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Editorial

I International Week of Conscientiology: Movement for the Internationalization of Conscientiology

This is the first *English Edition* of the journal *Conscientia*, originally written in the English language, and it records the intensification of the internationalization movement of conscientiology, mainly consolidated in the *International Week* held from August 25 to September 3, 2017, at Cognópolis in Foz do Iguaçu.

The *International Week* was organized by ISIC – *Interassistential Services for the Internationalization of Conscientiology* and supported by CEAEC – *International Association of the Center for the Higher Studies of Conscientiology*. During the event, practically all the Conscientiocentric Institutions developed activities in English and Spanish for dozens of participants from different cities around the globe.

Jeffrey Lloyd and *Magali Ornellas* donated the creative idea, consciential energies and the pioneering effort to materialize this important stage of the internationalization movement. They are the leaders of ISIC.

It is also important to record here the gratitude of us all for the expressive receptivity of CEAEC, coordinated by *Fernando Barbaresco*, and all the Conscientiocentric Institutions in the development of the *International Week* project, mainly dedicated to the receiving of intermissivists from various parts of the world in Cognópolis.

Researchers and Conscientiocentric Institutions seek to develop interassistential activities more and more by valuing polyglotism and connections with new intermissivists, regardless of nationality or distance.

The English Language emerges as a tool to expand the holothosene of megafraternity. Many other resources are needed to advance the task of internationalizing conscientiology.

The authors who contributed to this edition present their example. We hope to stimulate more researchers and institutions to create new media, technologies and publications appropriate to this global scenario with the goal of advancing conscientiological science.

In the first article, *Rodrigo Medeiros*, now living in Fort Lauderdale, Florida, a specialist in Paraphenomenology and author of the book *Paravision: Theory and Practice of Visual Clairvoyance*, presents the title *Trinomial Experience-Motivation-Priorities* and argues that the balance between the three elements can have a positive amplifying effect on the evolution of consciousness.

From Dunedin, New Zealand, but now living in Brazil, *Jeffrey Lloyd*, founder of *International Week* and coordinator of ISIC – *Interassistential Services for the Internationalization of Conscientiology*, proposes theories of interdimensional assistance based on the experience of ectoplasm exteriorization developed during his stay in South Africa and reported in the article *Exploration of the Interassistential Maximechanism Through Ectoplasm and Assistential Proximity*.

Magali Ornellas, a Conscientiometry teacher in Cognópolis and co-founder of *International Week*, presents the article *Self-Research through Conscientiometry* where she discusses techniques and paratechniques useful in self-assessment and able to contribute to minimize distortions of self-image, defense mechanisms, as well as promoting impactful processes in personal recycling and self-knowledge.

Eliane Wojslaw, from Cognópolis in Foz do Iguassu, a member of the English Language team at CINEO – *International Council of Neologistics and Terminology of Conscientiology*, brings an important technical contribution to the internationalization movement with the article *Criteria for Conscientiological Translations into English*, where she presents a list of 20 fundamental criteria for the work of conscientiology translators, as well as an interesting list of references.

Frederico de Arruda Falcão, a volunteer and teacher of CEAEC's *Parapsychic Dynamics* and holder of an MBA from INSEAD, presents the article *Nuclear Family Groupkarmic Theoretical Scheme*, where he proposes a theoretical evolutionary scheme of the nuclear family relationship based on a psychological concept of ego defense mechanism.

From Australia, *Ana Paula Lage*, *Fernandez Jesué Ferraioli* and *Michiko Susan Ferraioli*, bring an interesting report and analysis of the construction and maintenance of the holothosene of international voluntary work in conscientiology through the article *Theoretical and Practical Approach to Performing International Work in Conscientiology through the Establishment and Sustainance of Conscientiological Roots*.

Also, from London, *Douglas Penna*, independent self-researcher of conscientiology, an Aeronautics and Mechanics Engineer, in the article *Homeostatic and Lucid Self-development of Parapsychism*, reports the development of his personal methodology, including experiences in the environment of a big city.

From Fort Lauderdale, Florida, *Carla Galdino*, a volunteer and teacher of Reaprendentia, gives a courageous account and analysis of her personal history in the article *Overcoming the Graphothosenic Inertia Syndrome*, where she presents self-research on mental inertia, low intellectual self-esteem and self-victimization through the process of recycling and evolutionary effort with experience of the practice of penta and the development of conscientiological writing.

Ulisses Schlosser
International Council of Neologistics and Terminology of Conscientiology (ICNEO)

Trinomial Experience-Motivation-Priorities

Trinômio Experiência-Motivação-Prioridades

Trinomio Experiencia-Motivación-Prioridades

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Keywords

Evolutionary technique
Intraconsciential recycling
Self-research

Palavras-chave

Autopesquisa
Reciclagem intraconsciential
Técnica evolutiva

Palabras-clave

Autoinvestigación
Reciclaje intraconsciential
Técnica evolutiva

Abstract:

The objective of this article is to present the trinomial experience-motivation-priorities and to explain its dynamics and how its elements work together. Among the hypotheses proposed is that a balance between those three elements can be conducive to personal growth, and that deliberately aiming to balance the three elements can have a positive amplifying effect on the consciousness evolution. The methodology adopted was the identification of patterns in a collection of experiences, observations, and reflections from conscientiology classes, self-research, and interactions with conscientiology students, volunteers, and researchers. Potential applications for the trinomial are proposed including a better understanding of the consciousness profile correlated to the second desoma.

Resumo:

O objetivo deste artigo é apresentar o trinômio experiência-motivação-prioridades e explicar sua dinâmica e como seus elementos funcionam juntos. Entre as hipóteses propostas, está a noção de que o equilíbrio entre esses três elementos pode conduzir ao crescimento pessoal e que, deliberadamente, o objetivo de equilibrar os três elementos pode ter um efeito amplificador positivo na evolução da consciência. A metodologia adotada foi a identificação de padrões em uma coleção de experiências, observações e reflexões de aulas de Conscienciologia, autopesquisa e interações com estudantes de Conscienciologia, voluntários e pesquisadores. São propostas aplicações potenciais para o trinômio, incluindo uma melhor compreensão do perfil de consciência correlacionado com a segunda desoma.

Resumen:

El objetivo de este artículo es presentar el trinomio experiencia-motivación-prioridades y explicar su dinámica y cómo sus elementos funcionan juntos. Entre las hipótesis propuestas, está la noción de que el equilibrio entre estos tres elementos puede conducir al crecimiento personal y que, deliberadamente, el objetivo de equilibrar los tres elementos puede tener un efecto amplificador positivo en la evolución de la conciencia. La metodología adoptada fue la identificación de patrones en una colección de experiencias, observaciones y reflexiones de clases de Conscienciología, autoinvestigación e interacciones con estudiantes de Conscienciología, voluntarios e investigadores. Se proponen aplicaciones potenciales para el trinomio, incluyendo una mejor comprensión del perfil de conciencia correlacionado con la segunda desoma.

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INTRODUCTION

Motivation and prioritization are popular terms in self-help and management books. The quality and type of experiences accumulated by the consciousness are rarely seen as cause or effect to existing priorities and motivation. Instead, motivation and prioritization are usually presented as tools to reach an end. Parapsychic experiences and ability are rarely, if ever, featured in those books.

The proposed trinomial experience-motivation-priorities adds one element to the traditional motivation-priorities approach and proposes that all three elements (a) have interactions with one another and (b) can trigger one another.

With consciousness evolution as a goal and based on the consciential paradigm, a particular class of experiences is relevant in this context: parapsychic experiences.

Three qualitative methodologies were utilized in developing the model presented in this article. The first methodology used, and likely the one with strongest influence, was reflection in the context of the parapedagogical praxis cycle. Interactions with the parapedagogical field, insights sponsored by helpers, questions from participants, questions and insights obtained during attempts to answer questions from this researcher, and during attempts to explain conscienciology concepts in a class significantly contributed to the construction of the model presented. A second source used was self-research, self-observation and reflection, which played a role in developing the trinomial interactions. The third source was observations of behavior, thinking, and decisions from others while teaching conscienciology classes, working with volunteers, and interacting with conscienciology researchers.

By observing the parapsychic development of students and colleagues, as well as my own, a few apparent patterns emerged and some hypotheses have been formulated. The trinomial experience-motivation-prioritization and its proposed dynamics aim at capturing these perceived patterns.

The contrast between scientific evidence and personal evidence of parapsychic phenomena as well as the trinomial experience-motivation-priorities was presented in the first Forum of Paranormal Phenomena at the University of Miami, in 2000.

This presentation later became part of the course “Personal Evidence versus Scientific Evidence on parapsychic phenomena”.

This article begins with an explanation of the trinomial and how mentalsomatic attributes and extraordinary experiences are connected to it. A description of the trinomial components is then presented, followed by analysis of trinomial dynamics. Finally, as part of the conclusion, a few questions are presented to invite researchers to apply the trinomial in his or her own consciential laboratory.

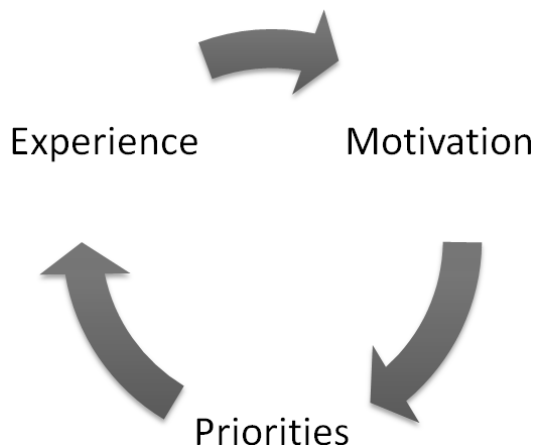
I. PRESENTING THE TRINOMIAL

According to Sousa (1994)¹, Motivation can be broken down into Motives for a given Action (or inaction). A proposition embedded in the trinomial is that Experience can trigger Motivation. In that context, therefore, Experience would be considered a “Motive” to “Action”. Also in the context of Sousa’s work, an “Action” could be a change in Priorities, and a set of actions could be represented by a Priority. This way, “Action” could in turn produce more “Motives”.

If motivation produces a change in priorities, and those priorities are selected in order to produce experiences, then more experiences will come. Closing the loop can have an amplification effect: more experience, more motivation, adjusted priorities, and then the cycle would start again as the consciousness accumulates more experience.

For example: a person may have a spontaneous out-of-body *experience* and be *motivated* to understand and study that phenomenon. If they decide to adjust their *priorities* and apply time to read and practice exercises to have more OBEs, they will increase the chances of having more experiences, which would start the process again, in a virtuous circle, as shown in figure 1 representing the dynamics of the trinomial.

Figure 1. Trinomial experience-motivation-priorities dynamics



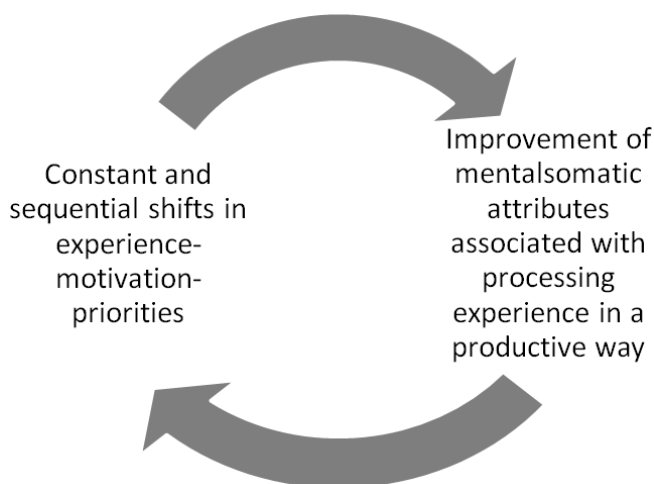
By extrapolation, the trinomial appears to work well when thinking about accumulated experience in the scale of millennia, or in the scale of hundreds of lives. When looking at the evolution of the consciousness, the understanding of the dynamics of the trinomial can help to give insight into fundamental changes that happen throughout evolution.

MENTALSOMATIC ATTRIBUTES ASSOCIATED WITH PROCESSING EXPERIENCE AND THE TRINOMIAL

Understanding and processing the experience is an important factor. Mentalsomatic attributes play a key role when progressing from one element of the trinomial to the next. It is worth noting that if the consciousness makes a deliberate attempt to keep the cycle going, the experiences accumulated will give a better chance for the consciousness to improve the very same mentalsomatic attributes that will help to sustain the shifts from one element to the next.

The improvement of the mentalsomatic attributes associated with processing experience in a productive way, and the shifts from one element of the trinomial to the next, can also take part in a virtuous cycle, as can be seen in figure 2.

Figure 2. Trinomial shifts and experience processing cycle



The mentalsomatic attributes associated with processing experience are out of the scope of this article.

EXTRAORDINARY MULTIDIMENSIONAL EXPERIENCES

The trinomial is of general application; however the scope of this article is limited to multidimensional experiences, particularly extraordinary ones, and priorities related to parapsychic development and the existential program.

II. THE TRINOMIAL COMPONENTS

The trinomial components represent the connection of elements that, when working together and in balance, can be a positive catalyst in consciousness' evolution.

The first element of the trinomial – experience – encompasses the weighted average of things that happened *to* the consciousness or that happened *with* that consciousness. In other words, experiences where the consciousness was an actor and experiences where the consciousness was an observer. It includes subjective and ambivalent phenomena, altered states, self-induced or sponsored experiences, situations in the intraphysical or extraphysical dimension, and experiences with any vehicle of manifestation and any degree of lucidity.

For the purpose of this article, we will focus on the class of experiences that potentially increase multidimensional self-awareness (MDSA). This class of experiences gives direct and personal access to dimensions other than the physical one.

Examples of experiences that would increase one's MDSA:

1. Perceiving geo energy when entering a natural cave.
2. Having a precognition that is confirmed two weeks later.
3. Perceiving the presence of an extraphysical consciousness through clairvoyance.
4. Visiting an extraphysical city during a lucid out-of-body experience.
5. Having a vivid past-life recall during an out-of-body experience.

The second element – motivation – is the drive to perform an action. In the context of the trinomial, this can be one of the effects of extraordinary experiences. Motivation can affect the soma (endorphins), energosoma (energetic springtime), psychosoma (general happiness), mentalsoma (deeper creativity). The key aspect here is that motivation can help the consciousness to surpass barriers, real or not, while trying to reach a goal.

The third element – priorities – indicates the amount of resources committed to the goal set by the consciousness. The resources can be conscial (e.g. attention, mental effort, affection), physical (time, space, money) or extraphysical (e.g. energies, holothosene, energetic springtime).

III. TRINOMIAL DYNAMICS

TRINOMIAL CYCLE

The trinomial has a sequential and cyclic nature. The sequence is the one proposed in the name of the trinomial, meaning that experience can trigger motivation that can in turn trigger prioritization. The cycle is established when a change in priorities generates experience.

This section presents hypotheses related to the sequential and cyclic relationship of the three elements.

Hypothesis 1: That the cyclical application of the trinomial can be used as an algorithm for evolution.

The trinomial can be used as a technique with the goal of increasing self-knowledge, fostering self-research, and creating a personal holothosene that is conducive to intraconsciential recycling. Those are some of the elements that can promote consciousness evolution.

For example, with the trinomial in mind, experimenters can shift the focus from the question “how do I motivate myself to have parapsychic experiences” to “what are my priorities today” or “what have I done when I had the motivation” or “what is the type of extraphysical experience that can produce motivation”. This could potentially help getting out of a deadlock of not having the motivation or discipline to produce experiences, and having neither motivation nor discipline due to a lack of experiences.

Hypothesis 2: A limited number of experiences cannot guarantee motivation for an unlimited amount of time.

Experience causes motivation, particularly when the experience is new, is an extrapolation, leads to insight about multidimensional dynamics, or make intraconsciential aspects more evident.

Participants in conscientiology events often get very motivated after first-hand experiences, and at times publicly state the importance they see at that moment for them to continue to study and practice.

However, it seems as though the motivation generated as a result of participating in such events is not permanent. In some cases I had the chance to follow up with participants months later, and verified that little or no time was spent on the study and practice that they had stated they planned to prioritize.

Even within groups of rational people who are trying to understand non-physical realities, the notion that one or a few experiences would make a major difference seems to be the prevailing mindset.

Although there are cases where this holds true (e.g. in some NDE cases), motivation generated by experiences seems to have an “expiration date” and, if no change is produced before this expiration date, the motivation fades. A productive strategy in this case is to use the motivation obtained through experiences to change priorities and seek more experiences.

A case study is of a volunteer-experimenter “X” who got involved in the operational side of volunteering at the expense of prioritizing parapsychic development. Although his contribution to the organization was considerable, in the long run his experiences were not renewed, and his motivation faded. As “X’s” motivation faded, his prioritization even for the operational side went down, and eventually he distanced himself from the organization that helped to trigger the multidimensional experiences that got him going for a while.

This strategy is particularly important when the person’s recuperation is relatively low, and in cases where the quantity or variety of extraphysical experiences is limited.

Based on this hypothesis it can be very productive for personal growth to seek new multidimensional experiences on an ongoing basis.

Hypothesis 3: That using one element to feed on to the next can generate a positive, long lasting evolutionary effect.

This is a consequence of hypotheses 1 and 3 together: using the trinomial as an algorithm and ensuring that you move to the next element of the trinomial, even when the experience/motivation is relatively small. This can help the consciousness to benefit from an inertial effect in the sequential application of elements. It

can also produce a holothosene change for the better, with a materhosene centered in consciencial recycling. This is particularly important when there is holothosenic pressure that is opposed to consciousness evolution (Ribeiro, 2010)².

INTERACTIONS OF TRINOMIAL ELEMENTS

The elements of the trinomial have interactions, and some of those interactions are not binary. In some cases cause-effect interactions can be better understood in pairs of binary pairs. Evolutionary effects can be obtained by paying attention to the frequency of occurrence, amount of energy dedicated, and paradigms related to how the elements relate. Those interactions are described in this section.

Hypothesis 4: That motivation alone is not sufficient to generate more experience.

The pair motivation-experience is popularly believed to have a cause-effect relationship. Participants in parapsychic development courses sometimes report that “the problem is a lack of motivation to continue”. The hypothesis presented here, however, is that the pair motivation-experience has a weak causation effect. Moreover, the pair priority-experience will have a stronger causation when the experimenter focuses on the pair motivation-priorities.

Motivation alone is not enough to propel evolution, although it can be a key element when combined with priority and experience, making the consciousness more able to continue in his or her existential program in spite of hardships. It can also be what takes the consciousness out of a second-rate manifestation or sub-level condition.

Hypothesis 5: When motivation to evolve is based on the trinomial, the steps in personal growth tend to be permanent and more likely to lead to intraconsciencial recycling.

The core of this hypothesis is that the source of the experimenter’s motivation matters. We can contrast, for example, motivation based on personal experience with motivation based on social interactions with peers with similar interests.

Studying theories about the extraphysical and maintaining contact with affinity groups for reasons including social, affective, habit, or lack of options can generate motivation for experimentation or even produce spontaneous experiences. In this hypothesis, however, this kind of motivation is less likely to lead to intraconsciencial recycling.

Motivation based on personal experience followed by an adjustment of priorities aimed at producing more extraphysical experience would be more likely to lead to intraconsciencial recycling.

Hypothesis 6: Aiming at a balance across trinomial elements can be used as an evolutionary technique.

When experimenters aim at equalizing the frequency of occurrence and/or the effort put towards producing each of the trinomial elements, this can produce understanding that guides decisions that would be conducive to personal growth.

Thinking with the trinomial as a reference can also produce a beneficial paradigm shift that would help us to extract actionable information from the analysis.

This can help a lot when trying to determine goals. For example, instead of focusing on “I need more extraphysical experience”, the analysis would be focused on “how much extraphysical experience do I have”, “how did I apply my experience”, “are my priorities aligned towards producing experience”, and “what type of motivation did my experience produce and for how long”.

Experimenters can verify their frequency of personal extraphysical experience and compare that with their priorities and motivation. Or gauge their motivation and look for causes in their priorities or experiences. Or see if the quantity and type of extraphysical experience is coherent with their priorities and motivation in order to identify self-corruptions.

IV. TRINOMIAL APPLICATIONS

The trinomial has several proposed applications, both as a paradigm for analysis and as a technique aiming at intraconsciential recycling.

Six potential applications are listed below:

1. Highlight the importance of maintaining personal evidence through personal experience with multidimensionality, and refresh it periodically;

2. Serve as a reference to differentiate a butterfly seeker from someone who is applying a technique to deliberately try to put their existential program into practice. The butterfly seeker might have some *experience* that brings *motivation* to evolve. Someone that is applying the existential inversion or existential recycling technique is making evolution a *priority*;

3. Serve as a self-evaluation guideline for healthy personal parapsychism advancement. All three aspects have to be there to enable continuous development.

