuniverse that impels the consciousness' evolution. (VIEIRA, 1996; p. 140).

Synonyms: 1. Aptitude; capacity; quality; ability; potentiality. 2. Exceptional attribute. 3. Good habit; consolidated healthy repetition. 4. Evolutionary conquest of the consciousness. 5. Dynamo of self-evolution. 6. Innate ingenuity. 7. Positive genius. 8. Consciential maturity; theorice. 9. Particularity; peculiarity; singularity. 10. Personal predicate; cosmoethical talent; virtue.

Strongtrait. The major strongtrait is that which you know how to best apply, extracting the maximum evolutionary benefits immediately (VIEIRA, 2014, p. 1638).

ABSENTRAIT

Definition. An absentrait (absent + trait) is a trait missing in the personality of the human being, in this case, a strongtrait, which completes the reasonable, personal, conscientiometric framework of the personal evolutionary level. (VIEIRA, 2007, p. 497).

Synonyms: 1. Absent strongtrait. 2. Lacking self-strongtrait. 3. Missing predicate. 4. Consciential incompleteness.

Approach. To study absentrtraits is to study the absence of strongtraits.

Note: *Absentrtraits are yet to be attained strongtraits, as such a separate list is not needed.*

- | | | |
|------------------|-----------------------|---------------------|
| 1. Adaptable | 26. Cheerful | 51. Disciplined |
| 2. Affectionate | 27. Clever | 52. Discreet |
| 3. Agreeable | 28. Coherent | 53. Double checker |
| 4. Altruistic | 29. Committed | 54. Dynamic |
| 5. Analytical | 30. Competent | 55. Easy-going |
| 6. Animic | 31. Concentrated | 56. Economical |
| 7. Approachable | 32. Considerate | 57. Efficient |
| 8. Argumentation | 33. Constant | 58. Elegant |
| 9. Articulate | 34. Constructive | 59. Eloquent |
| 10. Assertive | 35. Cooperative | 60. Empathic |
| 11. Attentive | 36. Coordinated | 61. Engaged |
| 12. Authentic | 37. Cordial | 62. Entrepreneurial |
| 13. Autodidact | 38. Cosmopolitan | 63. Equanimous |
| 14. Autonomous | 39. Cosmovisiological | 64. Erudite |
| 15. Available | 40. Cosy | 65. Ethical |
| 16. Balanced | 41. Creative | 66. Exemplarist |
| 17. Benevolent | 42. Curious | 67. Experimentalist |
| 18. Benign | 43. Decisive | 68. Expressive |
| 19. Bibliophilic | 44. Dedicated | 69. Extroverted |
| 20. Bold | 45. Democratic | 70. Fair |
| 21. Brave | 46. Detailist | 71. Fearless |
| 22. Calm | 47. Determined | 72. Firm |
| 23. Careful | 48. Dexterous | 73. Fit |
| 24. Caring | 49. Didactic | 74. Flexible |
| 25. Cautious | 50. Diplomatic | 75. Focussed |

- | | | |
|-------------------------|--------------------------|-----------------------|
| 76. Forgiving | 118. Open-minded | 160. Self-care |
| 77. Fraternal | 119. Optimistic | 161. Self-centered |
| 78. Friendly | 120. Organized | 162. Self-confident |
| 79. Gender-adaptability | 121. Pacific | 163. Self-controlling |
| 80. Generous | 122. Parapsychic | 164. Self-critical |
| 81. Gentle | 123. Patient | 165. Self-curability |
| 82. Good-humored | 124. Peaceful | 166. Self-detoxifier |
| 83. Good-looking | 125. Perseverant | 167. Self-leadership |
| 84. Good-tempered | 126. Persistent | 168. Self-motivated |
| 85. Grateful | 127. Phytoconvivial | 169. Self-regulating |
| 86. Gregarious | 128. Pioneering | 170. Self-sufficient |
| 87. Harmonious | 129. Planner | 171. Self-sustaining |
| 88. Healthy | 130. Pleasant | 172. Sensitive |
| 89. Helpful | 131. Polite | 173. Serene |
| 90. Honest | 132. Polyglot | 174. Settled |
| 91. Hospitable | 133. Polyvalent | 175. Sincere |
| 92. Humanitarian | 134. Positioned | 176. Skillful |
| 93. Hygienic | 135. Practical | 177. Sociable |
| 94. Impartial | 136. Precise | 178. Spontaneous |
| 95. Imperturbable | 137. Presential strength | 179. Stable |
| 96. Incorruptible | 138. Principled | 180. Strategic |
| 97. Intelligent | 139. Proactive | 181. Strong |
| 98. Interdependent | 140. Productive | 182. Studious |
| 99. Interested | 141. Professional | 183. Successful |
| 100. Inventive | 142. Prudent | 184. Supportive |
| 101. Kind | 143. Punctual | 185. Sympathetic |
| 102. Knowledgeable | 144. Rational | 186. Technical |
| 103. Leader | 145. Realistic | 187. Tenacious |
| 104. Likable | 146. Reasonable | 188. Theatic |
| 105. Lively | 147. Refractive | 189. Thorough |
| 106. Logical | 148. Reliable | 190. Thoughtful |
| 107. Loving | 149. Remarkable | 191. Trustworthy |
| 108. Loyal | 150. Researcher | 192. Truthful |
| 109. Lucid projector | 151. Resilient | 193. Uninhibited |
| 110. Mature | 152. Respectful | 194. Universalistic |
| 111. Meticulous | 153. Responsible | 195. Unprejudiced |
| 112. Mild | 154. Reverifier | 196. Unselfish |
| 113. Moderate | 155. Scientific | 197. Vigorous |
| 114. Modest | 156. Scrupulous | 198. Virtuous |
| 115. Objective | 157. Secure | 199. Welcoming |
| 116. Observant | 158. Self-abnegator | 200. Zooconvivial |
| 117. Open-handed | 159. Self-aware | |

