

Self-Research through Conscientiometry

Autopesquisa através da Conscienciometria

Auto-Investigación a través de la Conscienciometría

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Abstract:

The objective of this work is to present conscientiometry as an important tool for self-research. The article is based on the author's self-experimentation and self-research within the consensual paradigm, using an empirical method. The experiences of the researcher with the book Conscienciograma and as a member in the courses of conscientiometry are described, as well as the difficulties and facilitators of the self-evaluation process. The techniques and paratechniques of the conscientiometry have proved useful tools for the author's evaluation, contributing to the minimization of blind spots, distortions of the self-image, defense mechanisms, in addition to promoting cons recovery, extrapolations, paradigm breaks and self-knowledge.

Resumo:

O objetivo deste trabalho é apresentar a Conscienciometria como importante ferramenta de autopesquisa. O artigo foi baseado na autoexperimentação e autopesquisa da autora dentro do paradigma consensual, utilizando método empírico. São descritas vivências da pesquisadora com o livro Conscienciograma e como integrante nos cursos de Conscienciometria, assim como os dificultadores e facilitadores do processo de autoavaliação. As técnicas e paratécnicas da conscienciometria mostraram-se ferramentas úteis para autoavaliação da autora, contribuindo para minimização de pontos cegos, distorções da autoimagem, mecanismos de defesa, além de promover recuperação de cons, extrapolações, quebra de paradigmas e autoconhecimento.

Resumen:

El objetivo de este trabajo es presentar la Conscienciometría como importante herramienta de auto-investigación. El artículo se basa en la auto-investigación y autoexperimentación de la autora dentro del paradigma consensual, utilizando el método empírico. Se describen experiencias de la investigadora con el libro Conscienciograma y como integrante en los cursos de Conscienciometría, así como los impedidores y facilitadores del proceso de autoevaluación. Las técnicas y paratécnicas de Conscienciometría demostraron ser herramientas útiles para autoevaluación de la autora, lo que contribuye a reducir al mínimo los puntos ciegos, distorsiones de la propia imagen, mecanismos de defensa, además de promover la recuperación de cons, extrapolaciones, ruptura de autoparadigmas y lo autoconocimiento.

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INTRODUCTION

Objective. The main purpose of this article is to present conscientiometry as an important self-research instrument to develop consensual self-knowledge based on the author's reflections and intra and extraphysical experiences within conscientiometry courses.

Methodology. The method used was the empirical, based on observation, identification, reflections, studies, analysis and records of the author's self-experimentation and self-research as a participant both as student and as teacher of conscientiometry courses.

Composition. The text is divided into 4 parts, namely: Introduction, Conscientiogram, Author's Experiences and Final considerations.

Self-research. This work defines self-research as the act of applying a consciousness' resources, including parapsychism, to study, analyze, understand, comprehend, observe and discover the presumably unknown consciential microuniverse, simultaneously making the author as a researcher, as well as the object of research.

Conscientiometry. Conscientiometry is the specialty of conscientiology applied to consciential measurement and evaluation through the consciential paradigm. The study is about the integral consciousness, involves more than the personality in this life, this physical body or this intraphysical dimension, making that research a challenge for anyone interested.

Unit of measure. The unit of measure of self-conscientiometry is self-diagnosis and this is not only related or focused on the recognition of pathologies, but on the consciousness' personal characteristics, tendencies, inclinations, self-functioning, patterns of thosenes, attributes, and traits.

Paradigm. Is not possible to study any conscientiology specialty using the current scientific paradigm, even more when is related to the consciential microuniverse. In conscientiology it is relevant to include phenomena and concepts that conventional science disregards, such as other bodies and dimensions beyond the physical, multiple existences, and principles such as Cosmoethics, Universalism and Disbelief the bases of self-experimentation.

I. CONSCIENTIOGRAM

Instrument. The Conscientiogram is the main instrument of conscientiometry, it is a book of 2000 questions and it does not provide model answers, the researcher has to encounter their own responses.

For each question the researcher gives himself ou herself a grade using the Homo sapiens serenissimus as its evolutionary model, the one that would have maximum grade in all questions. The proposal of the book is to allow a personal comparison with the most evolved living consciousnesses and check or measure their own evolutionary level.