4. Understand the paradigm of each consciousness (the metaphoric “where they are coming from”). If you don’t have multidimensional experience, it’s hard to be motivated to learn and understand it, let alone prioritize its development.

5. Deemphasize the narrow focus of “finding the perfect technique”, or short term approaches, to parapsychic development. People often focus on the “I want to get the experience”, and show motivation for it, but their prioritization does not match that motivation.

6. A better understanding of the consciousness profile correlated to the second desoma. The trinomial could help answering why some consciousnesses go through the second desoma while others do not. The underlying hypothesis is that the nature and quality of each of the trinomial elements is significantly different between a consciousness in an evolutionary level where he/she goes through the second desoma in every intermissive period and a consciousness in an evolutionary level where he/she does not go through the second desoma in his/her intermissive periods.

CONCLUSION: SELF-ANALYSIS

The trinomial can be used by a conscientiology experimenter as a paradigm for analyzing personal strategies in personal evolution (short term, one life), as well as in attempts to understand evolution in a broader context (long term, many lives).

In the context of the trinomial and with self-research as an objective, the five following questions can be used as part of a practical exercise:

1. How much parapsychic experience have I accumulated so far?

2. What type of personal evidence does it bring, and what elements of the consciential paradigm theories does it support?

3. Is your level of motivation for your existential program coherent with the level of experience you have?

4. Is your level of motivation consistent with the level of prioritization in your everyday life?

5. Do you have a good balance experience-motivation-priority and, if not, which is the strongest component, and which is the weakest?

NOTES

1. **Sousa**, Patricia; **Motivation**; Extracurricular Course attended in Miami; Florida; 1994.

2. **Ribeiro**, Patricia; **Holothosenic Pressure**; Extracurricular course attended in Miami; Florida; 2010.



Exploration of the Interassistential Maximechanism through Ectoplasm and Assistential Proximity

Exploração do Maximecanismo Interassistencial por meio do Ectoplasma e da Proximidade Assistencial

Exploración del Maximecanismo Interasistencial por medio del Ectoplasma y de la Proximidad Asistencial

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Keywords

Assistential proximity
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Minipieceology

Palavras-chave

Ectoplasma
Maximecanismologia
Minipeçalogia
Proximidade assistencial

Palabras-clave

Ectoplasma
Maximecanismología
Minipiezalogía
Proximidad asistencial

Abstract:

This article aims to present theories of interdimensional assistance based on the experience of exteriorization of ectoplasm, *in situ* in Africa and in Brazil. Subsequently, the concept of assistential proximity is explained along with attempts to more deeply understand the multidimensional interassistential maximechanism and the relationship between one's location and the region or pararegion where the assistance is applied. Lastly, the article contemplates techniques to improve one's actuation within the maximechanism. The methodology was based on personal experiences, both physical and parapsychic, which showed how specific assistential processes substantially change based on one's physical location.

Resumo:

Este artigo objetiva apresentar teorias de assistência interdimensional com base na experiência de exteriorização do ectoplasma, *in situ* na África e no Brasil. Posteriormente, o conceito de proximidade assistencial é explicado junto a tentativas de compreender mais profundamente o maximecanismo multidimensional interassistencial e a relação entre a localização e a região ou pararegião onde a assistência é aplicada. Por fim, o artigo contempla técnicas para melhorar a atuação pessoal dentro do maximecanismo. A metodologia baseou-se em experiências pessoais, tanto intrafísicas como parapsíquicas, que mostraram como os processos assistenciais específicos mudam substancialmente com base na localização física.

Resumen:

Este artículo objetiva presentar teorías de asistencia interdimensional con base en la experiencia de exteriorización del ectoplasma, *in situ* en África y Brasil. Posteriormente, el concepto de proximidad asistencial es explicado junto con intentos de comprender más profundamente el maximecanismo multidimensional interasistencial y la relación entre la localización y la región o pararegión donde la asistencia es aplicada. Por último, el artículo contempla técnicas para mejorar la actuación personal dentro del maximecanismo. La metodología se basó en experiencias personales, tanto intrafísicas como parapsíquicas, que mostraron cómo los procesos asistenciales específicos cambian sustancialmente en base a la ubicación física.

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INTRODUCTION

In 2014, as a result of a movement of the multidimensional interassistential maximechanism, the researcher was invited to pass some time in Africa, the facilitating intraphysical reason was work oriented, but the primary reason was extraphysical and assistential in nature.

Based on extensive experience of the exteriorization of ectoplasm in situ in Africa and to a lesser extent in Brazil various theories related to the workings of the multidimensional interdimensional maximechanism are presented in this article, along with the concept of assistantial proximity.

Assistantial proximity is a new concept formulated as a result of facts experienced, subsequent reflection on those facts, and the study of related themes. It is related to the conscientiological specialities of assistantiology, interassistantiology, and maximechanismology (Vieira, 2014, p. 111), along with a speciality being proposed here, minipieceology, and seeks to give a name to some areas that study part of the workings of the maximechanism.

The methodology used for this article was based on personal facts experienced, observation of both physical and parapsychic phenomena, and subsequent reflections and association of ideas. The last approach used within the methodology employed was the study of related research.

This article aims to research personal positioning and availability regarding assistance, and various assistantial protocols and procedures related to the maximechanism.

The objectives are achieved through an exposition of facts experienced; an analysis of various themes related to energy, assistantial proximity and the multidimensional interassistantial maximechanism; factors of assistantial phases, including pre-assistance and assistance phases. In addition, numerous techniques are provided, in an effort to broaden the reflections and provide insights as to how a conscin can act more assistantially as a minipiece within the multidimensional interassistantial maximechanism.

I. FACTS

Due to their importance to certain theories and hypotheses presented in this article, presentation of the following facts and parapsychic perceptions is relevant:

6 July 2014. Telepathic conversation with teamex during an activity hosted by Conscius, a conscientio-centric organization based in Foz do Iguacu, Brazil, while being energized by an epicon. The teamex asked if the researcher would assume some responsibility in relation to Africa.

9 July 2014. Received, from a British based company previously worked for in Australia, an unanticipated invitation to work in Africa for some months.

26 July 2014. Fly to South Africa.

27 July 2014 to 4 December 2014. Experience of frequent, spontaneous, Sessions of Exteriorization of Ectoplasm (SEEs), each lasting from one to four hours in duration. These occurred with great frequency, at least once every two days and sometimes more than once a day, mostly intraphysically but also extraphysically while projected (note it was not possible to accurately record the intraphysical duration of extraphysical experiences of this nature).

4 December 2014. Return to Brazil from South Africa.

5 December 2014 to 24 December 2014. Africa related SEEs continue, but with diminishing frequency. After the first 8-10 days, SEEs began, spontaneously, only when the researcher more intensely remembered and thought about Africa.

3 April 2015. At 8.35am, the researcher felt an energetic shower and experienced a small jolt that he associated with the subsequent temporary increase in lucidity. This occurred while lying on the sofa in his home office and reading a BBC News article on the Nigeria election (BBC News, 2015). The researcher perceived the conscix's personal holothosene, which was new to him, and received the idea communicated by

the consciex: “You helped in this”. The researcher was doubtful and expressed this telepathically. The consciex repeated the original idea and added “All that energy”. Upon briefly reflecting on the suggestion and remembering of the SEEs, this was accepted as being a possibility.

II. ENERGY AND ASSISTANCE

Conscial energy (CE). According to the conscial paradigm, conscial energy (CE) is the principal means with which assistance is performed by a consciousness. CE, in the form of thosenes, originates from the holosoma of a consciousness, which consists of the mentalsoma, psychosoma, energosoma, and soma. Each of these four somas, bodies, or conscial vehicles of manifestation, impregnates energy with specific content; namely thoughts from the mentalsoma, emotions from the psychosoma, and energy from all the 4 bodies but especially the energosoma and soma. It is thus that a consciousness produces a thosene. In addition, because they influence the formation of thosenes, it is worth noting the instinctive or automatic conditionings a consciousness experiences, whether directly from the human body, psychosoma, or via mentalsomatic or even societal conditionings.

Qualification of CE. The quality of a thosene, or the therapeutic or assistential potential of the thosenes (CE) produced, depends on the specific content provided by each body. From an assistential point of view the quality is largely dependent on the context or consciousness(es) to which the CE is to be applied. That is, does the CE produced effectively help in the given situation? It is also worth noting that, although thosenes naturally change from moment to moment, an individual conscin can be considered to have a baseline thosenity with better quality or better tuned energies able to be used to perform better assistance. In consciological terms, these ideas are further described by theories and hypotheses related to assistothosenology, a sub-field of thosenology being proposed here by this researcher.

Maxim. The post-materialistic neuroscience of consciology proposes a maxim that *conscial energy is not subject to or influenced by physical distance*. This maxim is logically and experientially validated by everyday events within the conscial paradigm, events such as: penta, parapsychic dynamics, synchronicities, parapsychic signals, assistance performed via an offiex, and numerous others.

Questions. Reflecting on the facts stated above, while bearing this maxim in mind, some questions are raised, such as: Why did the frequency and duration of the assistential SEEs change upon returning to Brazil? As the researcher’s predisposition, availability and motivation continued undiminished, why could the SEEs not have continued in the same way? Indeed, why could SEEs not have happened in the same way before travelling to Africa? What is missing or what changed, intraconscially or extraconscially, to contribute to the cessation of the SEEs?

III. ASSISTANCE AND PROXIMITY

Location. The most obvious extraconscial factor that changed, between when the SEEs occurred with concentrated regularity and when they returned to the prior baseline, was the researcher’s physical location, specifically being located in Cape Town instead of Foz do Iguacu.

Difference. If the maxim stated above is indeed accurate, true, and valid for our level of conscial evolution, then how can the maxim be reconciled with the facts upon assuming that the researcher’s physical location was the essential differentiating factor?

Gradation. The researcher's experiences show that, even if for a short period, it was possible to perform the same, direct, intense, palpable assistance from a distance, specifically from Foz do Iguacu, to one, or multiple, assistential contexts associated with or located in Africa.

Evidence. This is evidenced by the continued experience, for some weeks, of SEEs upon the researcher's return to Brazil, where the SEEs' *raison d'être*, as determined through the type of exteriorization and accompanying thosenity, was assistential work in Africa. It is worth re-emphasizing that the SEEs gradually diminished over the course of a few weeks until the researcher returned to something that resembled his baseline energetic experiences and manifestations.

Reconciliation. Hence it does appear to confirm that distance is indeed not an inhibiting factor in the passage of consciencial energy, although there are obviously other relevant factors.

Assistential proximity. Pondering these facts led the researcher to one of the themes of this article, the theory of assistential proximity. Assistential proximity is the set of traits, attributes, and personal postures and abilities, together with a series of aligned intraphysical and extraphysical, external, or interconsciencial factors, that collectively allow a consciousness to adequately connect with and participate in, ideally anonymously, assistance to other consciousnesses, whether those consciousnesses be intraphysically or extraphysically nearby or at a distance.

Practice. To illustrate, here are examples of four different practical forms of assistential proximity:

1. **Bait.** The inclusion of a more pathological consciex into an assister's energetic parapsychosphere.
2. **Parasurgery.** The inclusion of a person's name, age, address and health condition in parasurgery requests made via the Ectolab website (www.ectolab.org).
3. **Penta.** The inclusion of a person's name, age, address and health condition in an individual's penta.
4. ***Homo sapiens serenissimus.*** The anonymous, multidimensional assistance provided by a serenissimus to everyone due to their level of rapport with and empathy felt for consciousnesses of every evolutionary level.

IV. INTERASSISTANTIAL MAXIMECHANISM

Maximechanism. A key to understanding assistential proximity is a greater understanding of the multidimensional interassistential maximechanism. This is because it is the maximechanism, in the presumed planning of assistential tasks, that utilizes and applies this concept in practice.

Overview. Upon seeking an overview of and logical deductions from the facts, the researcher started to contemplate the multidimensional interassistential maximechanism's involvement in the experiences under analysis. Specifically, the researcher sought to understand how such interassistential work, affecting as many consciousnesses as it does, is prioritized, planned, structured and organized. The following hypotheses were produced as a result:

Priorities. Evolutionary necessities dictate and orient the priorities for the interassistential maximechanism. This organizing, a kind of triage, seems to involve the division of the task into numerous, perhaps even millions of, units of work, which may involve various fronts of work and minipieces, and also seems to be classified by the type of assistance.

Units of work. The hypothesis is that each unit of work has a defined scope, timing, dependencies, prerequisites, consciousness involved, and, relevantly for this article, an associated location or region, which could be intraphysical or extraphysical.

Classification. From an extraphysical perspective there are 2 basic classifications of evolutionary, assistential units of work that can be identified:

1. Strategic, long or short-term initiatives.
2. Emergency, immediate demands.

Sub-classification. From an intraphysical perspective there are 2 basic sub-classifications of types of involvement of a conscin in units of work:

1. Infiltrated, typically unaware.
2. Explicit, aware or partially aware.

Inputs / outputs. A unit of work will have defined inputs and a set of desired assistential, evolutionary outcomes. The inputs typically involve consciencial resources, including minipieces, and cosmoethical strategies to successfully achieve the desired outputs. These outputs, or outcomes, can in turn be a mandatory or optional prerequisite for other units of work.

Teamexes. Based on accounts in *Zephyrus* (Teles, 2014, p. 99) and *Projections of the Consciousness* (Vieira, 1997, p. 129), and on personal experiences, it can be determined that the interassistential multidimensional maximechanism forms teamexes. A teamex consists of consciexes and conscins who between them have the requisite skills to accomplish the defined unit of work.

Intensity. The intensity of an energetic exchange, due to psychological reasons, and/or due to varying levels of bioenergetic competence and organization, varies from one consciousness to the next, and from one assistential context to the next.

Minipieces. Every individual consciousness is a microuniverse. That is, within themselves they possess egos, intelligences, attributes, personality traits, characteristics and abilities, being a veritable microuniverse. The maturation of a given conscin, namely the recuperation of a certain percentage and quality of personal cons, along with that conscin's evolutionary context and moment, determines to what extent and with what degree of lucidity they can be included in the planned assistential undertakings. An observation by Vieira is worth noting here in relation to minipieces: "a whale, as big as it is, remains microscopic in the vastness of the ocean (Vieira, 1995, p. 77)."

Geography. Beyond this, a consciousness exists in a given geographic location. One's holokarmic rapport with that location and the teamexes assisting that area also play a role.

Probabilities. It seems logical that a kind of risk analysis or assessment of the probability of success is performed based on the conscins, consciexes, and holothosenes involved in each unit of work, and that alternative scenarios are constructed in case any minipiece does not perform as expected, or if a unit of work is not delivered as expected.

Flexibility. As commented by Waldo Vieira in Teles' work *Zephyrus*, communication between dimensions is not always easy or correctly interpreted by conscins (Teles, 2014, p. 108). Extrapolating from this, and adding observations of human nature and from personal experience, it seems logical that a margin of error is allowed for each minipiece and, where possible, this necessary flexibility intelligently allowed for within the units of work. Due to the nature of the work and human nature itself, there are no guarantees that a given unit of work will be successfully completed. That said, it seems that the more serious the consequences of the work, the smaller the permitted margin of error and the greater the probability of successful completion.

Multitask. Evidence indicates that an individual conscin can be simultaneously involved with multiple units of work, and be part of multiple teamexes. Theoretically, a certain percentage of the conscin's total assistential availability is assigned to each unit of work, with some units of work taking priority over others. Typically, the overall demand on an individual is dynamically maintained within their limits, although some short-term exceptions maybe permitted when judged necessary.

Extraphysical pressure. The maximum amount of extraphysical pressure assigned to a conscin seems to be regulated, and the waves of this pressure timed to give necessary moments of psychological and energetic renewal to those involved. Assuming a conscin manages themselves in an appropriate way and does not indulge in too much self-corruption, the extraphysical pressure is able to be supported and can be evolutionarily constructive if used to promote necessary recin, intraconscinial recycling, or recexis, existential recycling. Also, when the conscin forms part of an evolutionary duo, this factor is taken into consideration so that undesired amplifying or magnifying effects are largely avoided.

Network. What is being described is a dynamic, fluid, interconnected, profoundly intelligent, flexible network of evolutionary interassistance coordinated by more evolved, experienced, and lucid consciousnesses, and which relies on the collaboration of suitably skilled, prepared and available conscins and consciexes.

V. INTRACONSCINIAL FACTORS RELEVANT IN PRE-ASSISTANCE PLANNING

The following are among the factors from the Personal Evolutionary Register (PER), likely to be evaluated in the process of including a conscin in a teamex for a given unit of work:

01. **Availability.** The degree of personal assistential availability.
02. **Bioenergies.** The level of development of energetic skills such as sympathetic assimilation (symas), sympathetic deassimilation (symdeas), vibrational state (VS), and the intensity of one's exteriorization of conscinial energies.
03. **Circumstances.** The conscin's life context and circumstances now and in the foreseeable future.
04. **Cons.** The level of recuperation of cons, and particularly cons related to skills needed for the unit of work.
05. **Ectoplasm.** Qualification as an ectoplast.
06. **Ego.** The ego (predominant) in the current life.
07. **Health.** The level of physical health and fitness as a determinant of the length and intensity of the assistance that can be performed.
08. **Holokarma.** Holokarmic connections with the consciousness(es) and place(s) involved in the unit of work.
09. **Homeostasis.** The level of holosomatic homeostasis as a determinant of the length and intensity of the assistance that can be performed.
10. **Macrosoma.** Possession of a macrosoma and if so, the type of macrosoma.
11. **Multidimensional assistentiality.** Status in relation to penta, penta 24 x 7, and an offiex.
12. **Presence.** The individual's presential strength.
13. **Profile.** Overall conscinial profile.
14. **Rapport.** The level of rapport with those to be assisted or the assistential task in general.
15. **Refractibility.** The level of thosenic refractibility, energetic immunity, and permanintfreeness.
16. **Self-organization.** The level of holosomatic self-organization exhibited by the conscin.
17. **Tri-endowment.** The level of communicability, intellectuality, and parapsychism.

VI. FACTORS RELEVANT DURING THE ASSISTANCE

The following are among the factors pertinent for a minipiece conscin engaged in a given unit of work:

1. **Continuity.** Continuity of the thosenic connection with the assistance underway.
2. **Engagement.** The conscin's percentage of engagement with and availability for the assistential work being performed.
3. **Equilibrium.** Their immediate, on-demand, self-deintrusion to remain balanced during the donation of energy to more pathological consciousnesses. Also known as self-imperturbability.
4. **Exercise.** The level of physical exercise the conscin regularly performs. This helps in increasing the intensity of the exteriorization of certain kinds of bioenergy and improving the efficiency of sympathetic de-assimilation (symdeas), when necessary.
5. **Location.** The assister and assisted consciousnesses' intra and / or extraphysical locations.
6. **Multitasking.** The number of simultaneous units of work a given conscin is involved with, and the demands of each unit on the conscin.
7. **Performance.** The level of energetic performance possible by the consciousness(es) at any given moment.
8. **Time.** In cases of long-term strategic assistance, when the assisting consciousness relocates, the amount of time that has passed since the relocation.

VII. TECHNIQUES TO FACILITATE ASSISTANTIAL PROXIMITY

The following are a set of techniques designed to improve a conscin's ability to facilitate and generate assistential proximity:

1. **CPC.** Development of a Code of Personal Cosmoethics (CPC) and hence the level of personal cosmoethics and assistentiality.
2. **Energosoma.** Development of personal energosomatic flexibility and strength.
3. **Evocation.** Frequency and depth of evocation of the subject of the assistance.
4. **Holosomatic self-organization.** Holosomatic self-organization, which allows for greater interassistential availability.
5. **Holothosenes.** Depth of recent involvement and connection with specific holothosenes and, when possible, with the maximechanism's teamex(es) working on connected tasks, whether they be in your neighborhood, Africa, or elsewhere. For example: travelling, living in another country, watching films, reading books and other materials, possession of objects from the area.
6. **Physical health.** Maintenance of a high level of personal health and fitness.
7. **Physical location.** Diminishing the distance one is from certain, intense, assistential processes. The facts examined in this article indicate a strong relationship between one's geographic location and involvement in certain units of work.
8. **Time in situ.** Sufficient, continuous time spent in a location, allowing a minipiece to be involved in strategic, longer term, units of work. Such units of work are under the direction of consciousnesses at a higher evolutionary level, for example, evolutiologists and serenissimi.
9. **Tasks.** Gradually become more integrated with the maximechanism through activities such as penta, offiex, the claritask, and international travels with interassistential purposes.

FINAL CONSIDERATIONS

It is not the researcher's intention to pretend that this article is, in any way, a definitive analysis of the interassistential multidimensional maximechanism. It is an initial attempt to understand the logic in the facts experienced and to begin to understand and articulate some of the basic mechanisms involved. Many questions remain to be answered, such as:

- To what point can we be lucid regarding the workings of the maximechanism?
- To what point can we lucidly engage in a direct practical way with the maximechanism?
- To what point are we able to be aware of the tasks we are involved in? How can we increase our awareness in this regard?
- What personal traits need to be recycled or constructed in order to be a more effective and versatile minipiece?
- How can we receive and use an offiex to expand work with the maximechanism?