LIST OF 200 WEAKTRAITS

WEAKTRAIT

Definology. A weaktrait (weak + trait) is a burdening trait in the conscin's personality, a negative component in the structure of the consciencial microuniverse that the consciousness has not yet managed to relieve itself of or extricate itself from until that moment, thus impeding their consciencial evolution (VIEIRA; 1994, p. 59).

Synonyms: 1. Inaptitude; inability; incompetence. 2. Bad habit; vice; defect. 3. Moral weakness. 4. Dispensable mimicry. 5. Trailer that causes congestion in the transit of self-evolution.

Potential. Weaktraits are the greatest current evolutionary or recinological potentials, able to be adjusted, and they represent the major evolutionary leap possible in the present moment. Invincible weaktraits do not exist (VIEIRA; 2013, p. 905).

- | | | |
|-----------------------|---------------------|-------------------|
| 1. Absent-minded | 29. Cowardly | 57. Fragile |
| 2. Aggressive | 30. Credulous | 58. Gloomy |
| 3. Agitated | 31. Cynical | 59. Glory-seeker |
| 4. Aimless | 32. Deceitful | 60. Gossiper |
| 5. Anachronic | 33. Demanding | 61. Greedy |
| 6. Angry | 34. Dependent | 62. Guarded |
| 7. Antisocial | 35. Depraved | 63. Gullible |
| 8. Anxious | 36. Disdainful | 64. Harsh |
| 9. Apathetic | 37. Dishonest | 65. Hedonistic |
| 10. Arrogant | 38. Disloyal | 66. Helplessness |
| 11. Attention-seeking | 39. Disorderly | 67. Histrionic |
| 12. Authoritarian | 40. Disorganized | 68. Hostile |
| 13. Bad-mannered | 41. Dispersive | 69. Hypercritical |
| 14. Bad-tempered | 42. Disrespectful | 70. Hypocritical |
| 15. Bigoted | 43. Distant | 71. Idle |
| 16. Bossy | 44. Dogmatic | 72. Impatient |
| 17. Callous | 45. Dramatizing | 73. Impertinent |
| 18. Careless | 46. Dull | 74. Impulsive |
| 19. Cold | 47. Duplicitous | 75. Inappropriate |
| 20. Competitive | 48. Egotistical | 76. Inarticulate |
| 21. Complacent | 49. Envious | 77. Inattentive |
| 22. Compulsive | 50. Evasive | 78. Inauthentic |
| 23. Conceited | 51. Exhibitionistic | 79. Incompetent |
| 24. Condescending | 52. Exploitative | 80. Inconsiderate |
| 25. Confrontational | 53. Explosive | 81. Inconstant |
| 26. Contentious | 54. Extravagant | 82. Indecisive |
| 27. Controlling | 55. Flattering | 83. Indifferent |
| 28. Corrupt | 56. Foolish | 84. Indiscreet |