Variables. The Conscientiogram (Vieira, 1996, p. 8 to 37) utilizes 2 categories of variables to measure the consciousness as you can appreciate bellow in table 1.

Table 1. Conscientiogram categories of variables.

Primary Variables	Secondary Variables
A. Holosomatic: the level of maturity expressed through the use of the consciential vehicles. The personality's <i>holosomatic</i> structure.	01. Soma: the level of maturity in relation to the soma, or human body (<i>instincts</i>). 02. Bioenergetics: maturity in relation to the energosoma (<i>energy body</i>). 03. Antiemotionality: maturity in relation to the psychosoma (<i>emotion</i>). 04. Rationality: maturity in relation to the mentalsoma (<i>discernment</i>).
B. Ego: the level of maturity expressed through the consciential attributes, beyond the personality's vehicles of manifestation (conscin). The personality's <i>intrapsychic</i> structure.	05. Leadership: maturity in relation to the social life (<i>sociability</i>). 06. Communicability: maturity in relation to didactic culture. 07. Prioritisation: maturity in relation to freewill. 08. Coherence: maturity in relation to initial morals. 09. Conscientiality: maturity in relation to evolutionary time. 10. Universality: maturity in relation to cosmoethics (<i>definitive</i>).

Homo sapiens serenissimus. The *Homo sapiens serenissimus* is the hypothetical consciousness that represents the maximum level of evolution possible to achieve in the intraphysical dimension on this planet. Characterized by high-level active serenity and consciential holomaturity, presenting an outstanding degree of cosmoethics in the use of its vehicles of manifestation and consciential attributes.

Hypothesis. The hypothesis of Serenissimi is constructed on the assumption that if a consciousness like serial killers exist, those with no empathy, a predator capable of terrible acts against its own species, which characterizes the worst kind of human being; then, also, logically, we should be able to encounter the best kind of human being living on Earth, one capable of megafraternal acts, who puts what is best for everyone before their own interests.

History. The proposer of the science conscientiology, Waldo Vieira, was also the proposer of the specialty of conscientiometry and author of the book titled Conscentiogram. He spent 22 years working on the book, studied 167 biographies, deepening his research about temperament, personality, tendency, uniqueness, versatility and polyvalence (Gesing, 2016, p. 9).

Author. The author's Curriculum is extensive, but his deep knowledge of human beings, enabling him to write this book, mainly comes from his involvement with medicine, psychiatry, teaching, and mature parapsychic activities that allowed him to qualitatively and quantitatively expand his research through contact with a range of intra and extraphysical consciousnesses.

Resources. The accomplishment of this work demanded self-knowledge and self-lucidity from the author. The fact that he was lucid enough of his own reality and was familiar enough with his own seriexiological condition, helped him to understand the process of the evolution of consciousness. Among his attributes, was his ability as a lucid projector and his constant interdimensional communication with extraphysical helpers.

Complexity. The degree of complexity of the questions in the Conscentiogram, that includes characteristics of consciousness that are far more involved and evolved than most individuals living on this planet, requires from the self-researcher time to enlarge the mental and parapsychic attributes needed to understand the interrogations.

Recuperation of cons. The Conscentiogram's questions concern our integral consciousness and involve knowledge of the experience of numerous lives and the intermissive course. As it is difficult to answer some of these questions the self-researcher must be predisposed to study themselves and unearth memories. According to the author of the book "it was the advanced didactics of the intermissive courses that were used to elaborate the questions of the Conscentiogram" (Vieira apud Gesing, 2016, p. 14).

Practice. The practice of studying and answering the Conscentiogram leads the person to understand more about themselves as a consciousness and not only as a personality in this intraphysical world. It is not about only oneself, but about ourself in relation to evolution itself, we can see our evolutionary level, how much we have acquired until now and what we can work to become more mature.

Self-diagnosis. The main objective of conscientiometry is a self-diagnosis, in the case of the Conscentiogram it is possible to gauge our evolutionary level. Self-knowledge help us see our reality and what concrete goals can be set to attain more advanced levels of evolution.

II. AUTHOR'S EXPERIENCE

First impression. The Conscentiogram, at first sight, is not an easy book to understand, but it is an intriguing one. Despite difficultly to understand the book, which is the typical experience, I had quite a good experience reading the questions, and many profound thoughts were triggered.