But, it should be clear that life naturally provides almost countless opportunities to expand conscientiological research based on our own experiences and observations. The researcher hopes that by taking some facts, making some simple observations and expanding his reflections and association of ideas, that other researchers will be encouraged to value and expose their own experiences more.

We must challenge ourselves to Think Big, be creative, remove unnecessary limitations, and engage with the multidimensional interassistential maximechanism to the maximum of our potential, while constantly trying to develop and realize our potentials even more.

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Self-Research through Conscientiometry

Autopesquisa através da Conscienciometria

Auto-Investigación a través de la Conscienciometría

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Keywords

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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 Conscienciogram 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 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 Conscientiogram. 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 Conscientiogram, 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 Conscientiogram'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 Conscientiogram" (Vieira apud Gesing, 2016, p. 14).

Practice. The practice of studying and answering the Conscientiogram 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 Conscientiogram 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 Conscientiogram, 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 conscientimetry'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-conscientimetry, 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 absenttraits 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 consciometry 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 Conscintogram 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 consciometry.

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 consciometry 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 absenttraits, 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 consciential 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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Criteria for Conscientiological Translations into English

Cr terios para Tradu es Conscienciol gicas para o Ingl s

Cr terios para Traducciones Conscienciol gicas para el Ingl s

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Keywords

Conscientiological terminology
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Palavras-chave

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Ingl s global
Terminologia conscienciol gica

Palabras-clave

CINEO
Ingl s global
Terminolog a concienciol gica

Abstract:

Translating the terminology of conscientiology is quite challenging as it presents a great deal of neological terms and ideas. This article is an attempt to register some basic useful good practices and criteria for translating conscientiological terms and texts. Its main objective is to be a tool for helping translators of conscientiology to bring more consistency to the terminology translated into English, avoiding variations. This theme is important for the current expansion of this science, to reach new intermissivists and English speakers worldwide. The methodology used was qualitative research; instruments for data collection were bibliographical research and the observations of the authoress as a participating volunteer at ICNEO-UNICIN who has been helping in translation projects since 2012. The results showed how important it is to make efforts to reach a consensus envisaging harmonization of the translated terminology of this science, and also to register the best practices to achieve this goal.

Resumo:

Traduzir a terminologia da Conscienciologia   bastante desafiador, pois apresenta uma grande quantidade de id ias e termos neol gicos. Este artigo   uma tentativa de registrar algumas boas pr ticas e cr terios b sicos  teis para a tradu o de termos e textos conscienciol gicos. O principal objetivo do artigo   ser uma ferramenta para ajudar os tradutores da Conscienciologia a trazer mais consist ncia   terminologia traduzida para o ingl s, evitando varia es. Este tema   importante para a atual expans o dessa ci ncia, para alcan ar novos intermissivistas e falantes de ingl s em todo o mundo. A metodologia utilizada foi a pesquisa qualitativa; os instrumentos para a coleta de dados foram a pesquisa bibliogr fica e as observa es da autora como volunt ria participante do CINEO-UNICIN, que tem ajudado em projetos de tradu o desde 2012. Os resultados mostraram o qu o importante   fazer esfor os para chegar a um consenso que prev  a harmoniza o da Terminologia traduzida desta ci ncia, e tamb m registrar as melhores pr ticas para alcan ar esse objetivo.

Resumen:

Traducir la terminolog a de la Concienciolog a es bastante desafiante, ya que presenta una gran cantidad de ideas y t rminos neol gicos. Este art culo es un intento de registrar algunas buenas pr cticas y criterios b sicos  tiles para la traducci n de t rminos y textos conscienciol gicos. El principal objetivo del art culo es ser una herramienta para ayudar a los traductores de la Concienciolog a a traer m s consistencia a la terminolog a traducida al ingl s, evitando variaciones. Este tema es importante para la actual expansi n de esta ciencia, para alcanzar nuevos intermissivistas y hablantes de ingl s en todo el mundo. La metodolog a utilizada fue la investigaci n cualitativa; Los instrumentos para la recolecci n de datos fueron la investigaci n bibliogr fica y las observaciones de la autora como voluntaria participante del CINEO-UNICIN, que ha ayudado en proyectos de traducci n desde 2012. Los resultados mostraron lo importante que es hacer esfuerzos para llegar a un consenso que prev  la armonizaci n de la Terminolog a traducida de esta ciencia, y tambi n registrar las mejores pr cticas para alcanzar ese objetivo.

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INTRODUCTION

Motivation. This article was written based on the empirical research of the authoress as a volunteer and one of the organizers of the projects: *The English-Portuguese Glossary of Essential Conscientiology Terms* and the *English Language Thesaurus of Conscientiological Terminology - ELTHECT*, both works in an advanced stage of production (Base year: 2017).

Glossary. The referred glossary contains the 550 essential conscientiology terms coined by Dr. Waldo Vieira (1932–2015), proposer of the science conscientiology, translated into English, and aims to be a reference guide for the many translators of this science. It was organized by a team of 4 translators and the translations of the terms came to a consensus among the organizers and other English experts who participated as consultants. Currently the Glossary is in revision phase and its publication is scheduled for the end of 2017.

ELTHECT. The *English Language Thesaurus of Conscientiological Terminology* is a project whose objective is to translate around 2800 conscientiological terms, their definitions, examples of use, variants and main cognates. Each of these entries will also have its *equivalent term* translated into 5 languages: Portuguese, Spanish, French, Italian and German. The project is being developed with the support of the Holocycle and CEAEC – Centre for the Higher Studies of Conscientiology. It currently counts with a team of 20 translators and proofreaders.

Observation. The main dictionary of reference for the *The English-Portuguese Glossary of Essential Conscientiology Terms* and the *ELTHECT* – English Language Thesaurus of Conscientiological Terminology is the *English Oxford Living Dictionary* (2017), which has British English spelling.

ICNEO. All the volunteers of both gescons are members of ICNEO - International Council of Neologistics and Terminology of Conscientiology, a permanent council of UNICIN - Union of International Conscientiocentric Institutions, existing since 2003. According to ICNEO's Working Guidelines (2009):

It is made up of a conscientiocentric collegiate comprised of linguistics professionals and related areas, all volunteers who donate their time and expertise in favor of the science conscientiology.

Goal. ICNEO's materhosene is neologistics and the international terminology of conscientiology. Hence, to achieve its main objectives being to compile, organize, standardize, plan, harmonize and disseminate the international terminology of conscientiology.

Teams. To perform its activities ICNEO is organized into *language teams* composed by councilors and technical consultants specialized in each language.

Criteria. In order to organize the means for producing consistent terminological translations into English, ICNEO's consultants and members organized some criteria that became guidelines for the translation work.

Objectives. The main objective of this article is to present these criteria to the readers.

Important. It is relevant to mention that these criteria are not yet a consensual tool among all ICNEO members. They are more an attempt to register them as a list of good practices.

Structure. This article presents 4 sections: I. Criteria history; II. English as a global language; III. Basic guidelines for conscientiological translations; IV. *Criteria for translating conscientiological terminology into English.*

I. CRITERIA HISTORY

Advice. In 2003 Jeffrey Lloyd, a conscientiology volunteer and translator, started to translate the treatise 700 Experimentos da Conscienciologia into English. In this process he started to develop and apply a method to translate neologisms into English. In 2012, Lloyd sought ICNEO's *English Language Team* to analyze various the conscientiological terms translated into English and issue an opinion about the translations. In addition Lloyd communicated an overview of the method created to ICNEO's representatives.

Specialists. To accomplish this task and issue the advices, this Team contacted some English language specialists to debate on the proposals and reach a translation consensus on some terms.

First version. In this context, ICNEO's translators and technical consultants Jeffrey Lloyd and Otto Mendonça, based on their experience in translations of conscientiological terms and texts, debated the proposed terms and produced the first version of a document entitled *Criteria for translation of Conscientiological Terms into English*, suggesting 13 steps for producing consistent and harmonized technical translations of the conscientiological neologisms.

Second version. Later on, in the same year (2013), this document was again debated among other English language consultants and was expanded; among them were Jaclyn Cowen, Ana Paula Firmato and Eliane Wojslaw.

Current version. Now (2017) the authoress of this article, as a volunteer of the aforementioned projects, felt the need to expand these criteria even further for the use of all who will benefit from them.

Work in progress. These Criteria has so far 20 items and is considered a work in progress. It registers some discussions and conclusions about some polemical aspects of translating the terminology of conscientiology and its multidimensional paradigm.

English language. Some questions were raised during the production of the Glossary and the ELTHECT, as for instances, which variety of English would be more adequate for conscientiological translations; and if there is a global English, more universal and understood everywhere among English speakers.

Consensus. The next sections contain a summary with some important reflections and information obtained from bibliographical researches, debates among the team of translators and proofreaders about the English language use around the world and its political implications.

II. ENGLISH AS A GLOBAL LANGUAGE

Global. Today, conscientiology is known worldwide through its 25 conscientiocentric institutions (CIs) affiliated to UNICIN - *União das Instituições Conscienciocêntricas Internacionais* (Union of International Conscientiocentric Institutions).

Internationalization. The majority of these CIs have already taken their activities abroad or intend to expand internationally. This expansion generates the need of a large number of materials to be translated, mainly into English because this is one of the most spoken languages in the world.

Decision. Some questions might be raised in this context: which English variety should be adopted and followed by these translations? Is there a Global English or international English understood all over the world?

Ranking. In fact, there are some studies stating that English is a globalized language, considered as a "lingua franca", coming in the first place (Statista, 2017) in the ranking of the most spoken languages in number of speakers all over the world in relation to the number of speakers.

Countries. English is widely spoken all around the world in more than 93 countries and territories as a native language, or as the official language or as the second official language.

List. To have an overview of how spread on the globe English is, the official website of *Cultura Inglesa* (2017) organized a list of the most known countries where English is spoken:

1. **As a native language** in 12 countries: Australia, Bahamas, United States of America (including Puerto Rico), Grenade, Guyana, United Kingdom (Northern Ireland, Scotland and Wales), India, the Republic of Ireland, Jamaica, New Zealand and Trinidad.

2. **As official language** in 11 countries: Botswana, Fiji, Gambia, Ghana, Liberia, Mauritius, Niger, Rhodesia, Sierra Leone, Uganda and Zambia.

3. **As second official language** in 14 countries: Cameroon, India, Lesotho, Mali, Malta, Namibia, Nauru, Philippines, Singapore, South Africa, Swaziland, Tanzania, Tonga and Western Samoa.

4. **Other countries** in which English language plays a great role and is widely spoken are Kenya, Malaysia, Pakistan, Sri Lanka and Sudan (Cultura Inglesa, 2017).

Variations. There is no doubt then that English is the language of the science, technology and arts being spoken in the 5 continents (Lacoste; Rajagopalan, 2005, p. 27 to 33). Thus, due to being so much spoken in so many countries, English has linguistic variations from one country to another, differing from the standard English used in the “native countries” in regards to phonetics, phonology, morphology, syntax, and semantics.

Globalization. Crystal (2003), the classic author on the studies of the political and sociological aspects of the English as a globalized language, discusses about these matters in his book *English as a Global Language* and debates on the positive and negative implications of this reality.

Universal. Rajagopalan (2004), a worldwide known researcher on the use of English, suggests that the concept of Global English (or International English) is the one which “belongs to everyone (in the world) who speaks English, but it is no one’s native language” (Rajagopalan, 2004, p. 11).

Flexibility. This means that international English does not belong to any specific country but to everyone who speaks it. Although this concept might demonstrate certain flexibility for speakers and translators in the use of English it does not mean much.

Challenge. In fact, it makes it even more challenging to state that a given work was produced using “international English”, as there are a few dictionaries of reference of this variety also known as global English (Base-year: 2017).

Dictionaries. Nowadays the most famous English dictionaries such as *Oxford*, *Cambridge*, *Merriam Webster*, *Roget’s Thesaurus* and others, in their recent editions usually show the most prestigious varieties of English: the American and the British spelling.

Consistency. Considering that there is not one English variety that is better or more correct than other. The most relevant is that the translator chooses and follows the vocabulary, spelling and style of the variety being coherent and consistent to it during the translation.

Conscientiology translations. Based on the experience acquired in the development of the above referred projects and in the work at ICNEO, it was possible to delineate and register some criteria to serve as basic guidelines and a path for current and future translations of conscientiological terms and texts.

III. INITIAL DISCUSSIONS ON CONSCIENTIOLOGICAL TRANSLATIONS

Choice. A question might be raised and answered: which “English” to choose for technical translations of conscientiology to elicit clear and intelligible ideas and be faithful to the originals?

Consistence. Based on the debates held during the volunteering, in the field of translations (and in the opinion of this authoress) the answer is: anyone is welcome provided the translation is grammatically correct and consistent. Being consistent means that the final text in the target language:

- A. Follows the same linguistic style;
- B. Uses vocabulary and spelling of the same linguistic variety of English;
- C. Establish patterns and maintain them throughout the work.

British English. In the case of the projects mentioned in this article and produced by ICNEO English language committee - The Glossary and the ELTHECT – the British English variety was adopted because it is spread in 5 continents such as Europe, Oceania, America (central), Africa and Asia and also because it is more used for the majority of the team of translators and proofreaders who are developing the aforementioned works.

Faithfulness. Deciding a style or variety of English is important for the translator to be aware of another characteristic of the terminological and technical translations: the final text needs to be as faithful as possible to the originals.

Literality. In conscientiological translations translators *should try* first to be as literal as possible, as any technical and scientific translation requires to respect the author’s style, never trying to simplify or impoverish the ideas.

Acculturation. However, it was observed that many times literal translations don’t make sense in English, for this reason it is also needed to go one step further and adapt the translation to the target language culture to achieve a better result for the readers.

Revision. In the case of conscientiology, the proposer of this science, Dr. Waldo Vieira, author of the main treatises and neologisms, uses a lot of phrases and idioms in Portuguese which are difficult to translate, so it is necessary to research them carefully in specialized dictionaries and also have them reviewed by native speaker experts in translation.

Accuracy. In order to achieve a good, trustworthy, consistent and harmonic result in conscientiology’s terminological translations, one must research exhaustively in several dictionaries for the meaning and spelling of specific words, looking for synonyms, cognates, variations, prefixes and suffixes to build new terms with the required utmost accuracy.

Websites. Nowadays the Internet is a great help for this. It provides translators with many free dictionaries for consultation, and they are constantly being updated. It is also important to adopt a dictionary that is “the one” who will guarantee consistency in the vocabulary spelling style adopted (i.e. *Oxford Living Dictionaries online* has been very useful for this purpose).

Completeness. In a nutshell, translators need to adhere to one variety of English, either that may be the American, British, Canadian, South African, or any other and work with good dictionaries that represent that variety. Last but not least, it is also important to have revisions by native speakers, experts in English language and translations, as they are skilled for this task, checking the final result, and preferably, improving on it.

IV. CRITERIA FOR TRANSLATING CONSCIENTIOLOGICAL TERMINOLOGY INTO ENGLISH

Terminology. This section is directed to the registration of best practices for translating conscientiological terms into English. It is important to mention that most of them are being translated for the first time as they are neologisms in English.

Patterns. If new terms of a science are well coined and have patterns, readers will get used to it more easily and the new vocabulary will have more chances “to catch on” among users.

Best practices. Below the reader can find an updated list with 20 items of the *Criteria for Translation of Conscientiological Terms* aiming to help translators to produce the most consistent and harmonized translations possible.

Argumentation. In each item of the Criteria it is also shown examples of its application in conscientiological terms as well as some arguments for its use.

Order. They are written in order of priority: first try item 1, if it is not possible to use it, go to item 2. If that is still not possible to be used, see if item 3 fits, and so on. This document was written in the second person singular form, *you*, to be easier for the user.

COMPLETE LIST OF THE CRITERIA FOR TRANSLATION OF CONSCIENTIOLOGICAL TERMS INTO ENGLISH (in order of priority):

01. **Loan from Portuguese.** Try to use the original term in Portuguese whenever possible. Check if the term is phonetically and morphologically adequate in English, if it is concise, and / or if it is already being used by English speakers, being easy to catch on among users. *Examples:*

- A. *invexis* for existential inversion;
- B. *proexis* for existential program;
- C. *consciex* for extraphysical consciousness;
- D. *conscin* for intraphysical consciousness;
- E. *consbel* for bellicose / warmongering consciousness;
- F. *consreu* for reurbanized consciousness;
- G. *mentalsoma* for mentalsoma;
- H. *verpon* for leading edge relative truth.

Arguments: keeping the term in Portuguese is a way of not losing its morphological and phonetic quality in the act of translation. Words with Greek and Latin origins are easier since they sound good in English. Many scientific terms in Portuguese are loanwords from other languages (i.e. Information Technology terms). Speakers get used to foreign terms since they know their meaning and use it. Last but not least, exporting conscientiological ideology through the non-translation of terms tends to value the expansion of Conscientiology through the Portuguese language (other cultures have done this throughout history).

02. **Adaptation.** If the original word cannot be used, try to follow its Portuguese root and adapt it into English (using Greek-latin prefixes can be a good option for the formation of the term into English). *Examples:*

- A. *euphorin* for euforin;
- B. *holosoma* for holossoma;
- C. *deperto* for desperto;
- D. *psychosoma* for psicossoma.

Arguments: the term *Desperto* (in Portuguese) for example, formerly translated by *intrusion free consciousness*, made it difficult to form cognates. The only cognate that it allowed was *intrusion freeness* for *despeticidade*. But how to translate *Despertologia (specialty) / despertológico (adjective)* using these roots? A solution would be to adapt the term into Portuguese for *Deperto (deintruded permanent total)*, making possible the cognates *depertology, depertologist, deperticity*.

03. **Cognates.** If still not feasible, try to create an acronym in English, which makes the creation of cognates possible. Examples:

A. Thosene (**thoughts + sentiment + energy**) – Cognates: to thosenate (verb), thosenization (noun), thosenic (adjective), thosenology (specialty), thosenosphere (noun), thosenator (pronoun), holothosene (noun), materthosene (noun).

B. Penta (**personal energetic task**) – Cognates: pentology (specialty), pentographology / pentography (specialty), pentist / penta practioner (pronoun).

C. Claritask (**clarification task**) – Cognates: claritaskology (specialty), claritaskal (adjective).

D. Consoltask (**consolation task**) – Cognates: consoltaskology (specialty), consoltaskal (adjective).

Arguments: try to build semantic pairs (claritask / consoltask; weaktrait / strongtrait; conscin / consciex). This is a way to create patterns and people get used to them more easily.

04. **Acronym.** If this is not possible, produce a term in English which allows the formation of an acronym. *Examples:*

A. *enerspring* for energetic springtime;

B. *dimin* for intraphysical dimension;

C. *dimex* for extraphysical dimension;

D. *symas* for sympathetic assimilation;

E. *symdeas* for sympathetic deassimilation.

05. **Connected words.** Some phrases (compound terms formed by more than one word) can be linked with or without vowel insertion as long as they sound good in English. As long as they sound good you can put everything together (neologisms). *Examples:*

A. *impactotheraphy* for impact therapy;

B. *strongtrait* for strong trait;

C. *weaktrait* for weak trait;

D. *absentrait* for missing trait.

06. **Derivation from Portuguese.** These cases should be exceptions and should only be used when there isn't any similar term in English. *Examples:*

A. Verbetography is being created in English to stand for “verbetografia”, facilitating the creation of derivatives (i.e. verbetology, verbetologist, verbetology, verbet). Although the base term *verbete*, has its own form in English (*entry*), we propose to adopt the root-term *verbet* in order to build cognates more adequately.

B. Verponological, verponology, verponologist are cognates derived from the term Verpon (leading edge relative truth), note that an accommodation vowel is needed.

07. **Conscientiological specialities.** According to the most recent publications of Dr. Vieira and the Encyclopedia of Conscientiology all conscientiological specialities are written ended with “logy”. So, translate

all *logias* trying to keep them as close to the original Portuguese as possible. The idea is to try to build them as short as possible but some cases demand the addition of a vowel for phonetic accommodation. Try to follow the Latin-Greek roots and adapt the term into English. Examples of translations without accommodation vowel:

- A. *definology* for *Definologia* (instead of *definitionology*);
- B. *communicology* for *Comunicologia* (instead of *communicationology*);
- C. *remisiology* for *Remissologia* (instead of *remisionology*);
- D. *xenologismology* for *Estrangeirismologia* (instead of *xenologismology*);
- E. *intermisivology* for *Intermissologia* (instead of *intermissiveology*).