- | | | |
|------------------------|-----------------------------|---------------------|
| 85. Infantilism | 124. Parapsychically labile | 163. Show-off |
| 86. Infantilize | 125. Passive | 164. Shy |
| 87. Influenceable | 126. Passive-aggressive | 165. Slippery |
| 88. Insecure | 127. Penny-pinching | 166. Slothful |
| 89. Insensitive | 128. Perfectionist | 167. Snobbish |
| 90. Insincere | 129. Pessimistic | 168. Stubborn |
| 91. Intimidating | 130. Possessive | 169. Submissive |
| 92. Intolerant | 131. Prejudiced | 170. Superficial |
| 93. Intoxicating | 132. Pretentious | 171. Superstitious |
| 94. Intrapysical robot | 133. Procrastinator | 172. Timid |
| 95. Intrusive | 134. Promiscuous | 173. Troublesome |
| 96. Irresponsible | 135. Provocative | 174. Truculent |
| 97. Irritable | 136. Puritanical | 175. Tyrannical |
| 98. Irritating | 137. Pushy | 176. Unapproachable |
| 99. Joyless | 138. Pusillanimous | 177. Undiplomatic |
| 100. Judgmental | 139. Quarrelsome | 178. Undisciplined |
| 101. Know-it-all | 140. Racist | 179. Unfair |
| 102. Lachrymose | 141. Rash | 180. Unfeeling |
| 103. Lazy | 142. Rebellious | 181. Unfriendly |
| 104. Malicious | 143. Recalcitrant | 182. Unreasonable |
| 105. Manipulative | 144. Reckless | 183. Unreliable |
| 106. Materialistic | 145. Reclusive | 184. Unruly |
| 107. Megalomaniacal | 146. Repressed | 185. Unscrupulous |
| 108. Melancholic | 147. Resentful | 186. Unsettled |
| 109. Messy | 148. Rigid | 187. Unstable |
| 110. Moody | 149. Rude | 188. Untrusting |
| 111. Morose | 150. Saccharine | 189. Untrustworthy |
| 112. Nagging | 151. Sarcastic | 190. Vain |
| 113. Naive | 152. Seductive | 191. Verbose |
| 114. Narcissistic | 153. Self-corruptor | 192. Vindictive |
| 115. Narrow-minded | 154. Self-defeating | 193. Wasteful |
| 116. Negligent | 155. Self-indulgent | 194. Weak-willed |
| 117. Neophobic | 156. Selfish | 195. Whiny |
| 118. Nit-picky | 157. Self-righteous | 196. Whoring |
| 119. Obese | 158. Self-sabotaging | 197. Withdrawn |
| 120. Opportunistic | 159. Self-victimizer | 198. Workaholic |
| 121. Oppressive | 160. Sexist | 199. Xenophobic |
| 122. Ostentatious | 161. Short-fused | 200. <i>Yes-man</i> |
| 123. Over-emotional | 162. Short-sighted | |

LIST OF 150 ATTRIBUTES

Definition. A *consciential attribute* is the capacity, faculty, quality, property or potentiality of the consciousness, that is a component of the personal union of conscientiality, lucidity, acuity or perspicacity. (VIEIRA; 2012, p. 974)

Synonyms: 1. Cerebral attribute; cortical attribute. 2. Consciential property. 3. Faculty of the consciousness. 4. Mentalsomatic attribute.

Essence. The attributological condition of consciousness is essentially evolutionary, but its manifestation may be homeostatic or nosographic in accordance with free will.

Criteria. Due to the vast number of possible consciential attributes, the following criteria were used to construct the list:

1. When a term is already in common use in conscientiology e.g. Maxifraternity, Holomemory
2. If the term reinforces the holothosene of conscientiology e.g. Neoverponability, Transaffectivity.
3. Inclusion of attributes with prefixes that intentionally emphasize a more evolved level of consciential manifestation e.g. Hyperacuity instead of Acuity.
4. To minimize the unnecessary repetition of attributes considered too similar.
5. The prefix “Self-” was used when it was considered necessary to emphasize the intraconsciential aspect of the attribute.