Time. Although the good feelings I had since beginning to work with the book, it was only 3 years later that I started to study it again. I did a course called Conscientiogram in Practice and was impressed with the book again, but it took me another 4 years to get serious with my studies.

Priority. Today I see that to deepen one's self-research in the Conscientiogram requires a level of prioritization, organization (emotions, mind, and life), courage and willingness to perform self-confrontation, that I did not have enough of at that time.

Intention. My first intention with self-research stemmed from curiosity of the process, I felt attracted to the questions and parapsychic phenomena. As I become more experienced I started to think more seriously about evolution and myself, then, important self-questionings arose.

Preparation. When I really decided to confront myself I experienced a long period, everyday, for two years, watching Tertulia in the presence of Dr. Vieira. During that time, I've learnt many things about consciousness, but one that called my attention, above all, was the importance of knowing myself as profoundly as I could.

Exposition. I have always had difficulties with self-exposition, either to talk about things in general or about myself, but I was confident enough to enroll myself in a Conscientiometric course that would help me to deal with my repressions and my self-research.

Opportunity. The course and the Conscientiogram gave me the opportunity to discover myself in a different way, and explore several layers of self-knowledge. The sets of questions that cover the holosoma and attributes of consciousness helped to grasp an overview of myself.

Topicality. Every time I read a particular question it seems to be the first time, with new ideas, aspects and understandings being generated. It is a book that accompanies your evolution and always provides fresh opportunities to deepen one's self-knowledge.

Between the lines. The experience of reading between the lines is common, there is much more there than just the questions' written words, sometimes one phrase or question brought me an entire book of content to my memory.

Extrapolation. I encountered questions about aspects never previously considered, some questions being on the threshold of my understanding and others beyond it. In both cases the effort to understand and answer the questions helped me to improve my level of comprehension and exceed the knowledge about my consciousness reality.

Holothosene. There are questions that lead me to connect with the holothosene of advanced extraphysical communities, provide experiences with conduct patterns of more evolved consciousness suggesting more mature behaviors.

Parapsychism. I experienced several parapsychic phenomena, including OBEs and retrocognitions, but the more common perception was of the presence of an extraphysical consciousness with me while working with the book. A lot of self-deintrusion occurred during the process of answering the questions.

Supervising. I mentally revisited postures, attitudes, decisions, behaviors, and parts of my history, revising the situations experienced. I felt that the process was extraphysically supervised and assisted, there was deep clarification and an expansion of ideas. It seemed to be a sketch of a talk with evolved consciousness.

Patterns. I could realize that posture of acriticism and belief were present in different moments of my life, accompanied by a need to please people and defend my self-image. Recognizing this made me seek change. I began to better guide my decisions, and reflect on what was behind my choices, I was doing something that I thought was important or repeating past stagnant patterns of behavior.

Coherence. Being aware of this occasioned small changes of behavior that made me be more consistent with myself and truthful with people too, bringing me more confidence and homeostasis.

Synapses. New synaptic routes may have been created in this process, with the structure of my thoughts being reconfigured. Usually we do this in our natural maturing, but much slower, we stop liking some things or to behave in a certain way because we perceive that other behavior is better or more advantageous. So, in the reevaluation process many regressive postures were identified and abandoned, and strengths were recognized which helped me to change some behaviors.

Interpretation. The fact of having to interpret and answer the Conscientiogram's questions, served as an exercise of reflection about myself, evolutionary levels, groupkarma and polykarma, which helped me also to access my holomemory.

Question. From the book Conscientiogram, question 1428: "How is the degree of cultural influence in the maintenance of your already identified repressions within you and by you? What evolutionary benefits have you been obtaining with the self-conscious effort of de-repression and deconditioning against *sub-brain washing*?" (Vieira, 1996, p. 194).

Holomemory. To understand me in this two-part question, for example, there were deep reflections that plunged into ancient fears of repressive behavior, even preceding that human life. Surely many studies must be done to prove access to holomemory, however, I prefer to collect the data that appears and share and let the repetition of the phenomenon delimit a path of study.

Blind spot. Starting the process of self-knowledge in conscientiometry's courses was not easy. I had several image distortions, many personality traits that are so clear to me today, but that I could not see or admit at that time. They were true blind spots, so easily seen by others and yet so hidden to me.