However, be aware that terms with the root word ended in “n” or “m” need a vowel for phonetic accommodation such as:

- A. *reeducationology* for *Reeducaciologia* (instead of *reeducationology*);
- B. *synonymology* for *Sinonimologia* (instead of *synonymology*);
- C. *pararegenerationology* for *Pararregeneraciologia*;
- D. *paralawology* for *Paradireitologia*.

Observation: although science names always begin with capital initials in Portuguese, and it is a stylistic feature well explored by conscientiology authors, the English spelling system writes sciences with lower-case initials. Therefore, one should write *conscientiology* and all subfields with lower-case initials too.

08. **Phrases with acronyms.** Translate them accordingly, making an acronym in English.

Table 1. Translation of phrases with acronyms

| Portuguese | English translation |
|---|---------------------------------------|
| estado vibracional (EV) | vibrational state (VS) |
| ficha evolutiva pessoal (FEP) | personal evolutionary register (PER) |
| inteligência evolutiva (IE) | evolutionary intelligence (EI) |
| autoconscientização multidimensional (AM) | multidimensional self-awareness (MSA) |
| projeção consciente (PC) | projection of consciousness (PC) |
| energia consciencial (EC) | consciencial energy (CE) |
| consciex livre (CL) | free-consciex (FC) |
| Central Extrafísica de Energia (CEE) | Extraphysical Central of Energy (ECE) |

Observation: in case the acronym stands for already established terms, adapt it.

Example: Multidimensional Self-awareness (MSA) not MS (multiple sclerosis).

09. **Phrases without acronyms.** Translate them accordingly.

Table 2. Translation of phrases without acronyms

| Portuguese | English translation |
|---|---|
| abertismo consciencial | consciencial openness |
| força presencial | presential strength |
| dupla evolutiva | evolutionary duo |
| dicionário cerebral analógico poliglótico pessoal | personal polyglotic analogical brain dictionary |
| polineuroléxico pessoal | personal polyneurolexicon |

10. **Conscientiological metaphors.** Translate them carefully in order to make sense in the target language, the same way you translate idioms. Check in specialized dictionaries the equivalent terms.

Table 3. Translation of conscientiology metaphors

| Portuguese | English translations |
|-----------------------------------|---------------------------------------|
| bússola consciencial | consciential compass |
| cláusula pétrea conscienciológica | conscientiological fundamental clause |
| catatonía extrafísica | extraphysical catatonía |
| dragona parapsíquica | parapsychic epaulet |
| colheita intermissiva | intermissive harvest |
| assinatura pensênica | thosenic signature |

11. **Conscientiocentric Institutions.** Keep the acronyms in the original, and translate the phrase so that English speakers understand what they mean.

Examples: ASSINVÉXIS (Associação Internacional da Inversão Existencial); CEAEC (Centro de Altos Estudos da Conscienciologia); OIC (Organização Internacional da Consciencioterapia); UNICIN (União das Instituições Conscienciocêntricas Internacionais).

Translations: ASSINVEXIS (International Association of Existential Inversion); CEAEC (Centre for the Higher Studies of Conscientiology); OIC (International Organization of Conscientiotherapy); UNICIN (Union of the International Conscientiocentric Institutions).

12. **Trivocabular megathosenes.** Translate them accordingly. In most cases it is not possible to keep just 3 words and / or the same strength. In these cases you can use as many words as needed but as few as possible to convey the meaning, trying to keep the style. *Examples:*

Table 4. Translation of trivocabular megathosenes

| Portuguese | English |
|----------------------------|---------------------------|
| Cosmos: império racional. | Cosmos: rational empire. |
| Globalizemos a cosmoética. | We globalize cosmoethics. |
| Estudo: eis tudo. | Study: that's all. |

13. **Adaptative suffix from Latin.** When there is no suffix in English correspondent to the Portuguese one, we should always resort to Latin since it is well accepted by the English language. This is used mainly when there's no root word available in English for that specialty. *Examples:*

- A. fallaciology (from *fallacia* in Latin) for Falaciologia;
- B. duology / duoism (from *duo* in Latin) for Duplismologia, duplismo;
- C. collegiatology (from *col* in Latin) for Colegiadologia;
- D. chirosoma (from *chiro* in Latin) for quirossoma;
- E. projectarium (from *ject* in Latin) for Projetarium.

14. **Hyphenation.** It is important to consult hyphen rules in English since it is a complex matter in all languages due to the number of rules they apply. Check similar words in dictionaries (i.e. Oxford on line). For conscientiological translations the hyphen rules most used are:

A. **Hyphen general rule.** Always use hyphens with the prefix “self-” (*auto*). *Examples:* self-knowledge (autoconhecimento); self-research (autopesquisa); self-unforgiver (autoimperdoador).

B. With Greek-latin prefix “para”. The prefix “para” ends with a vowel so when root word begins also with a vowel, you should use the hyphen. *Examples:* para-institution, para-anaesthesia, para-anatomy, para-sepsis; para-epistemology.

However, when “para” is followed by a root word beginning with a consonant, you can eliminate the hyphen. *Examples:* parabrain, paracitratization, parasurgery.

C. With Greek-latin prefixes “co”, “pre”. When the prefix ends with a vowel and root word begins also with a vowel or a consonant, you should use the hyphen. *Examples:* co-author; co-projector; pre-couple, pre-resomatic, pre-intraphysical.

However, some words are written together, i.e. *precognition*, so it is recommended to check their spelling in Oxford online.

D. With the Greek-latin prefixes “mega”, “holo”. These prefixes don’t require the use of hyphen and it is possible to build words as megafaternity, megaproblem, hologasm, holofraternity, holomemory.

E. Elimination of hyphen in conscientiological specialities. Considering that most of these concepts are neologisms it is possible to eliminate de hyphen create new words in English as long as they sound good and are clear for the reader. *Examples:* parobotany, parahistory, paragenetics.

15. Binomials, trinomials and polynomials. Translate them accordingly being aware with the acculturation of the idea that might require more words and alter the structure of the phrase.

Table 5. Translation of binomials, trinomials and polynomials

| Portuguese | English |
|--|---|
| O binômio admiraçãodiscordância | The binomial admiration-disagreement |
| O binômio poliglotismo-tradução | The binomial polyglotism-translation |
| O trinômio dependência-independência-interdependência | The trinomial dependence-independence-interdependence |
| O trinômio cultura-polimatia-erudição | The trinomial culture-polymathy-erudition |
| O polinômio artigo-verbete-livro-tratado | The polynomial article-entry-book-treatise |
| O polinômio dos dicionários cerebrais sinônimo-antônimo-analógico-poli-glótico | The brain dictionaries polynomial: synonymic-antonymic-analogical-polyglot |
| O polinômio crescendológico verbação-exemplarismo-autoridade moral-assistência | The crescendologic polynomial: verbaaction-exemplarism-moral authority-assistance |

Observation: In order to maintain the original style of Conscientiological texts, when translating Encyclopedia verbs it is recommended to maintain the definite article before the words *binomial*, *trinomial* and *polynomial*, as it is in the originals in Portuguese.

16. Spelling style. For translating neologisms, the ETHECT adopted British English, therefore it is important to be faithful to it during the translation. Consult Oxford online dictionary in case of doubt. *Examples:*

Table 6. Spelling style

| American English | British English |
|-------------------------|------------------------|
| Program | Programme |
| Specialty | Speciality |
| Center | Centre |
| Defense | Defence |

Observation. Although the Glossary of 550 Essential Terms and the *ELTHECT* adopted the British English spelling, the team decided to use the American spelling for the word “program” considering it is more internationalized than “programme”.

17. **Suffixes *ise / ize / yse*.** Many people think that *-ize* is American and *-ise* is British but this is not true. In fact, verbs in British English that can be spelled with either *-ize* or *-ise* at the end but are always spelled with *-ize* at the end in American English. The criterion is to check in a reference dictionary and follow its spelling. *Examples:*

Table 7. Use of suffixes *-ise / -ize / -yze*

| British | American |
|---------------------------------|-----------------|
| Apologize or apologise | apologize |
| Organize or organise | organize |
| Recognize or recognise | recognize |
| reurbanize or reurbanise | reurbanize |
| globalize or globalise | globalize |
| analyze | analyze |
| paralyse | paralyze |

18. **Suffixes in English.** Check in dictionaries of Greek-Latin affixes, prefixes and suffixes used in the English language (i.e. Oxford online, Merriam Webster, Cambridge, etc) the possible suffixes to build a new term. Analyze the possibilities for translating it (usually there is more than one option). Consult a native speaker to verify its fluidity in the target language and maintain consistency in translating cognates and derived terms. Note that even though English is a language also influenced by the Latin language, such as Portuguese, some suffixes may vary, such as the following examples:

- A. Consciential opening or consciential openness for “abertismo consciential”;
- B. *Ic* or *ical* (cosmoethical or cosmoethic).

19. **Plurals in English.** Follow the plural rules in English, in case the term is latinized follow the Latin rules.

Table 8. Plurals in English

| Portuguese Singular | Portuguese Plural | English Singular | English Plural |
|-------------------------------------|------------------------------------|--------------------------------------|-------------------------------------|
| mentalsoma | mentaisomas | mentalsoma | mentalsomas |
| seriéxis | seriéxis | seriexis | seriexes |
| consciex | consciexes | consciex | consciexes |
| os <i>campus</i> conscientiológicos | os <i>campi</i> conscientiológicos | the conscientiological <i>campus</i> | the conscientiological <i>campi</i> |

20. **Use of *his / her / their* as referentials.** Nouns like *conscin*, *consciex* and other generic ones can be referred to as *he* or *she*. However, English experts mention that nowadays the use of “*he*” has been criticized on the basis that it carries a sexist message. So, a growing number of writers (and copy editors at the publishers) have begun to distribute the “*he’s*” and “*she’s*” with equanimity (Cunha, 2017).

However for the purposes of the ELTHECT and the Glossary of Essential Conscientiology Terms, whenever possible it will be adopted the pronoun *their / them* aiming to generalize without privileging a specific gender. *Examples in table 9:*

Table 9. Referentials in English

| Portuguese | English |
|--|---|
| A conscin e seu processo evolutivo... | The conscin and their evolutionary process... <i>Instead of “The conscin and his / her evolutionary process...”</i> |
| A autorreeducação é a habilidade de a conscin organizar, conter ou erradicar suas próprias manifestações impensadas. | Self-reeducation is the ability of the conscin to organize, contain or eradicate their own thoughtless emotional manifestations. <i>Instead of “...eradicate his / her own thoughtless emotional manifestations.”</i> |
| A autorreflexão conquistada é a condição alcançada pela conscin de refletir sobre si mesma . | The conquered self-reflection is the condition achieved by the conscin , of reflecting on themselves . <i>Instead of “...achieved by the conscin, of reflecting on him / herself.”</i> |
| Autodefesa energética é a capacidade de a consciência colocar a si mesma em uma condição cosmoética e protegida... | Energetic self-defense is the capacity of the consciousness to put themselves in a cosmoethical, protected condition.... <i>Instead of “...to put himself / herself...”</i> |

Generic pronouns (which do not specify gender). Use “their” as a referential. *Examples:*

*How much can **someone** evolve from **their** efforts? (someone = generic noun)*

*Can you tell these **people** from **their** choice of Wellington boot?*

*In case **none** is interested in **their** own evolution course....?*

CONCLUSION

Translating is an act of knowledge, experience, creativity, inspiration and perspiration by the translator, and it demands a lot of research, study and patience to seek the best translation consensus for each term. The translator usually has more than one possibility and there is always a question: *which is the best term to convey this neoidea?*

Above all, when translating the terminology of a science it is very important to be as faithful and literal to the original terms as possible. Thus, the most relevant premise the ELTHECT and *English-Portuguese Glossary of Essential Conscientiology Terms* is to respect the original concepts and neoideas proposed by Dr. Waldo Vieira, and other conscientiological authors.

Another premise is that the decisions over the best term are made within a specialized team of translators. Often it is necessary to vote for the best consensus which makes the process democratic as well. Those aspects are being well considered inside ICNEO's English Language team.

It is also important to mention that when dealing with languages the translator will always face *variants*. According to sociolinguistics (Coan; Freitag, 2010), variants are a social fact and it is impossible to avoid them; languages are constantly passing through changes and revisions. That reality also applies to the terminology of a science.

Last but not least, users are the owners of the languages and they are the ones to choose the best terms and which will catch among them. The role of ICNEO is to mediate this negotiation between users and terms, recommending the best options to harmonize the science. That is the reason why translating a new science is often very challenging to any translator.

The use of these 20 Criteria of Translations have shown to be very useful for translating the terminology of conscientiology and texts with consistency. It is an attempt to register the best practices learned during the development of the aforementioned projects.

This work demonstrates some of the efforts dedicated to reach most harmonic and consensual translations for the neoverbons of conscientiology aiming at the transfer of this knowledge to other translators.

The authoress is open for suggestions and improvements in this work and hopes it can be useful to the translators of conscientiological terminology around the world.

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Nuclear Family Groupkarmic Theoretical Scheme

Esquema Grupocármico Teórico da Família Nuclear

Esquema Grupocármico Teórico de la Familia Nuclear

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Keywords

Groupkarma
Nuclear family
Interprison
Cosmoethic infiltrate
Projection
Megalock

Palavras-chave

Grupocarma
Família nuclear
Interprisão
Infiltrado cosmoético
Projeção
Megatravão

Palabras-clave

Grupocarma
Familia nuclear
Interprisión
Infiltrado cosmoético
Proyección
Megatrava

Abstract:

This article proposes a nuclear family groupkarmic theoretical scheme based on an ego defensive mechanism psychological concept, the projection. The article initially introduces the theme context, defines the objective and clarifies its relevance. The methodology is described, consisting on the author's extensive life experience on the subject such as, readings, conscientiological courses, conscienciotherapy, conventional therapy, family and group observations, planned experiments, writings and publications. Then, the article presents the literature review pertinent to the discussion and elaborates the arguments explaining and supporting the proposed nuclear family groupkarmic theoretical scheme. Finally, it concludes suggesting the intermissivist to give the proper importance to the nuclear family not only as a proexis starting point, but also as an environment to identify the recycling priorities, the megalocks. Thereby, he or she could take an evolutionary leap, increase the self-wellbeing and gain moral authority to assist the family and beyond. Aiming at helping the intermissivist on this journey, there is an illustrative schematic indicating the traps to be avoided along the way.

Resumo:

O artigo propõe um esquema teórico evolutivo da relação grupocármica da família nuclear baseado num conceito psicológico do mecanismo de defesa do ego, a projeção. O artigo inicialmente introduz o contexto do tema, define o objetivo e esclarece a relevância da proposição. A metodologia utilizada é descrita consistindo da vasta experiência de vida do autor no assunto, como leituras, cursos em Conscientiologia, consciencioterapia, terapia convencional, observação familiar e de grupos, experimentos planejados, escritas e publicações. Em seguida, o artigo apresenta a revisão de literatura pertinente ao tema de discussão e elabora os argumentos explicando e embasando o esquema grupocármico teórico da família nuclear proposto. Finalmente, a conclusão sugere que o intermissivista dê a devida importância à família nuclear não só como ponto de partida para a proéxis, mas também como ambiente para identificar as prioridades recinológicas, os megatravões. Assim, o intermissivista poderá dar um salto evolutivo e de bem-estar, e ganhar autoridade moral para assistir a família e além. Visando ajudar o intermissivista nessa jornada, apresenta esquema ilustrativo apontando as armadilhas a serem evitadas.

Resumen:

El artículo propone un esquema teórico evolutivo de la relación grupocármica de la familia nuclear basado en un concepto psicológico del mecanismo de defensa del ego, la proyección. El artículo inicialmente introduce el contexto del tema, define el objetivo y aclara la relevancia

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de la proposición. La metodología utilizada se describe consistiendo de la vasta experiencia de vida del autor en el tema, como lecturas, cursos en Concienciología, conciencioterapia, terapia convencional, observación familiar y de grupos, experimentos planificados, escrituras y publicaciones. A continuación, el artículo presenta la revisión de literatura pertinente al tema de discusión y elabora los argumentos para explicar y fundamentar la propuesta del esquema grupocármico teórico de la familia nuclear. Finalmente, la conclusión sugiere que el intermisivista dé la debida importancia a la familia nuclear no sólo como punto de partida para la proexis, sino también como ambiente para identificar las prioridades recinológicas, los megatravones. Así, el intermisivista podrá dar un salto evolutivo y de bienestar, y ganar autoridad moral para asistir a la familia y más allá. Con el objetivo de ayudar al intermisivista en esta jornada, presenta un esquema ilustrativo apuntando a las trampas a evitar.

INTRODUCTION

In my 8 years of Conscientiology, throughout my own experience, readings, self and hetero-observations, I have seen that the groupkarma, at a nuclear family level, is one of the most complex and difficult themes to deal with in intraphysical life, on a daily basis, not theoretically, but in theoric.

For some people, family is the core of their proexis. In most of Chico Xavier's psychographed books in partnership with consciex André Luiz, probably the most credible and renowned psychographed books in Brazil, family is the most ubiquitous type of karma. These stories were real and the characters in them were also real people.

"Bonds of diverse natures strongly unite us. In the first place, the affective bonds, being those of blood, family, or not, related predominantly to the psychossoma (Vieira, 2010, p. 97)". "The psychossoma is for the groupkarma what the mentalsoma is for the polykarma (Vieira, 1994, p. 195)". The groupkarma usually involves intense emotions, intense conviviality, and more. It is one of the most intense experiences many people deal with in a lifetime.

Especially for intermissivists, this is a very important subject. Intermissivists are supposed to be cosmoeethical infiltrates in their families to serve as evolutionary examples and assist the nuclear family members (Costa, 2015). In addition, Professor Waldo Vieira (2010, p. 94) explained that an intermissivist only opens his or her polykarmic account after closing his or her groupkarmic account. But WaldoVieira (1994, 624) also suggests that the polykarmic account increases as the egokarma account is gradually neutralized and after neutralizing the worst groupkarmic debts.

Perhaps most conscientiological researchers would admit that people could just be free to enter their polykarmic account after accomplishing the full assistance to their groupkarma. However, there are other theories such as that a consciousness could be working on all three different levels at the same time: egokarma, groupkarma and polykarma. For example, many penta practitioners, who are working on a polykarmic level, may still have some bad thoughts about themselves, thus creating an egokarma, and at the same time be assisting their nuclear family members, or groupkarma. But it is not the purpose of this article to dig deeper into this debate.

Taking into consideration that most intermissivists have a polykarmic duty at the core of their proexis, and that the intermissivist can only access it after reasonably assisting the groupkarma, it is imperative for these intermissivists to be able to satisfactorily assist the members of their groupkarma as soon as possible. Preferably starting from the closest members, the nuclear family.

In light of this, understanding the complex multidimensional and seriexiological dynamic of one's closest groupkarmic environment is vital. If a doctor wishes to heal a patient, first, it is necessary to make a precise and comprehensive diagnosis, only then can the doctor evaluate the best course of action: medication, treatment, behavior changes, and so on. Therefore, understanding the dynamics taking place in one's family will help the intermissivist to better diagnose his or her specific case and elaborate a proper course of action to succeed in his/her groupkarmic mission, thus avoiding the peril of getting stuck in this groupkarmic entanglement, either partially or completely, what could compromise a down the line polycarmic assignment, and consequently hinder one's proexis.

To discuss this topic, first the article defines the objective and portrays its relevance. Second, it explains its methodology and introduces a basic literature review. Followed by a discussion over the proposed nuclear family groupkarma theoretical scheme. Finally, the article presents a brief conclusion.

I. OBJECTIVE

The objective of this article is to propose a theoretical groupkarmic scheme and shed some light in the family multidimensional, seriexiological, interconsciential, and intraconsciential dynamics at play.

The proposed scheme does not intend to explain the whole groupkarmic or family multidimensional and seriexiological forces at play, but part of it. Moreover, it is not our pretension that this proposal applies to 100% of cases. Nonetheless, it can hypothetically become a powerful tool to be used to deal with one's family interassistentially, and also for self-knowledge.

II. RELEVANCE

This article brings new perspectives to the groupkarmic body of knowledge and literature, in an attempt to help to better understand it.

The article also aims at proposing a theory that can help intermissivists to increase their lucidity and discernment about their nuclear family situation and how to properly assist it, hence opening the pathway for the intermissivist to proceed with more advanced clauses of his/her proexis, and the widening of groupkarmic assistance, and finally the opening of his/her polykarmic account.

III. METHODOLOGY

The methodology consists of literature review, the author's personal life experiences related to the topic; courses, parapsychic dynamics, and debates with other conscienciologists; reflections and study on the subject; general self-research; analysis of his groupkarmic dynamics; and experiments within the family environment.

Family has been a big issue in the author's life from the start and the author's studies in conscienciology. Some of the initial findings were even mentioned briefly in a tertulia presented by the author –encyclopaedia entry: `Tyrant Prince Syndrome´ (Falcão, 2017), with Dr. Waldo Vieira as a mediator. The entry's theme was inspired in a family member, leading to a gradual revelation of aspects of the author's personality too.