- | | | |
|--------------------------------|----------------------------|-------------------------------|
| 1. Abstraction | 22. Consciexability | 43. Evolution |
| 2. Adaptability | 23. Conscinability | 44. Evolutionary ambition |
| 3. Aestheticity | 24. Conviviality | 45. Evolutionary intelligence |
| 4. Affectivity | 25. Cooperativity | 46. Evolutionary self- |
| 5. Animicity | 26. Cosmic interactibility | sufficiency |
| 6. Assimilability | 27. Cosmoconscientiality | 47. Existential seriality |
| 7. Assistantial self-readiness | 28. Cosmoethicity | 48. Experimentability |
| 8. Assistantiality | 29. Cosmovision | 49. Extraphysical |
| 9. Association of ideas | 30. Creativity | transfiguration |
| 10. Attention | 31. Criticalness | 50. Extrapolaticity |
| 11. Autodidacticism | 32. Curiosity | 51. Forgivability |
| 12. Coherence | 33. Decisiveness | 52. Free will |
| 13. Communicability | 34. Determination | 53. Groupkarmality |
| 14. Comparison | 35. Disbelief | 54. Heritability |
| 15. Competitiveness | 36. Discernment | 55. Holobiography |
| 16. Comprehension | 37. Divided Attention | 56. Holochakrality |
| 17. Concentration | 38. Economicity | 57. Holokarmality |
| 18. Conciliability | 39. Egokarmality | 58. Holomaturity |
| 19. Connectivity | 40. Energetic attraction | 59. Holomemory |
| 20. Consciential continuity | 41. Energetic control | 60. Holosomaticity |
| 21. Conscientiality | 42. Energosomaticity | 61. Homeostasis |

- | | | |
|---|----------------------------|-----------------------------|
| 62. Humaneness | 91. Objectivity | 121. Self-motivation |
| 63. Hyperacuity | 92. Offlexability | 122. Self-organization |
| 64. Imagination | 93. Omniquestioning | 123. Self-pacification |
| 65. Imperturbability | 94. Openness | 124. Self-preservation |
| 66. Instincts | 95. Pacificity | 125. Self-prioritization |
| 67. Intellectuality | 96. Paragenetics | 126. Self-recyclability |
| 68. Intentionality | 97. Paraperceptibility | 127. Self-reeducability |
| 69. Interassistentiality | 98. Parapsychism | 128. Self-regulation |
| 70. Interconscientiality | 99. Pattern identification | 129. Self-researchability |
| 71. Interdependence | 100. Permanintfreeness | 130. Self-thosenity |
| 72. Intermissibility | 101. Polykarmality | 131. Semiconscinability |
| 73. Intraconscientiality | 102. Polyintelligence | 132. Semiconsciexability |
| 74. Intrasomaticity | 103. Preciseness | 133. Sensitivity |
| 75. Intuition | 104. Prioritization | 134. Sentimentality |
| 76. Judgment | 105. Projectability | 135. Serenity |
| 77. Leadership | 106. Psychomotricity | 136. Sexuality |
| 78. Learnability | 107. Psychosomaticity | 137. Singularity |
| 79. Lexicon | 108. Rationality | 138. Sociability |
| 80. Logicality | 109. Reactibility | 139. Subjectivity |
| 81. Lucidity | 110. Reflection | 140. Survival instinct |
| 82. Macrosomaticity | 111. Repercutability | 141. Systematization |
| 83. Maturation | 112. Recessomaticity | 142. Tachyrrhythmology |
| 84. Maxifraternity | 113. Self-awareness | 143. Technicity |
| 85. Memory | 114. Self-cognition | 144. Thosenic retilinearity |
| 86. Mentalsomaticity | 115. Self-confidence | 145. Thosenization |
| 87. Multidimensional self-
awareness | 116. Self-critique | 146. Transaffectivity |
| 88. Multidimensionality | 117. Self-deintrusion | 147. Transcendentality |
| 89. Neophilia | 118. Self-differentiation | 148. Translocation |
| 90. Neoverponability | 119. Self-discernment | 149. Universalism |
| | 120. Self-incorruptibility | 150. Will |