Distortion. Sometimes it was a highly disturbing experience when what I wanted to see about myself was not my reality, even if just about one single trait. I usually denied and invalidated the opinion of the others, avoided the question, and gave up researching the trait, among other ways to avoid deal with the true image.

Deny. For example, I realized how much I used seduction to get what I wanted, the connection with manipulation and anti-cosmoethics. I felt ashamed, was a shock to observe this kind of behavior in me, at first it was easier to deny, but over time I understood that it was important to face this trait to change it.

Defense mechanism. Lots of self-confrontation occurred, but in the attempt to protect my ego defense mechanisms were activated. One of the difficulties I was faced with, was assigning myself a mark, sometimes my marks were too low, where I entered into a mechanism of self-depreciation. Other times marks were too high, a mechanism of personalism, which I used so I could see myself as better than I really was.

Facts. Throughout the course, teachers and my colleagues noted the distortions and defense mechanisms I used, facts of my behavior were recalled to verify my traits. The strategy to use facts is effective in self-conscientiometry, as it separates beliefs from reality, isolating idealism and giving the student a basis to use in order to perform self-research.

Perceptions. I could see other people's strongtraits, weaktraits and absentraits better than I was able to perceive my own. I saw their difficulties to perceive their traits and their distortions of image, just like me, this made me understand the importance of feedback. People could see in my behavior what I could not, or, at least, from a different point of view, that I did not have.

Mirror. When some people were talking about themselves, I could identify similar traits and behaviors, and felt empathy, I could understand them better and learn from their situation. I empathized with their prob-

lems and learnt from their experiences, taking advantage of the diagnoses and elucidations that appeared during that person's presentation.

Feedback. At some point in the course, during the feedback exercise, I stopped being so defensive and started to be more open to others' points of view about me, listening more and collecting the impressions I gave others. I changed my approach to accepting feedback, so, instead of feeling attacked or defensive, I was more open to receiving it. I felt grateful for peoples' feedbacks and started to do more volunteer Guinea-pig Conscin courses, even if they were sometimes uncomfortable to me.

Listen. One effective way to deal with the defense mechanisms I used, was to write down what people were saying about me, even if I did not accept it as correct, and later reflect upon it. A positive thing, is that in most conscientiometry courses someone is writing down the feedback for the students, this makes it easier to concentrate in the moment and later go back to notes, and read when alone and more focused.

Conviviality. We all can answer the Conscientiogram alone, but in my perspective the person misses out on learning, in practice, how to receive and give feedbacks. We experience ourselves when relating to other people, it is like we are looking in a mirror and seeing our own image. This interaction help us to see our tendencies, biases, and distortions of self-image and prevent wasting time in our self-research.

Diversity. Another advantage of performing self-research in a group is the change of environment, the pressure we experience, and the relation we have with different individuals and point of views. The diversity also helps us comprehend ourselves in a broader way. We live in a world with all levels of consciousness, which must bring some advantages.

Fear. I perceived that fear works as a brake in my self-research, I was afraid to see a bad reflected image that I could not accept. All those ego defense mechanisms that appeared when I was Guinea-pig Conscin made sense to me. As a hypothesis, fear and ego defense mechanisms are part of what interferes in recovering our holobiographic memory.

Retrocognition. We cannot choose which memories we are going to recover, normally emotionally charged memories are easier to remember, and these can be interpreted as positive or negative attitudes we had in the past, and to deal with and face them requires maturity or exemption.

Confronting. I had to face some weaktraits related to groups from past lives, and what helped me was dedramatization, acceptance, and strongtraitism. Evolving as a human requires us to pass through different situations and make mistakes in order to learn, this is how we get to where we are today, as such, there is no way we have a clean record in our self-history, so facing that reality is fundamental to conscientiometry.

Profile. Confronting my traits of seduction and manipulation I perceived my relationship with political groups. Realizing that I was part of a particular group from the past, helped me to broaden my view of common traits, look at the details of this profile and type of the mistakes usually made. To admit this helped me to discriminate bad extraphysical influences and start to change my pattern of behavior.

Strongtraitism. Strongtraitism is an approach conscientiometry uses to deal with all traits, especially weaktraits. Appreciation of our traits is formed via a healthy vision, from an evolutionary viewpoint, being optimistic without losing sense of realism.