These findings were then followed up with intensive conscienciotherapy sessions, the PDPA (Advanced Parapsychic Development Program), a 9 day immersion course at the Saquarema campus of conscienciology,

with 2 epicons and 10 students present, followed by parapsychic preceptory, deepening the author's researches on the subject. There were also some individual conversations with Dr. Waldo Vieira during the wednesday mornings holocycle attendances, besides discussions during mini-tertulias.

IV. LITERATURE REVIEW

GROUPKARMA

The evolutionary group is the reunion of consciousnesses, more or less lucid, that evolve together according to the affinity of their ideas, sentiments and actions. It is the same as groupkarma in relation to the law of cause and effect. Consciousness form consciential families. (Vieira, 2010, p. 13)

Every consciousness has an evolutionary group that is composed of millions of consciousnesses in different dimensions and evolutionary levels.

Malu Balona wrote her second book, *Self-healing Through Reconciliation* (2009, p. 27), with the aim of understanding the role of the consciousness in the groupkarmic process, which is based on emotional relationship.

She describes groupkarma as the personal commitment to the set of consciousnesses that make up the conscin's social surroundings: family, friends, acquaintances, professional colleagues, and emotional relationships in general. This group becomes much broader when we consider the many existing dimensions (multidimensional approach).

THE LAW OF CAUSE AND EFFECT

Furthermore, Vieira explains that every pathological act returns a pathological outcome. While every cosmoethical act returns a positive evolutionary outcome. This is the law of cause and effect, that inevitably works on us, intraconscientially, on our thosenes, even against our will.

Many times we forget this reality because the return of the action is not immediate, although it is inevitable.

There is an advantage and intelligence in doing what is correct, from a cosmoethical point of view, either individually or in group.

GROUPKARMIC INTERPRISON

According to Vieira (2010, p. 64) groupkarmic interprison is the condition of inseparability, within the evolutionary group, of the consciousness that practiced anticcosmoethical acts together, and so they get stuck together at the margin of evolution, until one manages to rearrange his/her evolutionary path cosmoethically.

Their existences and experiences remain jammed due to the inseparability principle of consciential affinity that acts through our thosenes.

Our bonds lock us in tight shackles or free us with libertarian keys. Everything depends on the maxifraternity manifestation of the consciousness.

During this phase, the consciousnesses, prisoners of one another, try to set free from each other, but they absolutely fail. The most beloved colleague of yesterday, becomes the most hardened and ruthless chaser today because of the irrationality of emotions. The purest affection of the past, transforms itself into explicit and declared hatred in the present. They want to live apart because, at least temporarily, they cannot stand

each other, but the common mistakes done at the same time in the past, whether by 4 or 100, yoke them together and impose the presence of one another (Vieira, 2010, p. 98).

Alike consciousnesses attract themselves with irresistible force. Nobody loses nobody, and nobody gets rid of nobody.

Groupkarmic interprison is based on the principle of interconscial inseparability or evolutionary inseparability. Supported by the universal law of those affinity, those that those similarly attract each other and live together, inseparably.

THE LAW OF AFFINITY

Vieira (2010, p. 28) says that you were born from your mother because of the law of affinity or the relationship established between these two consciousnesses. This law applies both to conscins and consciexes. The consciousnesses attract each other through their deepest affinities.

He gives the example that usually when a mother dies in labor, in a troublesome manner, it is because of lack of affinity or frank antagonism between the consciousness of the foetus and the consciousness of the mother. On the other hand, most cases of happy labor are a consequence of the profound affinity or frank empathy between the consciousness of the foetus and the consciousness of the mother.

Continuing his discourse, Vieira affirms that our previous extraphysical relations determine our current human (intrapysical) relations whether healthy or pathological. No one receives freely a certain mother and father, because there are strong bonds linking the consciousnesses evolving together. The majority of rebirth cases involve reconnecting consciousnesses that lived together, more or less intimately, in many human lives and throughout many centuries.

Future sons and daughters may have acted as extraphysical helpers or intruders of their parents.

In a great number of cases, the animal conception of a new life is the healthiest solution for the relief of the multiple emotional disorders and conflicts within a group of consciousnesses. (Vieira, 2010, p. 30)

Further, Vieira, proposes a categorization of affinity groups that most influence our evolution:

1. The emotional ties (e.g. family) related to the psychossoma.
2. The empathy bonds of cultural and intellectual nature, related to the mentalsoma.
3. The links of social, professional, commercial, and industrial nature, for our human survival, related to the holosoma.

Our union with others generates healthy or pathological effects, through our conscious, semi-conscious or unconscious manifestations. The healthy effects are libertarian and for us and those around us, both intraphysically and extraphysically. The pathological ones are stagnant or regressive to us and our entourage (e.g. generating groupkarmic interprison).

COSMOETHICAL INFILTRATES

Giuliana Costa (2015), who was quoted by Dr. Waldo Vieira as a clear case of cosmoethical infiltrate in Africa, classified the different types of cosmoethical infiltration as follows:

- i. Circumstantial cosmoethical infiltrate. The intermissivist is born in a family in pathological conditions with the objective to rescue those left behind from his or her groupkarma and assist them, probably through exemplarism.
- ii. *Lato Sensu* Cosmoethical Infiltrate. The general intermissivist context is an example, in which all are infiltrates in the pathological socin (intrapysical society) with a greater assistential amplitude and reaching all consciousnesses by means of articles, books, encyclopaedic entries, and as travelling instructors giving courses around the world.

iii. *Stricto Sensu* Cosmoethical Infiltrate. The infiltrated consciousness that is living in a given context and with a group and he/she does not tune in with the holothosene and attitudes of that particular group, but acts discreetly and anonymously to assist it. This type of infiltration can be further divided into 2 types as follows:

1. Self-aware *Stricto Sensu* Cosmoethical Infiltrate. A consciousness that is totally lucid of his/her mission as an infiltrate, knowing his/her objectives in that group and context, and maybe also lucid even about the serioxiological players and karmic issues being resolved. This consciousness usually is in a better condition to deal with the other consciousnesses and pathological context in an imperturbable way.
2. Oblivious *Stricto Sensu* Cosmoethical Infiltrate. A proexological infiltration within the consciousness' groupkarma with the mission to rescue and assist it, however without lucidity of the process and the objective. The assistential consciousness may even have a vague idea of the mission and objective at hand, but is not sure. This is most probably the case when the assistential consciousness does not have the complete holomaturity necessary to deal with the debts at play, but on the other hand he/she supposedly has already overcome the problematic aspect of that group and will have moral authority to assist it.

EGO DEFENSE MECHANISMS

According to Saul McLeod (2009), Freud once said: "Life is not easy!" The ego -- the "I" -- sits at the center of some pretty powerful forces: reality; society, as represented by the superego; biology, as represented by the Id.

When these make conflicting demands upon the poor ego, it is understandable if you feel threatened, overwhelmed, or feel as if you were about to collapse under the weight of it all. This feeling is called anxiety, and it serves as a signal to the ego that its survival, and with it the survival of the whole organism, is in jeopardy.

In order to deal with conflict and problems in life, Freud stated that the ego employs a range of defense mechanisms. Defense mechanisms operate at an unconscious level and help ward off unpleasant feelings (i.e. anxiety) or make good things feel better for the individual.

Memories banished to the unconscious, or unacceptable drives or urges do not disappear. They continue to exert a powerful influence on behavior. The forces, which try to keep painful or socially undesirable thoughts and memories out of the conscious mind, are termed defense mechanisms.

There is a perpetual battle between the wish (repressed into the id) and the defense mechanisms.

McLeod (2009) continues to explain that we use defense mechanisms to protect ourselves from feelings of anxiety or guilt, which arise because we feel threatened, or because our id or superego becomes too demanding. They are not under our conscious control, and are non-voluntary. With the ego, our unconscious will use one or more defense mechanism to protect us when we come up against a stressful situation in life. In academic psychology, some researchers consider the ego-defense mechanisms natural and normal. When they get out of proportion, they become a problem, such as anxiety disorders.

While in Conscienciology, some researchers consider the hypothesis that these mechanisms are dispensable throughout the evolutionary process.

There are a large number of ego-defense mechanisms. However, for the purpose of this article we will focus on only one:

PROJECTION

Projection is one of the main defensive mechanisms and it involves individuals attributing their own unacceptable thoughts, feelings, and motives to another person. Thoughts most commonly projected onto an-

other are the ones that would cause guilt such as aggressive and sexual fantasies or thoughts. For instance, you might hate someone, but your superego tells you that such hatred is unacceptable. You can 'solve' the problem by believing that they hate you. (McLeod, 2009)

“Projection is the process by which persons attribute personality traits, characteristics, or motivations to other persons as a function of their own personality traits, characteristics, or motivations. Furthermore, it is generally assumed that projection is a defense mechanism with which persons can reduce their anxiety concerning their possession of undesirable traits. For example, Freud (1924 / 1956) suggested that undesirable traits were projected outward and “in this way recognition of the [self-] reproach is withheld” (p. 180). That is, projection was seen as akin to repression in that projection helped protect people from conscious awareness of the fact that they possessed an unacceptable trait. It has also been hypothesized that when people know that they possess an undesirable trait, projecting the trait onto respected individuals will enable the people to reevaluate the trait more positively or convince themselves that although they possess an undesirable trait, they do not deviate from their reference group.” (Holmes, 1978)

The ChangingMinds.org presents projection as follows.

When a person has uncomfortable thoughts or feelings, they may project these onto other people, assigning the thoughts or feelings that they need to repress to a convenient alternative target.

Projection may also happen to obliterate attributes of other people with which we are uncomfortable. We assume that they are like us, and in doing so we allow ourselves to ignore those attributes they have with which we are uncomfortable.

Projection also appears where we see our own traits in other people, as in the false consensus effect. Thus, we see our friends as being more like us than they really are.

Examples of projection:

I do not like another person. But I have a value that says I should like everyone. So I project onto them that they do not like me. This allows me to avoid them and also to handle my own feelings of dislike.

An unfaithful husband suspects his wife of infidelity.

A woman who is attracted to a fellow worker accuses the person of sexual advances.

We can thus criticize the other person, distancing ourselves from our own dysfunction.

One explanation is that the ego perceives dysfunction from 'somewhere' and then seeks to locate that somewhere. The super ego warns of punishment if that somewhere is internal, so the ego places it in a more acceptable external place - often in convenient other people.

Projection turns neurotic or moral anxiety into reality anxiety, which is easier to deal with.

Projection is a common attribute of paranoia, where people project dislike of themselves onto others such that they believe that most other people dislike them.

Another possibility is that when others criticize you, they may well be criticizing a projection of themselves.

When others are using projection, you can hold up a mirror to show them what they are doing. As usual, this may well be met with other forms of resistance.

V. THEORETICAL GROUPKARMIC SCHEME

The proposed family scheme is focused on the perspective of an intermissivist consciousness. The intermissivist supposedly is the more lucid consciousness within his/her family, and thus has the responsibility of

having a deeper and broader understanding of the family's dynamics, in order to better be able to assist them and him/herself.

Before explaining the scheme it is important to state that the author works with the premise that the universe is extremely complex, way beyond our capability to perceive and understand all variables at play, and at the same time that the universe is extremely efficient and effective with its resources to solve multiple issues within a single dynamic - in this case the family one.

To understand the scheme let us try to go through it using a hypothetical storytelling approach. Imagine an evolutiologist trying to solve a bunch of problems in an efficient and effective way. The evolutiologist has a group of consciousnesses that he/she needs to help evolve, get better, overcome their own flaws and gaps. At the same time, the evolutiologist needs to help each consciousness improving their personal evolutionary record (PER), in other words solve their groupkarmic interprison by paying their evolutionary debts.

The evolutiologist knows that a consciousness usually has many flaws (weaktraits) and gaps (absentraits). However, using the principle of efficiency and effectiveness, the best approach for that consciousness would be to focus in overcoming its worst weaktrait or absentrait at that particular moment in time. The worst weaktrait or absentrait is that trait that is mostly impairing the consciousness evolution, either by stagnation or by PER deterioration. This worst trait is called evolutionary megalock (in Portuguese: *megatravão evolutivo*). Therefore, every effort, energy, and time spent on other matters would not be as efficient and effective to one's evolution.

Probably that evolutionary megalock is the cause of many current evolutionary interprisons or debts. It is to be expected that many of one's conflicts and misdeeds leading to these interprisons and debts would emerge from the manifestation of one's worst traits – law of cause and effect.

Now, consider Sigmund Freud's theory of the ego-defense mechanisms, and more specifically the projection mechanism, in which we project our undesirable thoughts, feelings, and desires onto others. It is very common for a consciousness to see a part of itself in another. This happens usually when that other person also has similar characteristics. Some describe these other people as reflections or mirrors of ourselves. People then tend to dislike those who have similar negative traits, temper or personality as their own.

Assuming that the projection mechanism is ubiquitous and even considered (in psychology) as a normal manifestation of a consciousness. If that is the case, most probably, one of the common scenarios in which an evolutionary interprison occurs would be when two consciousnesses with the same negative trait meet. They would reflect that undesirable manifestation onto one another and a conflict should emerge. The worst the trait both have in common, presumably, the worst the conflict and its consequences. So the projection mechanism that should be something used to protect oneself, can actually harm us. Multidimensionally and seriesiologically speaking, and taking into account the law of cause and effect, the projection mechanisms, in light of the above hypothesis, could be a nosographical mechanism producing a myriad of evolutionary interprisons and stagnating one's evolution. Not to mention that this keeps the consciousness in a state of discomfort and prevents it from advancing and increasing his/her wellbeing. We will further discuss this aspect.

Although one could argue that the projection mechanism is essential for our evolution, since it is an important mechanism for a consciousness to see itself and what needs to be recycled, as if a world without the projection mechanism would be a world with much less evolutionary opportunities, the projection mechanism may be seen as a paradox, because at the same time it generates conflicts, pain, suffering, and interprisons, it is helping the consciousness to develop self-knowledge and self-awareness.

One way this hypothetical dynamic producer of evolutionary interprisons can be stopped would be whenever one of the consciousnesses recycles the trait or manifestation that he/she has been reflecting onto others, generating conflict. As soon as this consciousness no longer presents this negative trait to be reflected onto others, the urge, emotion, or need that would cause the conflict is no longer there. The recycled consciousness now will have a more neutral interaction with the consciousness that still carries the negative trait/manifestation. This because, first, the recycled consciousness will no longer have the negative trait/manifestation to project onto the other and see him/her as something disturbing, and second, because the other consciousness will no longer hold the “perfect” mirror showing undesirable aspects of the recycled consciousness. Therefore, if at least one of the two consciousnesses recycles the conflicting trait/manifestation the conflict between them will probably cease to exist or will be significantly mitigated.

Based on the logic above, it could be hypothesized that the recycled consciousness will probably not get involved in conflicts caused by that negative trait/manifestation anymore since he/she does not serve as a mirror to anyone else with that same trait/manifestation. However, the consciousness that has not recycled the negative trait/manifestation will continue to have conflicts caused by it and will create new evolutionary interprisons or worsen the existing ones.

Moving forward in this dynamic, as soon as a consciousness has recycled the negative trait, now he/she is ready to assist and serve as an example to the other consciousnesses that are still harming themselves and others with the manifestation of that negative trait. So by recycling a negative trait or manifestation, this consciousness now has the responsibility to rescue those past adversaries that still have it, and thus improve his/her PER. Those past adversaries can be his/her ex-victims or ex-harasser/injurer/tormentor/intruder.

Now going back to the evolutiologist having to plan the next evolutionary step of a group of consciousnesses, assumably knowing all the above aspects, this evolutiologist may try to solve these 2 initial problems summerized here:

1. The necessity of a certain consciousness to evolve, and likely the most effective and efficient way would be to focus on recycling the evolutionary megalock – which is the presumably major producer of the worst evolutionary interprison at that given moment.
2. The necessity of the same consciousness to improve his/her PER –by recycling this megalock. Once death with this consciousness can now work on assistential rescue missions.

An intelligent solution would be to assemble a group of consciousnesses that have the same evolutionary timing in terms of which evolutionary megalock to recycle first in the next life.

The evolutiologist needs to respect the laws of affinity and cause and effect, meaning helping consciousnesses that have lived together and have past conflicts to be solved to get back together again.

In this way the consciousnesses put together again will have the opportunity to undo their evolutionary interprison. But the evolutiologist needs to be careful, because of the projection or mirror effect of a megalock in past adversaries, as there is a higher risk these consciousnesses will have more intense negative emotions towards each other even if not at a conscious level.

This problem can escalate to dangerous levels, leading to increased conflict and worsening of the evolutionary interprison, which would generate the opposite effect of the evolutiologist’s goal.

One way to try to overcome this risk would be to place in the group a better resolved consciousness that is either:

1. Capable of overcoming the negative trait/manifestation throughout the group experience and then assist the others to do so or
2. Who has already overcome the negative trait/manifestation, and hence can put in practice at once the assistance the group needs.

This consciousness would act as a multidimensional serixiological evolutionary epicenter responsible for leading the group through the planned path of group recycling and reconciliation, achieving in this way the objectives initially desired of 1. Individual evolution towards a better self – more peaceful, lucid, and imperturbable of all group members and 2. The undoing of the evolutionary interprison amongst the group members.

Surely, this is the ideal scenario, but presumably all consciousnesses have their free will, so usually one or more group members may choose not to recycle and lose their opportunity to evolve as fast. The epicentre will not be hold accountable for those members that chose not to recycle and evolve as long as he or she fulfilled the job satisfactorily.

The worst case scenario is when the epicenter does not take on his/her responsibility. Then the whole mission can be lost, but this is not the object of this article and it will not be further discussed here.

Let us examine further the two cases presented above as these types of epicenters present some similar and some distinct characteristics.

On one side, both epicenters are cosmoethical infiltrates, both need to take on the evolutionary leadership responsibility to guide the group through the evolutionary path: self-recycling and reconciliation. However, in the first case, the epicentre still presents the negative trait/manifestation, whereas in the second, he/she has overcome it.

These are possibly representations of *Self-aware Stricto Sensu* Cosmoethical Infiltration and *Oblivious Stricto Sensu* Cosmoethical Infiltration, as the epicenter who has already recycled the negative trait/manifestation before entering the group mission, and the Circumstantial Cosmoethical Infiltrate as the epicenter who has not yet overcome the negative trait/manifestation before entering the group mission.

Yet, is it possible for an evolutionary group leader to have recycled the group megalock and still not be lucid of the process, as proposed by Costa (2015). This article will not explore this hypothesis though.

Another aspect that helps to push the family members towards reconciliation is the discomfort and tension caused by conflicts. This is an intelligent mechanism or force, hipotetically, because conflicts create a discomfort or tension that can only be resolved truly and deeply by reconciliation. Usually, a true reconciliation is one that eliminates any wrong doings or hurt feelings forever, something not usual in my perspective and experience. It involves recycling the trait that caused it. Therefore, conflict creates tension, and this pushes people towards recycling, so they can reconcile and eliminate the discomfort.

This tension and discomfort may arise from a subconscious perception of the interprison, generated or intensified by the conflict, preventing the evolution/freedom every consciousness seeks, in a conscious or unconscious level, which will lead to a higher well-being.

Unfortunately, many people deal with this discomfort in different ways keeping or worsening the negative consequences of it. Some of the pathological ways used to cope with this conflict tension are:

1. Escape (e.g. moving to another city/state/country minimizing or avoiding family contact) – running away geographically.
2. Severance (e.g. ignoring or breaking up with another family member) – pretending to live as if the other didn't exist.

3. Escalation (e.g. intensifying the mutual or unilateral aggression believing it will lead to resolution) – struggle for power.

4. Repression (e.g. suppressing negative thoughts, feelings and desires towards another, pretending that everything is fine) - living a facade.

5. Workaholism (e.g. working late, weekends and constant business trips) – almost never at home.

It is important to emphasize here a hidden trap for intermissivists: arrogance or the feeling of superiority. This attitude can occur towards a family based on the discovery of being an intermissivist and supposedly a cosmoethical infiltrate, and hence someone more evolved than the others. This attitude may lead to an escalation, or an escape disguised as a diaspora, or repressions disguised as a fake imperturbability trait.