LIST OF 100 CONSCIENTIAL PROFILES OF RESOMATED CONSREUS

1. Abortionist Consreus
2. Accident Prone Consreus
3. Aids-carrier Consreus
4. Alcoholic Consreus
5. Anorexic Consreus
6. Anticosmoethical Consreus
7. Anticosmoethical Criticizer Consreus
8. Antiprofessional Consreus
9. Antisomatic Consreus
10. Autocratic Consreus
11. Autophagic Consreus
12. Barbaric Consreus
13. Beatified Consreus
14. Bellicose Consreus
15. Bibliotic Consreus
16. Bifrontal Consreus
17. Bigorexic Consreus
18. Billionaire Consreus
19. Bulimic Consreus
20. Bureaucratic Consreus
21. Butterfly-seeker Consreus
22. Cannibal Consreus
23. Contaminater Consreus
24. Contravener Consreus
25. Defective Consreus
26. Demagogic Consreus
27. Destabilizer Consreus
28. Life Destroyer Consreus
29. Egoistic Consreus
30. Energivorous Consreus
31. Eunuch Consreus
32. Euphemistic Consreus
33. Evoker Consreus
34. Excessive Consreus
35. Fallacious Consreus
36. Fraudulent Consreus
37. Frontiersman Consreus
38. Futile Consreus
39. Genocidal Consreus
40. Hunter Consreus
41. Idolatric Consreus
42. Immature Consreus
43. Incestuous Consreus
44. Intoxicater Consreus
45. Intruder Consreus
46. Liar Consreus
47. Looting Consreus
48. Ludopathic Consreus
49. Maniac Consreus
50. Manipulator Consreus
51. Marginal Bifrontal Consreus
52. Misinformer Consreus
53. Mobster Consreus
54. Monarchic Consreus
55. Mystifier Consreus
56. Offiex Intruder Consreus
57. Orphan Consreus
58. Paedophile Consreus
59. Panicker Consreus
60. Paper Balloonist Consreus
61. Parochial Consreus
62. Penitent Consreus
63. Pervert Consreus
64. Phobic Consreus
65. Promiscuous Consreus
66. Prostitute Consreus
67. Pugilist Consreus
68. Pyromanic Consreus
69. Pyrotechnist Consreus
70. Racist Consreus
71. Radical Sportperson Consreus
72. Recruiter Consreus
73. Regressive Political Consreus
74. Religious Consreus
75. Reptilian Consreus
76. Riskomaniac Consreus
77. Saboteur Consreus
78. Scam Artist Consreus
79. Scot-free Consreus
80. Self-betraying Consreus
81. Self-corrupt Consreus
82. Self-guilty Consreus
83. Serial Killer Consreus
84. Smoker Consreus
85. Sociopathic Consreus
86. Spy Consreus
87. Stigmatized Consreus
88. Suicider Consreus
89. Superstitious Consreus
90. Terrorist Consreus
91. Timid Consreus
92. Toreador Consreus
93. Torturer Consreus
94. Toxicomaniac Consreus
95. Transmigrated Consreus
96. Tribal Consreus
97. Vandal Consreus
98. Voracious Consreus
99. Vulgar Consreus
100. Wrong Consreus

EVALUATION METHOD WORKSHEETS

Item Classification Technique Worksheet

ES #: _____ Section: _____ Title: _____ Subject: _____

Strongtrait (Item #): _____

Historical Facts:	
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Qualified Attributes:	
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Strongtraits:	
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Self-diagnosis:	
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Self-prescription:	
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Weaktrait (Item #): _____

Historical Facts:	
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Disqualified Attributes	
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Weaktraits:	
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Absentrait (Item #): _____

Prescriptive Actions:	
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Lacking Attributes:	
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Absentraits:	
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CONSCIENTIOCENTRIC INSTITUTIONS - CIs

CIs. Conscientiocentric Institutions – CIs – are organizations whose purposes, methodologies of work, and organizational models are based on the *Consciential Paradigm*. The main activity of CIs is to support the evolution of consciousnesses through the *clarification task* guided by *verpons*, leading edge relative truths, which are found in the Science Conscientiology and its subfields.

Volunteer. Every Conscientiocentric Institution is an independent, nonprofit association, that is maintained predominantly by volunteer work of teachers, researchers, administrators, and professionals from several areas.

ICCC. This set of Conscientiocentric Institutions and Conscientiology volunteers composes the *International Cosmoethical Conscientiological Community* (from Portuguese: *Comunidade Conscienciológica Cosmoética Internacional* – CCCI) which currently consists of more than 20 CIs.

AIEC | International Association for the Expansion of Conscientiology

AIEC financially supports major Conscientiology projects and assists in the realization of such projects. It also has its own projects which focus mainly on construction. In 2014 it built the Mabu Hotel and Resort next to the CEAEC campus. Its next project is a Cultural Mega-Centre. Designed by renowned Brazilian architect, Oscar Niemeyer, and located in Cognopolis (the suburb in which the CEAEC campus is situated), the Cultural Mega-Centre will be dedicated to the research and study of humanities, history and culture and will host exhibitions and other events.

Website: www.worldaiec.org

E-mail: aiec.comunicacao@gmail.com

APEX | International Association of the Existential Program – Apex International

APEX is a research and educational organization dedicated to the study of one's purpose in life (or life task). In conscientiology, this is known as the Existential Programme. APEX studies the life task on both an individual and collective level, as sometimes we come to this life with objectives to achieve as a group. It delivers a range of courses including the popular 4-day Existential Balance course. These are aimed at allowing students to identify their life task and evaluate their current performance in relation to it. Ideas and techniques are offered to help students take the next important steps in accomplishing their purpose in life.