Self-acceptance. Accepting weaktraits is important for self-diagnosis and to make one capable to change it, we more easily modify what we recognize and admit. There is no way to bypass weaktraits, and it is necessary to face self-corruptions.

Strongtraits. Identifying strongtraits is a major point in self-research, recognizing our efforts in evolution, where we have been successful, where we contributed to humanity, this gives us values and the strength

to more clearly see our failures and faults. Strongtraits are above all the most useful tool in our life, they are about our abilities, adroitness, and cleverness that should not be disconsidered or invalidated.

Invalidation. I delayed in admitting my strongtraits, which postponed my improvement as a consciousness and the implementation of my existential program. I realize I was avoiding the responsibility that comes together with capacities. Strongtraits expose us to others, to criticism also, since when we act, not only strongtraits are exposed, but also our weaktraits and absentraits, it is a choice, either stagnate and do nothing or be criticized and feel uncomfortable, but grow.

Believe. I perceived that I have strong beliefs about myself, many times distorted, but as time passed I could understand and change some of my beliefs by observing more facts and not just my own thoughts about myself.

Principle of Disbelief. I start to apply the Principle of Disbelief in relation to myself, I actually changed for the purpose of studying myself: “Don’t believe in anything you hear or think about yourself, have your own experiences”. That helped me to see myself as a researcher, with a new perspective, breaking preconceptions.

Omniquestioning. In any research, we need criticism, to be judicious, reflect, think over, speculate, not accept the first hypothesis as absolute truth. In conscientiometry, techniques are always applied to question everything, which helps break apriorism. Using that technique I’ve learned the value of questioning oneself and others, based on facts and parafacts.

Energy Reading. I realized the importance of the ability to discriminate your own energies from those of other consciousnesses. It gives us the capacity to better understand other people, perceive our extraphysical company and our energetic field. All this impacts on the way of being and behaving, and how we impact other people with our energies.

Register. A personal log also helped a lot, during courses we are encouraged to take notes, and in some courses like Volunteer Guinea-pig Conscin we even have someone to register the traits that appeared and the observations made.

Theorice. Projections were one of the phenomena I used for self-study. Observing my performance in these experiences I recognized fear, conditioning, and existing myths. Practical learning is actually much more profitable, I understood the concept of living as being 99% practice and 1% theory. I also understood that the myth of dying is one thing, but recognizing it in your behavior through practice is another.

FINAL CONSIDERATIONS

Technicity. According to the experience of this author, the task of evaluating or measuring the consciential microuniverse is challenging, and the measurement process is dependent on self-perception. Therefore, to minimize blind spots, distortions of self-image, defense mechanisms and dysfunctional self-beliefs, it is important to use conscientiometric techniques such as feedbacks, records, interpretations based on facts, omniquestioning, self-confrontation, strongtraitism, and self-acceptance.

Preparation. Self-conscientiometry requires a level of courage. A lack of preparation can lead to a regression of the process. The gradual and continuous process is the most recommended, just as any exercise requires preparation and persistence to reach deeper levels. For this reason conscientiometry is presented in basic courses where the person can become more knowledgeable and deepen their self-research.

Acuity. Parapsychic phenomena helps form a more realistic characterization of the consciousness, that is essentially extraphysical, but requires a level of acuity and discernment to interpret parafacts. Energy exercises, using the bioenergetic fields in courses, energy readings, retrocognitions and lucid projections help the consciousness to recognize other facets of itself.

Self knowledge. Self-diagnosis can generate personal discomfort, when a conscin sees their true image and it is different from that expected, but it provides for self-knowledge and creates the possibility of recycling, all essential for personal evolution. Self-knowledge through self-conscientiometry can be seen as a continuous upward spiral, the more techniques and paratechniques used, the more familiar we are with the process and the less we become perturbed by it, thus we tend to move faster in our self-research.

Tools. The Conscientiogram, despite being a complex book, was and still is, in the experience of this author, the best tool for self-evaluation, recovery of cons, parapsychic extrapolations, breaking of paradigms, and the development of consiential self-knowledge. And, conscientiometry courses are facilitators in the process and help to refine the findings.

Conclusion. Based on the experience of this self-researcher, conscientiometry, as it is organized today, offers the opportunity to help conscins interested in improving self-criticism, promote self-knowledge, and have a more coherent self-evaluation of their self-image.

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