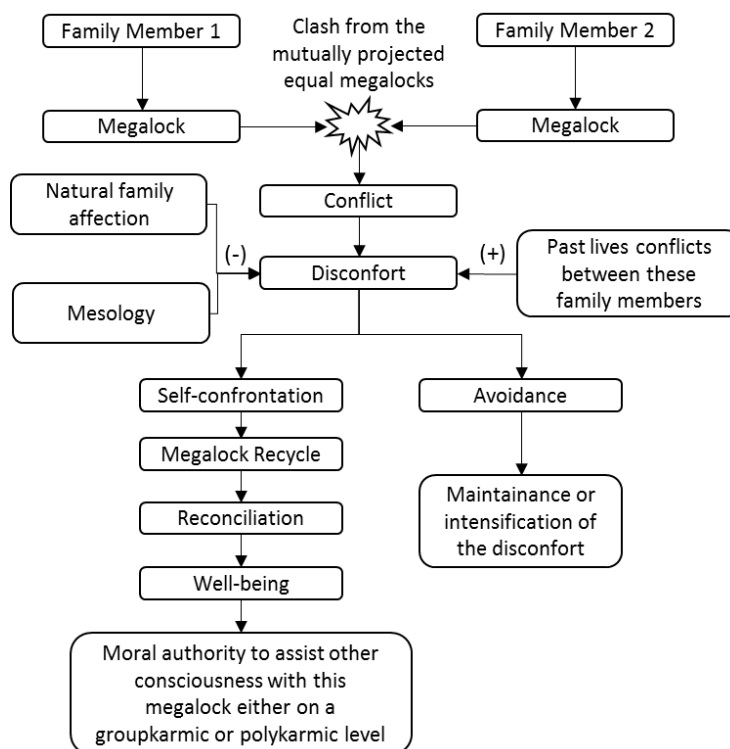
Nevertheless, none of these methods eliminates the tension and discomfort. Rather, they intensify them, or maintain them, generating unpleasant repercussions, like a psychological-emotional trauma. These attitudes only postpone the necessary recycling and reconciliation, either later in this lifetime or in another.

To counterbalance or balance positively these tensions and discomforts, the evolutiologists can rely on two other forces at play in planning a nuclear family. The first is the natural affection between parents and children and also between siblings that would hamper eventual animosity between members of the family. The second is the social pressure for parents to make an effort to have a healthy relationship between themselves and with their children, as well as for siblings to go along. This would also help to inhibit past and present hostilities.

All these aspects, presumably, create a tenuous balance of forces to provide the opportunity for those consciousnesses to work together towards recycling, reconciliation, and evolution.

The figure 1 shows a simplified graph of this theorem:

Figure 1. Nuclear Family Evolutionary Dynamic Theorem Based on Projection.



And finally, another incentive for the intermissivist not to measure efforts to recycle the megalock lies in the possibility that the recycled megalock would also be the starting point, if not the main point, of the intermissivist initial assistance to his or her target audience on the polykarmic level. Evolutiologists and serenissimus have areas of expertise and, supposedly, they often focus their assistance on target audiences with evolutionary needs that match their expertise. For example, Zephyr's expertise is on parapsychism or interdimensional communication. This expertise, or moral authority on a given subject, often emerge from the a consciousness biggest intraconsciential triumph, which would be to overcome its megalock.

As for a technique to overcome the megalocks, Waldo Vieira (1994, p. 174) recommends to rely on the person's megastrongtrait.

CONCLUSION

The groupkarma theoretical scheme proposes, first of all, that the intermissivist acknowledges the importance of family in his/her proexis, and even if not at the core of it, that it represents an important step towards his/her complexis.

Secondly, it suggests that approaching the family as a mirror, the stance becomes a powerful tool to find out the intermissivist's recycling priorities. The family is an important self-knowledge tool, particularly when considering the emmerging conflicts as indicators of weaktraits and absentraits, or even a megalock to be recycled, surely highly important for future evolutionary endeavours and the completion of the intermissivist's proexis.

Thirdly, as the intermissivist identified, researched, and recycled the megalock related to his/her family, it is ready now to assist the family, and further down the road open his/her polykarmic account. It is likely that this recycled trait(s) would also be the starting point, if not the main point, of their initial polykarmic duties.

Fourth and last point, when facing a family conflict or difficulty, the intermissivist has basically 3 options: being 2 negative, and 1 positive. First, the intermissivist can make it worse by escalating the conflict. Second, it can try to avoid, forget or pretend it does not exist (rupture, escape, repression, workaholism), all evasive strategies. The third option is for the intermissivist to recycle him/herself, ending the conflicts and assisting others. This third option will bring enormous benefits for all parts involved and particularly the intermissivist, as it will increase his/her well-being and help him/her to move on with his/her evolution.

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Theoretical and Practical Approach to Performing International Work in Conscientiology through the Establishment and Sustenance of Conscientiological Roots

Abordagem Teática do Trabalho Internacional da Conscienciologia através do Estabelecimento e Sustentação de Raízes Conscienciológicas

Enfoque Teático del Trabajo Internacional de la Conscienciología a través del Establecimiento y Sustentación de Raíces Conscienciológicas

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Abstract:

International work in conscientiology garners interest as the science expands internationally and more volunteers are engaged in reurbanization efforts or interassistential tasks beyond their intraphysical hometown. The concepts presented in this paper originated from the authors' shared experiences of performing international work with conscientiology in various countries. The authors collectively discovered, albeit through personal experimentation, that conveying the concept of conscientiology in another language while adjusting to the holothosene of the locale presented an opportunity to develop new ways of transmitting neoideas. At the same time, the singularity of each country's holothosene introduced evolutionary challenges that evidenced the importance of establishing and maintaining conscientiological roots. The objective of this paper is to examine the theory of conscientiological roots and its role in a consciousness' evolution and self-research - predominantly in terms of international conscientiological work, and to propose various techniques that help sustain and maintain sound conscientiological roots. The methods used were to develop the theory by establishing an interparadigmatic correlation of the concept of conscientiological roots, then to explore its application, and finally to relate a case study of tools used; all culminating in a practical approach to international experiences rooted in conscientiological ideas.

Resumo:

À medida que o interesse na ciência Conscienciologia aumenta, a expansão internacional passa a ser inevitável, levando um maior número de voluntários a se engajarem aos esforços da reurbanização ou tarefas interassistenciais além da procedência intráfísica. Os conceitos apresentados neste artigo foram originados da experiência dos autores ao trabalharem com a Conscienciologia em vários países. Os autores chegaram à conclusão através da experiência pessoal que a combinação da transmissão dos conceitos da Conscienciologia em outros idiomas com o ajuste necessário ao holopensene local, apresenta-se como uma oportunidade para o desenvolvimento de novas formas de comunicar neoideias. Ao mesmo tempo a singularidade do holopensene de cada país, apresenta desafios evolutivos que demonstram a necessidade de estabelece e manter raízes conscienciológicas saudáveis. O objetivo deste artigo é examinar a teoria das raízes conscienciológicas e seu papel na evolução e autopesquisa da consciência, predominantemente em termos do trabalho conscienciológico internacional e propor várias técnicas que podem ajudar a sustentar raízes conscienciológicas. Os métodos usa-

dos foram o desenvolvimento da teoria através do estabelecimento de uma relação interparadigmática do conceito das raízes conscienciológicas explorando sua aplicação e finalmente relacionando-a com o estudo de casos de ferramentas usadas para manter a mesma; culminando em uma abordagem das experiências internacionais enraizadas nas ideias conscienciológicas.

Resumen:

A medida que el interés en la ciencia Concienciología aumenta, la expansión internacional pasa a ser inevitable, llevando a un número mayor de voluntarios a comprometerse, además de con su procedencia intrafísica, con los esfuerzos de la reurbanización o tareas interasistenciales. Los conceptos presentados en este artículo fueron originados de la experiencia de los autores al trabajar con la Concienciología en varios países. Llegaron a la conclusión a través de la experiencia personal, que la combinación de la transmisión de los conceptos de la Concienciología en otros idiomas con el ajuste necesario al holopense local, se presenta como una oportunidad para el desarrollo de nuevas formas de comunicar neoideas. Al mismo tiempo la singularidad del holopense de cada país, presenta desafíos evolutivos que demuestran la necesidad de establecer y mantener raíces conscienciológicas saludables. El objetivo de este artículo es examinar la teoría de esas raíces y su papel en la evolución y auto-investigación de la conciencia, predominantemente en términos del trabajo conscienciológico internacional y proponer varias técnicas que pueden ayudar a sostener raíces conscienciológicas. Los métodos utilizados fueron el desarrollo de la teoría a través del establecimiento de una relación interparadigmática del concepto de las raíces conscienciológicas explorando su aplicación y finalmente relacionándola con el estudio de casos de herramientas usadas para mantener la misma; culminando en un enfoque de las experiencias internacionales arraigadas en las ideas conscienciológicas.

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INTRODUÇÃO

This paper examines the theory of conscienciological roots and its role in the evolution of consciousness, self-research, and international work in Concienciology. The concept was developed as a result of the research and experiences of a group of volunteers performing international conscienciology volunteer work in other countries. The authors observed that conveying the concepts of conscienciology in another language and culture presented an opportunity to develop new ways of transmitting neoideas. For example, one predominant holothosene observed in the western world is the emphasis on *learning by doing*, which necessitated a practical over theoretical-based framework. Opportunities also presented dilemmas, such as learning to adjust to the holothosene of the locale, which highlighted the importance of establishing and maintaining conscienciological roots.

The first objective of this paper is to present the concept of roots in the evolution of consciousness and to establish a connection between this concept across various disciplines. The article offers an approach which uses the idea of roots in self-research and compares and contrasts various conscienciological roots. Furthermore, the article proposes that the establishment of healthy conscienciological roots can assist in maintaining an intraconsciential megafocus, particularly in international work.

The second objective of the paper is to propose various techniques that help sustain and maintain sound conscienciological roots when moving to another country, beginning with self-diagnostics in relation to the prevalent holothosene.

Finally, a personal account of an evolutionary experience is shared, introducing an approach used to recycle outdated thosenes and consequently yield a healthier thosenic signature in the new environment.

Given the chosen emphasis on theorice, or theory + practice, the method used was to firstly establish an interparadigmatic definition of roots, to draw upon the works of consciential authors to develop the theory of

conscientiological roots, and finally to formulate some techniques derived from personal experimentation and practice within a selected holothosene in order to arrive at some conclusions and practical approaches relating to the establishment of conscientiological roots in international conscientiology work. Although implied, an in-depth investigation into how a consciousness establishes conscientiological roots through innate ideas has been excluded from this particular study, rather, the focus of this paper is on the implicating factors of conscientiological roots once they are or are not established.

The resulting findings underscores, at least for the authors,' the importance of establishing and sustaining conscientiological roots that cultivate personal will, generate a new perspective and serve as a consciential compass in the evolutionary process and international volunteer work.

I. THE CONCEPT OF ROOT

DEFINITION OF ROOT IN VARIOUS DISCIPLINES

Definition. n. Root. The part of a plant which attaches it to the ground or to a support, typically underground, conveying water and nourishment to the rest of the plant via numerous branches and fibers. Or, the basic cause, source, or origin of something (ENGLISH OXFORD LIVING DICTIONARIES, 2017).

In linguistics, etymology studies the root of words to provide a deeper understanding of the meaning of the word and its implications. In psychology and in the commercial and manufacturing fields, a “root cause analysis” is often performed in order to fully comprehend the source of a problem or behavior. In social science, the word *root* is also used in conjunction with the word *culture*, as in when a characteristic, practice or tradition is embedded or firmly established in a culture. In mathematics, a root is often a solution or value that satisfies an equation.

SIGNIFICANCE OF STUDYING ROOTS IN SELF-RESEARCH

In traditional science, although root biology research has existed for many years, it has been observed by the *Annals of Botany* to be a secondary focus of plant studies until recent years, with the emergence of international conventions, “perhaps indicating a critical change in the attitude of plant scientists worldwide as to the *importance of roots to the well-being and function of plants.*” (Lux & Rost, 2012, p. 201 to 204).

In conscientiology, the root of the temperament of a consciousness can be an indicator of the evolution of temperament, synthesis of the consciential epic, blueprint of the consciential microuniverse, origin of personal tendencies, personal holothosene of basic tendencies, personal materthosene, among other revealing facts and parafacts regarding the consciousness (Vieira, 2013, p. 9.197 to 9.203).

In general terms, when considering the reasons for researching roots from a conscientiological point of view, the intent is to understand the reasons behind intentions, propensities and motivations of the consciousness, and to examine the hypothesis that establishing or maintaining roots in conscientiological ideas can aide the consciousness in their evolution with respect to their existential program, assistential tasks, personal will and resilience; particularly in performing international volunteer work.

HYPOTHETICAL DIFFERENCE BETWEEN ROOTS AND BRANCHES IN THE EVOLUTIONARY PROCESS

In terms of evolution, it is possible for a consciousness to establish roots in any place, idea, or object. This article proposes that it is ideal to establish or maintain roots in conscientiological principles, such as maxifraternity, universalism and cosmoethics, while respecting the diversity and singularity of each consciousness' path, which can be represented in the biological sense, by the branches and leaves of a tree. The branches and leaves can also represent choices that a consciousness makes and, as in nature, are more subject to changes (leaves fall and new ones are generated, oftentimes with the changing of seasons).

The problem arises when a consciousness confuses a branch or leaf for a root, or knowingly tries to establish roots where a branch or leaf is more logical - leading to false sense of security, mono (fixed) ideas, and a general lack of flexibility.

Attempting to create roots in certain ideas or thosenes that are meant to be flexible and evolving could then have subsequent evolutionary consequences. An example would be a consciousness who moves overseas permanently and ignores the flow and phases of their evolutionary process because they are fixated purely in the experience.

Taking into consideration the seriality of a consciousness, this may also extend over a series of lives. Establishing roots where a branch is more adequate, from an evolutionary standpoint, can also limit opportunities and access to verpons. To illustrate, a consciousness who attaches to the idea of being a mother as the *root of her existence* based on societal, cultural and familial pressures to have children, may quit her self-research studies and resolve to dedicate more or less 18 years of her life to her child as her mother did, rather than conducting research that would prepare her for years of *consciential* gestations.

Another consciousness, being so proud of their nationality, becomes rooted in their intraphysical hometown, forgetting that, "as citizens of the cosmos, we always belong to the extraphysical society we came from," (Vieira, 2010, p. 23) and in forgetting this fact, has difficulty consciously projecting his own consciousness beyond his intraphysical base.

II. CONSCIENTIOLOGICAL ROOTS

DEFINITION OF CONSCIENTIOLOGICAL ROOT

Definition. n. Conscientiological Root. A source or origin of evolutionary elements comprising the microuniverse of the consciousness from a multidimensional, multiexistential and multivehicular approach, which can assist the predisposed consciousness in sustaining intermissive innate ideas, independent of the physical location and contribute to maintaining the consciousness within the range of experiences demarcating the existential program.

CONSCIENTIOLOGICAL ROOTS AS A COMPASS TO ESTABLISH A MEGAFOCUS

The root idea has similarities to the concept of an intraconsciential compass. Other conscientiology researchers note in their experiments that conscientiological concepts and techniques aid a consciousness to stay on the route of the existential program, rather than become lost in the particulars of intraphysical life (Arakaki, 2005, p. 17). The previous example of a consciousness who is attached to the concept of motherho-

od, presumed to be ignoring or postponing her existential program and instead choosing to follow tradition and repeat the lives of her intraphysical predecessors or her own previous lives, may indicate that the consciential compass is set off course. One of the benefits of a consciential compass or conscientiological roots is that it establishes a megafocus, which orients the decisions that one makes in life towards a more lucid path.

In the Dictionary of Arguments of Conscientiology, the author contends that the majority of people do not have a focus on anything, nor life, and we are not attuned to what is important. We must constantly ask ourselves: *What is the focus of my life? Am I always extremely focused or lacking focus? Where is my focus? What is important to me?* (VIEIRA, 2014, p.49) Some people may have a focus based on intraphysical roots that are not as comprehensive or as all-encompassing as the megafocus, which is more rational, logical and cosmoethical (Vieira, 2013, p. 7.021 to 7.024).

IMPORTANCE OF ESTABLISHING OR MAINTAINING HEALTHY CONSCIENTIOLOGICAL ROOTS

When a plant or tree fails to establish strong roots, it may be unable to sustain the tree or weather storms (Knudson, 2012). The same might be said of a consciousness whose aim is evolutionary growth, as we weather institutional and behavioral pressures from family, schools and religions, among other contraflows generated by multidimensional and intraphysical forces (Vicenzi, 2011, p. 70). Such pressures can require courage from a consciousness in order to position themselves, firmly. A consciousness with healthy conscientiological roots who becomes attached to an idea such as marriage and subsequently suffers a divorce, may be able to cope more easily with the situation rather than remaining in a state of victimization.

The following table demonstrates examples of values that a consciousness may hold with roots in the intraphysical compared to conscientiological principles. In the first instance, a consciousness who tries to establish intraphysical roots may develop values surrounding their job or career, or in other words, it may be their life mission to become a CEO of a company based on values of power and prestige. While a consciousness with conscientiological roots might place more significance on becoming a minipiece of the multidimensional maximechanism.

Table 1. Examples of Values with Intraphysical vs. Conscientiological Roots.

| Values with Intraphysical Roots | Values with Conscientiological Roots |
|---------------------------------|---|
| Job / Career success | Minipiece of multidimensional interassistential maximechanism |
| Religion | Discernment |
| Native hometown | Extraphysical hometown |
| Nationalism | Maxifraternity |
| Nuclear family | Polykarmic group |
| Consolation activities | Clarification activities |
| Tradition | Verpons |
| University degree | Intermissive course |
| Marriage | Evolutionary duo |

CHARACTERIZATION OF ROOTS

The following are three examples of intraphysical roots and commonly associated pathological thosenic implications:

1. Religious roots: sectarianism.
2. Traditional roots: neophobia.
3. Power roots: egoism.

COHERENCE IN ESTABLISHING AND MAINTAINING HEALTHY CONSCIENTIOLOGICAL ROOTS

Roots can explain personal tendencies, self-convictions or lack thereof, inclinations, causes of consciential self-expressions, predispositions, aspirations and character, therefore if you want to experience evolutionary neo-conquests, you have to know yourself deeply (Vieira, 2013, p. 9.197 to 9.203). If you want to know yourself, you need to understand your roots. Sometimes this becomes difficult, as when the past takes over a consciousness' existence and hides their conscientiological roots from themselves. A case in point being a consciousness who was applying the existential inversion technique and had demonstrated they had an intermissive course, but chose a self-rewarding career over a lifetime of voluntary, interassistential, clarifying tasks.

Therefore, it becomes apparent that conscientiological roots, especially when still being established, need to be maintained, much like a consciousness' soma. When you leave your country to perform international assistential work, what keeps you linked and nourished so that you may perform your evolutionary duties, dedicate yourself to self-research and recyclings and avoid self-mimicry?

Finally, there is often a gap between what a consciousness knows and what they do. This incoherence may occur even during the process of establishing conscientiological roots. It is essential to identify and reflect upon your roots and to apply this to your evolutionary growth. How does one reflect on how strong their conscientiological roots are, on how much is just theory and how much is theorice (theory + practice) and on how much is actually applied in daily life? One self-evaluation tool that can qualify these aspects is the Conscientiogram. The Conscientiogram (Vieira, 2012) is a test of self-evaluation that broadly measures consciential maturity. There are 2,000 items which refer to 100 different parameters of evaluation that have as a maximum model, the personality of the Homo sapiens serenissimus, an advanced evolutionary level notably characterized by serenity, elevated control of energies, expansive assistance to humanity and deep understanding of cosmoethics.

Once a consciousness understands their roots, they can more easily embark on any branch / path or endeavor, such as moving to another country.

NEOEXPERIENCES AND MAINTAINING HEALTHY CONSCIENTIOLOGICAL ROOTS

Taking into consideration elements of conscientiological roots, we will now reflect upon some main aspects to be attentive to when in contact with a new culture. Furthermore, we will present some techniques to help maintain our megafocus and conscientiological roots, facilitated by the maintenance of one's quality of life.

When we decided to move from our intraphysical hometown or current residence to another country, it enables us to have contact with a new lifestyle, language, ways of communication and many other aspects related to the experience of a new culture. With each new experience, we are confronted by the *different*: different food, behavioral traits, notion of space and time, ways of living life, ways of displaying emotions and

so forth. At first, our response to these situations, or our reaction can be that of rejecting the new culture and expecting things to be exactly like the culture we came from.

We tend to shape what we see to our own belief systems, values and expectations of how life should be, manifesting our level of ethnocentrism (defined in anthropology as a view displayed by someone who considers one's own ethnic group or culture as the center of the universe, therefore placing it in a position where it is more important than other cultures and societies).

As a consequence of such a manifestation, we tend to close ourselves to the *new*: we turn our attention to memories of our family and friends; focusing only on the "best and perfect" moments of our past. The *different* is viewed as bad. Another common reaction is the pursuit of the *similar*: we start to associate ourselves with people who speak the same language and have the same cultural background, in an attempt to create an expatriate group or community and makes the experience more bearable. Such a reaction, which is similar to establishing roots where a branch is more appropriate, distances us from the opportunity to learn about ourselves (practical self-knowledge) as well as to get to know one another on a deeper level. What is more, such a posture tends to fixing or *rooting* of our manifestation based on our weaktraits, which are the ones that lead us to this experience in the first place.