Website: www.apexinternacional.org

Facebook: APEX – Associação Internacional da Programação Existencial

E-mail: contato@apexinternacional.org

ARACÊ | International Association for the Evolution of Consciousness

Based in Espirito Santo, Brazil, the focus of ARACE's research and educational activities is group evolution. It offers an extensive range of courses in various locations and is renowned for its three Serenariums, laboratories in which the participant spends three days alone, without access to any external communications. The purpose of this type of laboratory is to perform self-research, gain profound personal insights and contemplate one's priorities in life, with the aim of increasing the rhythm of one's personal evolution.

Website: www.arace.org

Facebook: Associação ARACÊ

E-mail: associacao@arace.org

ASSINVÉXIS | International Association of Existential Inversion

ASSINVEXIS is an organization dedicated to promoting, publicizing and debating all topics linked to adolescents 'sensing' they have a purpose in life and directing their efforts and resources towards realizing it. In conscienciology, this is known as the Existential Inversion. Typically, an 'inverter' is aware of having made plans for this life during the previous period in between lives (the intermissive period). ASSINVEXIS assists young people (from the age of 13) to get on track with their Existential Programme and gives courses at its own campus which is being further developed in Cognopolis.

Website: www.assinvexis.org

Facebook: Assinvéxis

E-mail: contato@assinvexis.org

ASSIPEC | International Association for the Research of Conscienciology

ASSIPEC is primarily a research organization. Its objective is to study and research concepts related to multidimensional processes on earth.

Website: www.assipec.org

Facebook: Assipec

E-mail: assipec@assipec.org

ASSIPI | International Association of Interassistential Parapsychism

ASSIPI is a Conscienciocentric Institution specialized in the study, research, development and practical use of parapsychism, an indispensable attribute for personal evolution. With a base in Cognopolis and a presence in Portugal, ASSIPI offers a wide range of practical courses focusing on developing one's experience and control of bioenergies and parapsychism. It is well-known for its popular 3-day course called 40 Energetic Maneuvers.

Website: www.assipi.com

Facebook: ASSIPI

E-mail: assipi@assipi.com

CEAEC | Centre for the Higher Studies of Conscienciology

Founded in 1995, CEAEC was the first conscienciological campus. It consists of nearly 20 laboratories dedicated to facilitating the participant's experience of a range of paranormal phenomena and insights into his or her personal evolution. It is also a research and teaching institution maintained by volunteers of diverse nationalities and professions interested in the advancement of human knowledge. CEAEC is home to the Tertularium (venue for daily tutorials on multidimensional themes); the Holocycle and Holotheca which house over 66,000 books and other works related to the consciousness and associated subjects; and the Acoplamentarium – a group laboratory that enables participants to develop their clairvoyance. CEAEC is open to individual and group visits.

Website: www.ceaec.org

Facebook: Campus CEAEC

E-mail: ceaec@ceaec.org

COMUNICONS | International Association of Conscienciological Communication

The purpose of COMUNICONS is to disseminate Conscienciology. It conducts and publishes interviews on leading edge topics with researchers and instructors, liaises with the media, runs a YouTube channel and maintains the portal of Conscienciology – a hub for news and details of the latest events in Conscienciology.

Website: www.comunicons.org.br

Facebook: Comunicons Comunicação Conscienciológica

E-mail: comunicons@comunicons.org.br

CONSCIUS | International Association of Interassistential Conscientiometry

The focus of CONSCIUS is to help interested individuals increase their self-knowledge – to help them understand themselves better. The organization works with the ‘Conscientiogram’ a complex methodology, developed by Dr. Waldo Vieira, that allows people to evaluate themselves – their personal attributes and interdimensional abilities – according to a scale of consciential evolution. CONSCIUS offers a range of practical courses designed to lead participants towards self-understanding.

Website: www.conscious.org.br

Facebook: Conscius

E-mail: conscious@conscious.org.br

CONSECUTIVUS | International Association of Holobiographical and Serixological Research

CONSECUTIVUS is an organization that specializes in the study of the series of successive lives. It conducts research and offers a range of practical educational activities aimed not only at helping participants recall past lives, but to help them approach the topic in a rational way so they can naturally positioning themselves in relation to their past and better understand their present. This process can help a person understand the probable causes and connections related to certain aspects of their character, allowing them to ‘fit better within themselves’ and to achieve a state of self-reconciliation.

Website: www.consecutivus.com.br

Facebook: Consecutivus

E-mail: consecutivus@consecutivus.com.br

COSMOETHOS | International Association of Cosmoethicology

An organization dedicated to the research and deeper understanding of cosmoethics, or the cosmic moral, and the practical interpretation and application of such principles in everyday life. Beyond this Cosmoethos develops and presents numerous courses and lectures that are widely presented by the team.

Website: www.cosmoethos.org.br

Facebook: Cosmoethos

ECTOLAB | International Association of Laboratorial Research into Ectoplasm and Parasurgery

The International Association of Laboratorial Research in Ectoplasmy and Parasurgery specifically aims to develop independent thinking on the topics of parasurgery and ectoplasm, with a strong focus on their relationship to health. It accepts requests from the public for free parasurgery via its website. The parasurgeries are conducted weekly during an activity known as a Dynamic during which energy is donated by a physical team is used by a nonphysical team for the purpose of assisting either physical or nonphysical recipients.

Website: www.ectolab.org

Facebook: Ectolab

E-mail: ectolab@ectolab.org

EDITARES | International Association of Editares

EDITARES main goal is to clarify interested individuals on the multidimensional reality of life. This is achieved through the publication of books and other works of conscientiological content. Authors of such works are typically independent researchers wishing to disseminate their findings and/or experiences.

Website: www.editares.org

Facebook: Editares Editora

E-mail: editares@editares.org

ENCYCLOSSAPIENS | International Association of Conscientiological Encyclopaediology

ENCYCLOSSAPIENS is responsible for the Encyclopaedia of Conscientiology, of which there are currently 15 volumes. It supports people who wish to write and publish entries. Over 500 researchers have now contributed to the encyclopaedia which can be accessed via websites or custom software. 26 debates are also available in English.

Website: www.encyclossapiens.com

Facebook: ENCYCLOSSAPIENS

E-mail: encyclossapiens@encyclossapiens.org

EVOLUCIN | International Association of Conscientiology in Infancy

EVOLUCIN is an institution whose goal is to make Conscientiology available and accessible to children within educational, social, family and schooling contexts. It is not uncommon for children to have parapsychic abilities. Parents wishing to help their children understand the phenomena they are experiencing from a rational, non-mystical perspective, and develop their capacities, are welcome to get in touch. Active in Brazil and Germany, EVOLUCIN offers courses and publishes books.

Website: www.evolutin.org

Facebook: Evolutin Conscienciologia Na Infância

E-mail: evolutin@gmail.com

IC TENEPES | International Association of Pentaology

A non-profit organisation that researches the Personal Energetic Task (Penta) in a theoretical and practical manner. Producing, as a result, courses, educational activities and technical-scientific publications that aim to improve the practice of penta, and through this technique contribute to the consciential evolution of humanity and parahumanity.

Website: <http://www.ictenepes.org>

Facebook: IC TENEPES

IIPC | International Institute of Projectiology and Conscientiology

The International Institute of Projectiology and Conscientiology (IIPC), the oldest and largest CI, is an independent educational and scientific research institution widely active throughout Brazil and noted for its excellence in courses and technical-scientific publications on Projectiology and Conscientiology. It offers an extensive range of basic and advanced courses, workshops and immersions for all interested individuals, giving attention to both theoretical concepts and practical applications.

Website: www.iipc.org.br

Facebook: IIPC SEDE | Foz do Iguaçu

E-mail: iipc@iipc.org.br

INTERCAMPI | International Association of Conscientiology Research Areas

INTERCAMPI is dedicated to furthering research in Conscientiology. Its goal is to construct a campus in the north-east of Brazil, where it is based. It aims to build a unique infrastructure that will bring the multidimensional aspects of our reality into focus, facilitating research, self-knowledge and self-development. INTERCAMPI hosts conferences, courses, debates, free activities and congresses, in addition to being engaged in a variety of cultural projects.

Website: www.intercampi.org

Facebook: Intercampi Instituição Conscienciocêntrica

E-mail: intercampi@intercampi.org

INTERPARES | International Association of Interassistential Supports

An association that intends to make conscientiology available to all those, with very limited financial resources, who are sincerely interested in studying it. Individual attention will be given to each case and it is intended that scholarships will be formed and granted to facilitate this assistance.

Website: www.interpares.org.br

JURISCONS | International Association of Parawology

Juriscons seeks to stimulate the experience of multidimensional megadiscernment. The study of parawology opens up vast research areas, including those of the World State, cosmoethics, and non-violent communication, among many others. Juriscons is active in Foz do Iguacu, Sao Paulo, and internationally.