This reaction shows us our level of neophobia, our biases and limited view of life which lacks a sense of universalism. It is easy to have a universalistic approach to those who are similar to us - the challenge is having the same approach regarding those who are different from us.

When our manifestation comes from a conscientiological roots perspective, the experience is taken to a whole new dimension. Most of the time, we gain the exact experiences we need for our evolutionary development - there is no such thing as coincidence. We do not end up in a particular place by chance. Even if we do not acknowledge the reason, the reason does not cease to exist, this is especially the case for the intermivist. Each experience brings us the opportunity to strengthen our strongtraits, reeducate our weaktraits and develop traits which we have not yet developed.

Following this perspective, the *different* becomes less threatening; "different" is just the evolutionary singularity of another consciousness' consciencial manifestation. The other person, just like us, is following an evolutionary path which we may not understand or be aware of due to an egocentric view of life. The reality is that the other person is, just as I am, a consciousness in evolution.

III. ASPECTS OF CONSCIENTIOLOGICAL ROOTS THAT AID IN NON-LOCALIZED EVOLUTIONARY GROWTH

If we could summarize the most important aspects of our conscientiological roots that support us in maintaining our evolutionary path, regardless of where we are, it would be the following:

Cosmoethics: an understanding and practice of cosmoethics in our day-to-day lives, through the creation of our code of personal cosmoethics, manifested through the acknowledgment of and respect for the singularity of the consciousness.

Multidimensional interassistance: qualified interassistance, performed daily, to the intra and extra-physical consciousnesses with a variety of needs.

Self-mastering of our holosomatic manifestation: being able to maintain holosomatic homeostasis independent of the dimension and holothosene in which we are manifesting ourselves.

Intellectual production: the capacity to perform the clarification task towards intra and extraphysical consciousnesses through written publications on various experiences derived from our consciential laboratory; an act of retribution for the many growth opportunities received from life.

Sustaining our focus on these aspects to be developed, we converge our set of experiences on these objectives. Working as a cleaner, the problematic work colleague, the difficulty of learning a new language, the feeling of loneliness, the difficulty of finding a job and so on, problems which we may inevitably face, are approached not from a position of self-victimization, but as an excellent opportunity for consciential development. We just need to adjust to our new multidimensional lives, or in other words, we need to understand our multiexistential and multidimensional relationship with the new place.

SELF-CHECKING TECHNIQUES

With the passing of time and experiences in different places, it is important to develop techniques to help us collect data in order to amplify our self-knowledge and assist us in identifying the multiexistential evolutionary need to be addressed through this experience.

Following are two techniques which may assist in reaching this objective:

1. **Holosomatic self-checking**

Once we arrive in a new place, we need to firstly run diagnostics on our holosoma. We may do this by asking ourselves questions such as:

Mentalsoma

What are my thought patterns?

Which belief systems are more prevalent here?

What are my thought addictions (ways of thinking which I cannot let go of)?

What is my relationship with the language?

Do I have any resistance towards speaking this language?

What is the quality of the flow of my association of ideas?

Do I perceive any fixed ideas that are more prevalent? What is the content?

Energossoma

Which chakras do I perceive more?

How easily is it to move my energies?

Have I had any projective experiences? What was the content?

What is my level of disposition and motivation?

Is there any place where I feel more drained and irritated?

Psychosoma

What emotions are most present in my day-to-day life?

How balanced are my emotions?

How is my interaction with other people? Am I being friendly or impatient?

Is there a prevalence of any emotions?

How is my diet? Am I eating more?

Which reactions do I perceive in my body? Am I tense or relaxed?

How do I feel while walking around this place - welcome, distracted, fearful, or anxious?

Soma

What is the quality of my sleep?

What is the quality of my meals?

Am I choosing to eat food which I usually do not eat?

Am I eating more? Binge eating?

Do I want to buy more and more things? Do I only want to have fun?

Once we have checked our state, we can start to understand the impact that the new holothosene has on us. With this information, we can start to have an idea of the quality of our holothosenic signature left in this place.

2. Check of our multiexistential relationship with this place.

Following our holosomatic check, we can start to study the history of the new place, in order to gather data about the possible materthosene of the extraphysical environment and its relation with us. This technique will facilitate our connection with the helpers of the place.

It is important to concentrate on studying events that have occurred and are occurring in the locale. From this point, we may start to map our weaktraits and strongtraits that are resonating with the new holothosene, as well as our tendencies, which are now more visible.

These techniques can help us to go deeper in the multidimensional factors which lead us to this new experience, as well as to identify which traits we need to strengthen in order to get the most from the new evolutionary experience.

IV. RELATING A PERSONAL CASE STUDY (BY FERRAIOLI, F.)

As previously implied, whenever we move to a new place, whether it is a new city or a new country, there is a critical period of adaptation. In the author's experience of living in three different countries and in numerous cities within his home country, it seems that there is a pattern; and that the first two years are the most critical and fundamental to settling in the new place and establishing conscientiological roots.

When the author first arrived in a place he intended to settle in, he perceived that his holosoma started to interact with the energies of the new environment and concurrently experienced the repercussion of the holothosene over his own psychosphere. During this period, it was critical to be well aware of his own energies and of the consciousnesses attracted to his psychosphere, as well as taking into consideration any evolutionary opportunity presented, such as: recycling of a consciential trait, promotion of groupkarma reconciliation, or simply assistance to others with the best of energies.

There are numerous conscientiological techniques that can be applied in these circumstances. Katia Arakaki enumerated a broad number of useful experiences and techniques in her book, "*Viagens Internacionais: O Nomadismo da Conscienciologia*" (Arakaki, 2005, p. 48, 58, 186, 202, 209, 220, 228), not available in English, and for the sake of this article, the author will mention some techniques used in the current experience of living overseas.

When the author came to Australia for the second time, his very first job upon arrival was in Information Technology, a help-desk position where the author was required to provide technical support to users over the phone. This situation was something that the author had always avoided in his home country and something that he saw as an opportunity to recycle, so drawing upon his conscientiological roots, a technique was applied with the approach: **acknowledge-assume-face-overcome**, and strongtraits were utilized to overcome self-imposed limitations.

The following are steps taken in this approach:

Acknowledge: Identifying the weaktrait(s) to be recycled or the opportunity for growth. In this case it was a clear opportunity to develop stronger communication skills, understand and apply nuances of the local language, putting aside the ego in having to work in a lower technical position, overcoming a lack of confidence in communication skills and recycling outdated cultural values.

Assume: Once it was identified that inappropriate values and behaviors existed, the author's own will power was applied (here the prophylactic installation of the vibrational state is worthy of mention) to change them, thereby assuming a new mental attitude and commencing to imprint a new thosenic signature; here one may want to go deeper into self-analysis and try to find the root cause for carrying those traits, but the author found that more important than trying to find its roots is committing oneself to recycling them. In this case, the author's lack of self-confidence was identified as the main source of self-corruption that was jeopardizing all recycling opportunities.

Face: In this phase, the same stimulus may trigger a different response from the consciousness and the consolidation of a new behavior or response that one has proposed for oneself and the time to consolidate the new response will depend on how deeply the trait is rooted in one's holosoma. In this experience, the author observed that while assuming the Help Desk position, instead of feeling apprehensive or anxious when it was his turn to answer a call, he faced the opportunity as a test to assess himself and see how much he had really changed, and the author reported findings that it did not change significantly from one day to the next.

Overcome: Overcome is when one succeeds, to a certain extent, to recycle the trait(s) a consciousness has committed to renovating. Besides one's own evaluation, it is valuable to obtain feedback from other people. In this case, this was easy to obtain as customers were offered an electronic form where they could leave their feedback about the IT support provided.

This is just a technique the author has adapted himself and observed it to be a dedramatizing and rational approach, however one must apply the Principle of Disbelief and have their own experiences to see what works for them. There are some well-known techniques that can similarly be adjusted using the consciential paradigm, for example, the technique known as *SMART – Specific, Measurable, Attainable, Realistic, Timely* (Top Achievement, 2017) can be adapted to help one archive the goals set in the ECP1 course, and there is a great number of conscientiological techniques documented in Portuguese in books and Encyclopedia entries.

To cope with the challenges of being in a land with scarce access to the conscientiological community, a technique the authors still use is to take advantage of the internet and have weekly encounters via *skype* to discuss the experiences and to work together towards promoting the expansion of conscientiology using the internet as a platform.

These are some of the techniques the author of this case study has been currently applying and developing, and are intrinsically driven by what we are calling conscientiological roots in this article.

The following questions regarding roots are proposed for the readers' reflection:

What happens to the roots when a tree dies? In how many lives have you been establishing your consciential roots?

CONCLUSION

In this paper the authors examined the theory of conscientiological roots and its role in the evolution of consciousness, self-research and the self-sustainability of an international volunteer of conscientiology.

Following the objective proposed, the authors presented a practical approach of the application of conscientiological roots as a tool for the consciousness to redirect, maintain or even adjust the approach to each experience the consciousness has, particularly upon contact with a new culture.

All things considered, it seems reasonable to assume that the capacity to sustain a connection with a conscientiological root provides the consciousness with an opportunity to turn the intraphysical experience into a school for self-development that reflects the need to evolve, as opposed to a sequence of random events following social and cultural demands, or, in other words, to turn intraphysical life into an essential experimental part of the evolutionary path of the consciousness. No matter where we are, we always have the opportunity to evolve.

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Homeostatic and Lucid Self-development of Parapsychism

Autodesenvolvimento Lúcido e Homeostático do Parapsiquismo

Autodesarrollo Lúcido y Homeostático del Parapsiquismo

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Keywords

Parapsychic self-research
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Palavras-chave

Autopesquisa parapsíquica
Autossustentabilidade energossomática
Ideias por detrás do parafenômeno

Palabras-clave

Autoinvestigación parapsíquica
Autosostenibilidad energosomática
Ideas por detrás del parafenómeno.

Abstract:

The aim of this article is to propose a methodology to help anyone to start the development of their own parapsychic abilities, in a lucid, homeostatic way, focusing on retrieving the ideas from the parapsychic phenomena. The methodology was developed from self-experiments and techniques performed by the author. There are also literature references for those techniques to help the reader understand how some of them were developed. From the results, it seems that the techniques described in this article can be used by anyone, regardless of previous parapsychic experience, or environment variables, working for either healthy or harsh locations. The study case presented shows how these techniques can be applied inside the daily activities of the self-researcher.

Resumo:

O objetivo deste artigo é propor uma metodologia para auxiliar qualquer pessoa a iniciar o desenvolvimento do autoparapsiquismo de forma lúcida e homeostática, com foco nas ideias que estão por trás de determinado parafenômeno. A metodologia foi desenvolvida a partir de experimentos pessoais e técnicas executadas pelo autor. Há também referências para essas técnicas que auxiliam o leitor a entender como algumas delas foram desenvolvidas. Os resultados sugerem que as técnicas aqui descritas podem ser usadas por qualquer pessoa, independente de experiência parapsíquica progressiva, ou variáveis ambientais, funcionando em ambientes tanto saudáveis quanto patológicos. O estudo de caso demonstra como essas técnicas podem ser aplicadas dentro das atividades diárias do autopesquisador.

Resumen:

El objetivo de este artículo es proponer una metodología para ayudar a cualquier persona a iniciar el desarrollo del autoparapsiquismo de forma lúcida y homeostática, con foco en las ideas que están por detrás de determinado parafenómeno. La metodología fue desarrollada a partir de experimentos personales y técnicas ejecutadas por el autor. Hay también referencias para esas técnicas que ayudan al lector a entender cómo algunas de ellas fueron desarrolladas. Los resultados sugieren que las técnicas aquí descritas pueden ser usadas por cualquier persona, independientemente de experiencia parapsíquica anterior, o variables ambientales, funcionando en ambientes tanto saludables como patológicos. El estudio de caso demuestra cómo estas técnicas se pueden aplicar dentro de las actividades diarias del auto-investigador.

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INTRODUCTION

Self-research. The aim of this article is to propose a methodology that can be used to develop one's own parapsychism, explore and deconstruct common myths involved in the process, and provide the reader with useful techniques for energetic self-sustainability, and faster, solid personal development.

Definition. Parapsychism is the ability to sense, perceive or detect influence directly from the extraphysical dimensions and extraphysical consciousnesses, including intraphysical consciousnesses projected from the human body or soma (Vieira, 2016, p. 799). It includes as well the perception of energies, emotions and ideas, when you utilize vehicles of consciousness manifestation besides your physical body, like the energosoma, psychosoma or mentalsoma. It is a natural ability that everyone can develop, and can improve with practice.

Generalization. The evidence suggests that the techniques described here may be used by anyone around the world to increase multidimensional lucidity and accelerate the self-research cycles, regardless of initial psychic development. It is clear that harsh environments, like overpopulated cities can influence this development, but there are techniques to overcome those issues.

Experimentation. The methodology was developed from self-experiments and a lot of different techniques performed by the author, over the years, and he created experiments to detect the efficiency of each one, documenting facts and parafacts during the process, taking notes of what worked, when and how it worked for himself. As a teacher, he combined those results with results from the students, to create a more common corpus of paraperceptions and common steps.

Sygnaletics. Through time, he developed his sygnaletics that is a collection of paraperceptions correctly associated with a particular meaning. With that, he was able to predict what kind of event, conversation, or group interassistential idea had to be worked. The method consisted in the analysis of incremental changes of his own energosphere, checking what different ideas came whenever he got in contact with different those-

Structure. This way, to achieve the main objectives of this paper, the author will describe: the personal experiences that serve as a motivation for the article; how to overcome common myths on parapsychic development; techniques to create a proper parapsychic environment at home for continuous homeostatic research; and a case study of how to maintain a homeostatic personal bioenergetic field inside London's tube during rush hour.

I. BACKGROUND

Decision. After some years living in Iguassu Falls, Brazil, it became clear to the author the need to go abroad and build his own nest egg if he intended to focus on parapsychic development for the years to come, including old age.

Homeostasis. According to this author's perspective, the Cognopolis is still the best place for parapsychic self-development. This presented as an issue to move abroad, since the environment is very proper to increase one's multidimensional lucidity.

Disbelief. Nonetheless, the author was interested in researching as well what would change when he moved back to a big city after staying for a couple of years in Iguassu Falls. Previously he had lived in Rio

de Janeiro (population: 6.32 million) and Sao Paulo (population: 12.04 million), so moving to London (population: 8.67 million) should be similar.

Comparison. This way, the author wrote his article based on his experiences in different times of his life and different locations. Throughout the years he has been in different stages of mental and parapsychic development, and this allows the comparison between techniques used in early and late stages of life.

Cons. The predisposition for psychic phenomena changes from person to person, based on the holobiography of each researcher. The reader needs to discover what he is able to do, and act accordingly, but as a side note it is possible to go from a position of not perceiving energies and being a consciential epicentre in a single lifetime.

BASE PRINCIPLES

Principle. One of the main pillars of conscientiology (Sclosser, 2017) is the Disbelief Principle (DP), which may be addressed as follows: “*Do not believe in anything, not even in what we tell you here in conscientiology. Experiment. Have your personal experiences*”. But what does that mean in practice?

Disbelief. Never take the word of another person as the truth. Just add it as an extra input. Never accept your own perceptions at first: always analyse them until you have developed your own sygnalitics (and stay open to double check if you made a mistake).

Authority. If a specific feedback or psychic information came from a consciential epicentre, *that does not mean it is true*. Epicentres can make mistakes as you can, so you have to apply the same rule of thumb for other inputs: sharp reasoning.

Openness. Although you do not accept as true everything you receive as feedback, do have an open mind to consider what comes to you. After analysing carefully whatever people share, you may accept or reject the feedback *based on facts and parafacts collected over time*. This also applies for your own perceptions.

Experiment. If you have doubts about a specific subject, try to design a small experiment to get more information about it. Until you are sure enough, keep experimenting to explore different hypotheses, and reject those that do not match to your perceptions. Whenever you are comfortable enough both in terms of logic and paraperceptions, you may be able to reach a *verpon*.

Dissolution. The application of the four main points described above should help the interested researcher to avoid these three common problems:

1. **Gurulatory.** Giving more credit to third party experiences rather than yours regarding psychic phenomena, especially when there is authority involved.

2. **Insecurity.** Avoiding self-experimentation based on beliefs, thinking it is possible to know some outcomes beforehand. This is the base of most fears associated with the psychic development.

3. **Stagnation.** If you do not experiment, you will probably stay on the same level of multidimensional lucidity for years or decades. *Parapsychism is not learnt by osmosis, but by self-organization and observation*.

Methodology. It is common for people to search for an outside reliable source, but that seems not like a good approach. Using the scientific method to approach parapsychism usually produces better results than the average of others’ opinions, or using mystic contemplation.

Description. With that in mind, let us enumerate some points to avoid parapsychic myths.

II. MYTHS

Popular. Most common knowledge related to psychic development has a lot of flaws, mainly due to fear of the unknown and lack of experimentation.

Effect. Every myth has direct effect on the self-sustainability of each conscin. The lucid parapsychic experimentation helps to remove each one gradually, increasing the level of personal freedom.

Pseudosecurity. Myths are like crutches, which in theory protect the self-researcher from more complex conditions regarding the self-parapsychism. The secondary gain is that, in theory, if someone is not that lucid, he or she cannot take responsibility for anything that happens to him/her. The reality behind it, though, is that you may be working way below your personal limit without even realising the benefits of your full potential.

Courage. If there are any insecurities involved, each reader needs to conduct a self-investigation and detect the real personal condition, starting from that reality to increase the own capacities. It does not help to be ashamed of any condition at all, not recognising the flaws or the strong traits, or putting yourself down.

Reality. The actions that you plan on your experiments must match your current intraconscinial reality. That is why it is important to know where you are, so you can make a realistic plan to increase your multidimensional lucidity.

Interassistance. It is important to understand that energies obey your command, and if you have a strong will that should be enough to move them. Reasonable interassistance usually provides good results as well: not isolating yourself entirely but having a rationale to know when to help.

Techniques. To help the reader achieve this, the author will list personal traits that might help develop and analyse your own parapsychism, and a couple of basic techniques that might give more personal freedom to the self-researcher.

PERSONAL TRAITS

Optimizers. As an example, those 10 personal traits can be developed to achieve a homeostatic parapsychic development, listed in alphabetical order:

01. **Admiration-disagreement.** The habit of looking at conscinial traits in a neutral manner, admiring the positive traits and observing the negative ones only to help. This includes your own traits.

02. **Association.** The associative ability to match paraphenomena, daily events, and intraconscinial changes.

03. **Interassistance.** The truthful will to help other consciousnesses.

04. **Openness.** The absence of expectations whenever you start a particular energetic experiment.

05. **Projectiology.** The systematic recording of parapsychic experiments, with a strong focus on extracting the *meaning* of each event, avoiding the analysis of parafacts themselves (common in Parapsychology) or to having reduced lucidity due to euphoria (common in Mysticism).

06. **Self-confidence.** The knowledge of your own potential, and the magnification of paraperceptions and energy quality while working side-by-side with multidimensional extraphysical team (teamex).

07. **Self-lucidity.** The ability to detect small nuances in your own energosphere all the time, paying attention to every thosene that might be different from your standards.

08. **Self-organization.** The well-established routine, allowing better comparison of parafacts over time.

09. **Sharpness.** The continued self-research of the details of parafacts, allowing the elaboration and testing of different hypotheses, without turning into academicism.

10. **Wellbeing.** The inner homeostasis level increasing personal capacity to help oneself and others.

Growth. If the reader perceives that he does not have those traits, it is useful to enumerate the advantages and disadvantages of their development. In the author's point of view, those points are complementary to create a more favourable holothosene for extraphysical helpers to engage with the self-researcher.

Uniqueness. Each consciousness is unique, and those traits can be different for each one. Nonetheless, the author perceived that the traits above are usually present in people with well-developed parapsychic abilities.

Boost. The development of the above points helps on the execution of techniques described in the next session. Interesting, though, is that the techniques themselves might help develop the points above.

III. TECHNIQUES

Base. The aim of this section is to provide the reader with techniques to develop his own parapsychic abilities, in a clean, robust and structured way.

Self-sufficiency. It seems reasonable that the reader respect the following order when he starts to experiment:

1. **Home.** Create a suitable environment at home to develop parapsychic abilities, starting inside the sleeping room, and moving to the whole house/apartment. With this initial step, it is possible to have a more controlled environment that may serve as a homeostatic reference for parapsychic development.

2. **Limits.** First experiment indoors and, whenever you feel comfortable, start experimenting outdoors, safely exploring your limits on energetic capabilities. At this point, the reader might have a reference in the time needed to install a *vibrational state* (VS) (Vieira, 2016, p. 497 to 499), or a bioenergetic field, if everything else is homeostatic.