Website: www.juriscons.org

Facebook: @ci.paradireitologia

Email: juriscons@juriscons.org

OIC | International Organization of Conscientiotherapy

OIC applies the principles of Conscientiology to health. In considering health from a multidimensional, multiexistential perspective, OIC serves to re-educate and redefine the current global view of health. It has a team of fully qualified and practicing psychiatrists, psychologists and medical doctors who, in addition to carrying out research, provide counselling to people in need, analyzing and considering their issues within the consciential paradigm.

Website: www.oic.org.br

Facebook: OIC – Organização Internacional de Consciencioterapia

E-mail: aco@oic.org.br

REAPRENDENTIA | International Association of Parapedagogy and Consciential Reeducation

REAPRENDENTIA specializes in conscientiological education. It develops and conducts training to enable interested individuals to become teachers of Conscientiology and also conducts research related to Conscientiology and Parapedagogy. REAPRENDENTIA is well-known for a course entitled PAE (Programme for the Acceleration of Erudition), which is aimed at developing one's personal erudition (knowledge acquired by study, research; learning). In addition to hosting activities in Brazil, the organization has a presence in Fort Lauderdale, USA.

Website: www.reaprendentia.org.br

Facebook: Reaprendentia Foz Do Iguaçu

E-mail: contato@reaprendentia.org.br

RECONSCIENTIA | International Association of Researchology into Megaconscientization

RECONSCIENTIA is an institution that aims to contribute to a parapsychic and pararesearch scientific culture. With a mega-awareness of research, it trains multidimensional researchers, promotes research interchanges, stimulates research, develops research techniques and methodologies, gives lectures and courses, and hosts other research-related activities and events.

Facebook: Reconscientia

E-mail: reconscientia@gmail.com

UNICIN | Union of International Conscientiocentric Institutions

Established in 2005, UNICIN has administrative oversight of the ICCC. It provides support, guidance and orientation to new organizations, liaises with the individual organizations and mediates at a supra-institutional level.

Website: www.unicin.org

E-mail: protocolo@unicin.org

UNIESCON | International Union of Conscientiology Writers

UNIESCON is a Conscientiocentric Institution comprised of authors of conscientiological books. It facilitates exchange among writers and promotes the qualification of leading edge relative truths (known in Conscientiology as verpons) and masterpieces. It offers writing workshops, and provides mentors and other support to writers.

Website: www.uniescon.org

Facebook: Uniescon – União Internacional de Escritores da Conscienciologia

E-mail: uniescon.ccci@gmail.com

For general information on Conscientiology, Cognopolis, post-materialistic sciences, links to free resources, and to register your interest in activities visit:

www.isicons.org

For information regarding assistential projects, opportunities, and initiatives in Africa, and globally, visit: **<http://www.interconsglobal.org>**

COGNOPOLIS, THE CITY OF KNOWLEDGE

Cognopolis (City of Knowledge) is a suburb created in 2009 in the city of Foz do Iguaçu, Parana, Brazil, where they are 25 conscientiocentric institutions maintained by the work of volunteers. Constituted by ordinance 18887, Cognopolis has green spaces with a walking trail, residential condominiums, the Mabu Interludium Hotel, and activities related to education, culture, and research.

Also known as the Suburb of Volunteering, Cognopolis was conceived by the professor, lexicographer, and doctor, Waldo Vieira (1932-2015).

In Cognopolis you find the Holocycle and the Holotheca. The Holocycle - holo (set) and cycle (a word related to the term encyclopaedia) - is the site of conscientiology's intellectual production. Considered an incubator of authors, it contains one of the largest lexicothecas (collections of dictionaries) in Brazil, with more than 6,800 examples, a encyclotheca (a collection of encyclopaedias), and a newspaper library (a collection of periodicals – newspapers and magazines) with more than 570,000 clippings.

The Holotheca (a set of thecas) unites a collection of approximately 873,011 items, which contains 96,911 books and other written materials, and objects from diverse locales and cultures. The comic book theca (a collection of comic books) is considered to be one of the largest in Latin America, it contains 35,000 comic books published in 16 languages from 22 countries.

Scientific events are frequently held in Cognopolis to disseminate research results and stimulate debate. Writing books and articles is also strongly encouraged in the City of knowledge. Among the 841 volunteers, 119 are published authors, of which 78 wrote on conscientiology topics.

Cognopolis is open to visitors and is a part of Foz do Iguaçu's tourist route.

For more information contact CEAEC:

Website: www.ceaec.org

Facebook: Campus CEAEC

E-mail: ceaec@ceaec.org

For general information on arranging a trip to CEAEC and Cognopolis, visit:

<http://www.isicons.org>