Basics. As the reader will notice, the basic energetic movements used through this section, are mainly four:

1. **Exteriorization:** It consists on exteriorizing your own energies, using just your will. Avoid imagining the energy getting out of your hands. Just send the command for them to do so. It is similar to raising an arm: you do not imagine the whole arm movement from bottom to top; you just send the command (Vieira, 2016, p. 591 to 594).

2. **Absorption:** This technique is the opposite from exteriorization: the experimenter will send a command to absorb the energies around him or from a specific location (intrapysical or not) (Vieira, 2016, p. 589 to 591).

3. **Circulation:** The circulation of consciencial energies in a closed circuit. If one intensifies the circulation, he may experience the vibrational state (Vieira, 2016, p. 587 to 589).

4. **Vibrational state:** A command is sent for your energies to vibrate as much as possible, until you install a state called *vibrational state*. You may try to do the following in the beginning: concentrate your energies above your head; move your energies up and down from above your head to below your feet, moving energy inside and outside your body as you do it; increase the speed over and over without reducing the

quantity of energy, until you reach a tremendous speed, and the VS naturally. Throughout the time you will not need to circulate your energies: just a mental command will install the VS (Vieira, 2016, p. 497-499).

Variations. There are a lot of variations to where you send/absorb your energies, how far, how intense, to whom. But in this author's perspective, just the above techniques are enough.

Simplicity. There are no secret techniques, symbols, positions or movements that might intensify the experiences. The intention is all you need to get excellent results, and since the energy goes where you focus, keep simple intentions at the beginning (cleansing, exteriorizing, absorbing, shielding and helping, for instance). It is more about quality and focus, not complexity of techniques.

Order. To start your own development, the author will describe the shielded chamber technique that may serve as the main base for the homeostatic development of your parapsychism, especially in heavily populated areas.

SHIELDED CHAMBER

Definition. The shielded chamber is the technique used to create a safe energetic environment in a particular room. It consists of regular exteriorization and absorption of energies in a particular room, with the intent to shield it from intrusion thosenes and consciousness, creating a healthy holossomatic environment for parapsychic activities (Steiner, 2013).

Base. At first, this room might be your bedroom, but as time goes by you may expand this to the rest of your house.

Exteriorization. This technique is good to practice the basic energetic movements described previously. The first one is the exteriorization. In the beginning, if you do not perceive anything, insist on the technique. It is just a matter of practice, like any other ability.

How to apply the technique:

1. **Isolation.** Close the doors of your room on a time of day that you may not be disturbed. If you live with other people (parents, partner, children) tell them that you will need a couple of minutes alone in the room for yourself.

2. **Shielding.** Exteriorize your energies through your hands, as if you were painting the walls with the energies that come off your hands. Do it very slowly, in every inch of your room: the walls, the ceiling and the floor. Use the strong, positive intent to clean, to shield your room, that this is your place, and just you and the helpers should be inside it (without belicism). It is very important to *qualify* your energies with this intent. Memorize any thought that might appear, and take notes of them after the experiment is finished.

3. **Intensification.** After exteriorizing energies like that, sit on your bed or a chair, and start exteriorizing energies to every direction, from every inch of your body (front, back, below, above, and joints as well).

4. **Absorption.** Absorb energies from the cosmos (cosmic energy), from the earth (geoenergy), the seas, rivers and lakes (hydroenergy) or a huge dense forest (bioenergy).

5. **Vibration.** Try to install a vigorous vibrational state at the end.

Timing. In the beginning, try to spend at least 10 minutes in each stage, from 2 to 5, leaving 40 minutes for the technique. If you cannot practice each step in 10 minutes, save at least 15 minutes for step two. However, if you manage to do the longer technique, especially in the first week, the results are more intense.

Repetition. Do this at least once a day, and try to use random times of your day to avoid scheduled intruders. Sometimes there are intruders that know that you will perform that activity in a particular day and time, and that's not very helpful. On the beginning it seemed that if you do it randomly, the intruders cannot prepare themselves, and a normal person, with a proper volition, can create a field able to help themselves and anyone inside it. After that initial step, it is easier for the helpers to connect with the person, and intensify the field.

Maintenance. After the room is shielded it is easier to maintain it, so you will not need to apply the whole technique every day, just once a week when needed, and during a smaller amount of time.

HOW TO KNOW IF THE ROOM IS SHIELDED?

Instant. When the technique starts to show some results, you may notice that whenever you come into your room, a vibrational state is installed automatically in you, without any effort from your side. Other effects like peace of mind, and anything associated with a more linear thosene might be perceived as well.

Thoughts. Another way to measure it is the quality of your thoughts inside the shielded room. If you perceive an increase in orthothosenity inside the room, it may mean that it is shielded.

WHAT IS BEHIND THIS?

Self-cleansing. When you exteriorize your energies, with a positive mindset, you are cleansing yourself from all energies accumulated during the day, detoxifying.

Improvement. Over time, this helps you to clean yourself faster and faster, and will serve as a base for energetic homeostasis during the day. The exteriorization technique is very useful to help you and people around you.

Paraperceptions. With this technique, if the reader thinks he does not have any paraperceptions whatsoever, it is possible to detect small changes over time. For instance, after exteriorizing your energies for 10 minutes, you may notice some differences in your hands, like tingling sensations, warmth, cold, tickling, or even detect that your hand is a bit heavier, or that you are inside a gel when you move your hand.

Particularities. Since those perceptions change a lot from person to person, the best way to deal with it is to take notes after the experiment is over, and try to describe your sensations (physical) in the utmost detail. After describing it the best you can, try to think of the emotions and thoughts that went through your head at that time, in each sensation. This will lead you to develop your own sygnaletics, after mapping the most probable hypothesis for each energetic sign you detect.

Hypotheses. *Make as many hypotheses as you can.* Avoid writing down just one or two, try to motivate yourself on thinking different possibilities, focusing at first on physical hypotheses. Based on the facts, rule each one out, until you find one that best fits your experiences (over the days, weeks or months, depending on the repetition of your paraperception).

Example. Imagine that you feel a little euphoria when you exteriorize your energies. What could it be? You may be connected to a helper; you can be just experiencing your own cleaner energies; you can be connected to a blind-guide.

Analysis. *How to detect which one is the most suitable?* Create questions for each of them, and try to see if the facts / parafacts help check if any of them is more plausible. Were your thoughts more clear, linear? Did you feel at peace? Were you experiencing intense emotions and started crying? Did you see an oneiric landscape, that is very beautiful and enchanting, but without any ideas behind it? Each question may lead you to gather different facts / parafacts, and help you select the hypothesis that best suits the data.

NEXT STEPS:

Improvement. Over time, you will not need to use your hands anymore, and you will exteriorize your energies from the whole body from the beginning.

House. Once you finish shielding your bedroom, start shielding the rest of your house, to have the same effects. If one room is shielded, it is easier to shield the rest of the house.

Tenants. If you share your house with someone else, remember that the other person might affect and be affected by the energies. Be alert to types of intrusions, helping when and if possible.

Experimentation. Once you have a shielded chamber, it will be easier to execute different parapsychic experiments, since at least the environment is more stable and protected against external variables.

INTERPALMAR BIOENERGETIC FIELD

Definition. The interpalmar bioenergetic field is the technique in which the user exteriorizes energies from one palm to the other, intensifying the bioenergetic field between them.

Paravision. The principles of this technique are used to develop paravision (MEDEIROS, 2017, p.145-148), since it can produce a very stable and dense field, that might be easier to detect.

Basic. The technique is one of the first that might be tested. Start with your hands pretty close, without touching one another, and exteriorize your energies between them. If you perceive something different, take mental notes of what that could be. Heat transfer? Electromagnetic field?

Intensity. Increase and decrease the amount of energy that you send. Check if your intention on this makes any difference in the perception. Check how long it takes for the changes to make effect.

Distance. After you are used to intensity changes, increase the distance between your palms bit by bit. Maybe you will need to intensify your energies during this process, but try to detect if there is something different about that.

Others. If you have someone you trust that is open to this kind of experiment, you may try to produce this interpalmar bioenergetic field, and ask others if they can perceive something, after you are comfortable with changing the distance and intensity by yourself.

WHAT IS BEHIND THIS?

Control. This technique is excellent as a controlled environment to verify that you have energies of your own, and that your will alone can change the shape, amount, intensity and concentration of your energies.

Self-confidence. As a first result, your energetic self-confidence might boost a bit, since you will understand that you have complete control over your energetic body.

Leak. This is one of the simplest techniques to verify that imagination, when dealing with energies, is a waste. You have to focus your attention between something that is useful (the energetic movement) and something that does not provide results (imagining that the energy moved by itself).

Voltaic arc. This technique will serve as an initial step to apply the Voltaic Arc Cranium-chakral technique, since it is a start to install a small bioenergetic field.

Definition. The Voltaic Arc Cranium-chakral technique consists of intense transmission and sympathetic assimilation of consciencial energies (CE) with the left hand palm from the assistant, man or woman, in the nuchal area, and the other palm near the frontochakra of the attendee, without touching the soma, with the intention to eliminate any energy blocks, and clean from intruder energies. This cleansing occurs through vigo-

rous assimilation and exteriorization of CE from both palmchakras, frontochakra and cervixchakra, between the assistant and the attendee (Vieira, 2013, p. 906 to 908).

Helpers. It also helps you detect the presence of helpers, and how your energies change when they are around, both in quality and quantity.

NEXT STEPS:

Concentration. Instead of creating a field between your hands, separate your hands, and try to concentrate more energy in one hand than the other one. Once you understand this, try to concentrate your energies in different parts of your body.

Blockages. You may notice that in some regions it may be harder to concentrate energy. You can try to concentrate the energies there, pulse them (exteriorize, absorb in that region), just exteriorize them, just absorb energies from a good location, or install a vibrational state.

Timing. Do not be upset if you are not able to be cleaned in a couple of tries. In some cases you need more time to completely clean a particular region. Over time you will notice that there is always a new level of self-cleansing.

Self voltaic arc. After you are comfortable creating this mini energetic field between your hands, move them to your head. Place your right hand on your forehead, and your left hand on your scruff, without touching them. Check what happens, in your whole holosoma.

Will. After some time, try to do the same practice without your hands. After all, all you need is focus, and if the energies obey it, your hands are just something to begin with.

Focus. Use your strong intent to send your energies (not just from your hands) to execute a voltaic arc in yourself. Check if there are any differences, and raise hypotheses, trying to fill the gap until you reach the same results.

ENERGOSPHERE BEAT

Definition. The energosphere beat is the technique in which the person expands and contracts his energosphere, detecting the changes in paraperception between the contracted and expanded state. It is just one variation of the exteriorization and assimilation techniques (Vieira, 2016, p. 589 to 594).

Basic. At first, the researcher might exteriorize the energies trying to fill the room he is located. Afterwards, continue to exteriorize your energies, but limit the volume to something very near your skin.

Cycle. Keep expanding and contracting your energies over and over to detect the changes in density, quantity and quality of energies.

WHAT IS BEHIND THIS TECHNIQUE?

Elasticity. This technique helps you detect how malleable your energies are, and what happens to them once you choose to modify the volume of your energosphere.

Focus. You will notice as well how your focus has to change while dealing with smaller or bigger volumes.

Step. This technique also helps you develop another one: shielding. Once you understand how to limit your energies it is just a matter of increasing the vibration of your energies, and qualifying them with the proper thosene.

NEXT STEPS:

Encapsulation. Exteriorize your energies, but limit them to a region very close to your body. Install the vibrational state. This can be used as a shield for yourself.

Others. If you want to envelop another person, animal, plant or object with your energies, the process is similar. You just need to focus on surrounding your object with your energies. A tip that may help you do this is the embrace: try to gently, carefully, surround the object / animal / plant / person / consciex with your energies. This helps the coupling process.

Paradox. When dealing with cleansing, it is more common and practical to detect the extraphysical consciousnesses involved and isolate them with your energies, if that is cosmoethical. This helps them to calm down, creating a better environment where they may be accessed by helpers.

BOOK HOLOTHOSENE PSYCHOMETRY

Definition. The book holothosene psychometry is the act of using your own energies to execute an energy scanning on the energies of a particular book.

Base. Exteriorize your energies to a book, connecting to it. After that, absorb the energies, focusing on the ideas that come with it. Do not judge, automatically label any thought as imagination, or anything that would cancel the process. Instead, just take mental notes, and afterwards check if they are valid.

Blindness. It is more useful if you do not know the book cover, contents and size. The best scenario is when another person provides the books for you, wrapping them with white paper, or any other form of package to block you from seeing the contents.

Subconscious. If you do not know the books imagery it is harder to accept the hypothesis that your subconscious detected something that your alert mind cannot.

Telepathy. Be sure that the person who packed the books is not located in the room, and is not watching the experiment. Otherwise, you cannot differentiate the results between psychometry and telepathy.

Ideas. Whenever you receive particular information during the technique, dig as deeper as possible. For example: you perceive the book is about romance. What kind of romance? Is there a main character? Is it a woman or a man? The book is written on the first person or third person? Where does the story take place?

Dry. Do not stop asking questions as you receive information; try to extract the most of the paraperceptions. Do not question at this moment if they are correct or not, just write them down. Write down what you perceived both emotionally and mentally.

Check. When there is nothing else to extract from the energies, open the book, check the author, see if there is a fan group behind it (group thosenes), look at the summary, and check how this compares with your own perceptions. The accuracy of your perceptions may be affected by the connection quality between the book holothosene and your own.

WHAT IS BEHIND THIS TECHNIQUE?

Preparation. The principle of this technique is to start developing your sygnalitics for energetic coupling.

Groups. It will give you material to start detecting what it means to connect to a group thosene. The book has a particular subject, author, group of fans, and you will connect to everything associated with it.

Safe. Another good point of this technique is that it is usually safer to start connecting to books, when extracting information, since the books are mentalsomatic artefacts. You can extract information and cleanse yourself in a simple manner between attempts.

Exceptions. Of course some books might be denser, but the author has never detected this as an issue over the years.

Absorption. Remember that the most difficult part is always the absorption, extracting the information. And if you can master this, you are half way to master more impacting techniques, like the voltaic arc.

NEXT STEPS:

Objects. Try the same principle with different objects: statues, photos, paintings and even objects that you never use (energetic dumps). The differences between them will be crystal clear. Check if there is any group of objects that in average shows a particular holothosene.

Similar. Compare a book you have, that you like a lot, with the same book in the local library.

ENERGETIC COUPLING

Definition. Interfusion of the energosomatic energies between two or more consciousnesses (Vieira, 2016, p. 187).

Basic. There is a natural progression in this technique: you start making lucid energetic coupling with plants, then animals and at a later stage, human beings, although the energetic coupling happens every day, everywhere. The logic is to start with subjects with less information associated with it, and move towards beings that are more complex (more consciential energy).

Description. You might use what you learned from the energosphere beat and book psychometry techniques. At first, exteriorize your energies towards your subject, with the intent of connecting to it. After that, absorb the energies from the subject, trying to identify the information that comes with the energy.

Information. The information is usually retrieved when you start the absorption, when the energies of what / who you are in contact with connect to your energosoma. Pay close attention to that moment.

Deepening. As time goes by, you may be able to detect more and more information, if this is cosmoethical. You usually get a lot of information if you have clear intention to help others and yourself, since it is easier to work together with helpers this way.

Gentleness. Try to be as gentle as possible when you involve the subject inside your energies. Make it feel like you are hugging someone very important to you.

Ineffective. Avoid invading the subject with your energies, exteriorizing everything towards the person as if you are about to penetrate their energetic field like a knife.

Finishing. After you perceive that the field is finished, install a fast vibrational state as this allows you to experiment more, without suffering from energetic depletion.

WHAT IS BEHIND THIS TECHNIQUE?

Interassistance. The technique is good to start working with interassistance because when you connect to other subjects you may perceive their energies, how they think, feel, what your relationship with them is, and who may be connected with them, amongst other information.

Understanding. This immediately expands your notion of what a group is, the connections between people, and increase your empathy levels. You may also understand what a particular subject experiences each day, increasing your comprehension and patience.

Differentiation. This technique is good to help you differentiate between your energy and the energy from others, helping you detect your own holothosene.

Mithra. This technique also increases your resilience to more dense energies and help you create synapses of immanent energies sources.

NEXT STEPS:

Voltaic arc. The natural next step of this technique is the voltaic arc, which you place your right hand at someone's forehead, and your left hand on their scruff, without touching them. Then you exteriorize energies to them with everything you have, and afterwards absorb what needs to be absorbed from the person, cleansing the energies like a haemodialysis machine.

Teamex. Another variation is to lucidly connect with helpers, intraphysical sources of energies, and extraphysical energy centrals. There are several types of extraphysical centrals, like Extraphysical Central of the Truth, of the Energies, of the Fraternity, and so on, as diverse as the topics from conscientiology (Vieira, 2013, p. 2.689 to 2.696).

Garbage man. On a more advanced level, if you are already comfortable with installing the vibrational state, you can start making lucid energetic coupling with the persons you talk during the day, cleansing them on the process. Try to do this in every interaction, with the aim to leave the person better than when you contacted her.

IV. CASE STUDY: HOMEOSTASIS DURING RUSH HOUR

Description. As a daily example of how to apply techniques, the author will present a short case study of achieving homeostasis during the rush hour, using London's tube.

Facts. During two consecutive days the author perceived a drop in energy levels near the time of leaving work. He felt dizzy, tired, with a strong wish of just lying down on bed and sleeping.

Harder. As soon as the author entered the tube, going home, he realises his situation, and decides to make an experiment. Previously he detected that his dominating chakra, so he started concentrating energies on it to install a powerful vibrational state.

Shielded. After around fifteen seconds he starts feeling better. He does not feel asleep anymore, becomes happier, perceives the energies around him and detects that he is shielded from the environment around him (after one minute).

Hypothesis. The immediate idea is that this was due to the contact with the people on the tube, but what if it is not the contact itself? The author detected two points: that the sleepiness started around 15 minutes *before* leaving work, and that he had not eaten anything for the last 4 hours in both days (the author cannot be starving for long periods).

Check. If the food were the only problem the author would not feel better with the energetic movements, but he created an action to eat more often on the following days. If it was the *direct contact* with the people from the tube, he would not feel like that before leaving work.

Repetition. On the next day, at the same time, when he detected it was time to leave, the same scenario happens again. But this time the author was more lucid and detected a connection to the holothosene of the tube station. In order to verify that, he exteriorized his energies to the station, to check the changes in his energosphere.

Verpon. Satisfied with the results, the author assumes that the most probable hypothesis is the connection with the holothosene from the station, and from that day onwards he becomes more lucid about it, taking proper actions to remain lucid and clean.

CONCLUSIONS

Rock. The author thinks that with the techniques described on this article it is possible for anyone to train and achieve multidimensional lucidity.

Changes. The author detected that those techniques can be applied both on very dense or very sparse areas, and they can provide anyone with the necessary tools to move to a helper mindset.

Habit. The author also detected that it is better to start small and keep practicing techniques every day than to save one day of the week for a longer energetic session.

Improvement. The reader is encouraged to use the creativity to mix the techniques whenever necessary, focusing on the essential. *Simplicity is priceless.*

Self-research. As an example of simplicity, from the authors' experience, whenever a simple bioenergetic field is installed in a shielded chamber, but with the intent of deepening self-research, the quality and accuracy of the information that usually comes, whenever connected to a helper, is extraordinary. So it is simple: just install the vibrational state, exteriorize the energies, connect to the helper, and on the absorption let the ideas come for the subject.

Boost. The author noticed as well that whenever someone uses his own parapsychism to help others, on their self-research, at a proper environment, an expansion of the parapsychic abilities usually occurs, in terms of quality and quantity.

Cosmoethics. Finally, use every technique inside the limits of cosmoethics. Self-cosmoethics is the basic principle to connect to helpers, increasing what you are able to do. Working solo is never as good as being a minicog within a maximechanism.

Continuous. The facts and parafacts collected by the author suggest that it is possible to keep the personal growth he had in Iguassu Falls, after the adaptation period. In energetic terms, Cognopolis is still better, but this is not an issue if you are more aware of your energies during the day. This way, it is possible to move abroad and remain with a similar multidimensional lucidity.

Simplicity. Simple tasks and actions such as avoiding the rush hour, writing regularly on a daily basis, selecting what you eat, and always working with your energies has proved to help maintaining lucidity.

Limitations. The author is aware that it is not possible to explore everything in this article. He plans to write more about it and asks the reader to write back, especially with contrasting viewpoints.

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Overcoming the Graphothosenic Inertia Syndrome

Superação da Síndrome da Inércia Grafopensênica

Superación del Síndrome de la Inercia Grafopensénica

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Keywords

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Grafopensenidad
Teneper
Reciclaje
Reflexión
Tertulia

Abstract:

This article aims at explaining the author's self-research about mental inertia, low intellectual self-esteem, and self-victimization. The motivation for the research became evident when I started penta. The methodology used was bibliographic and self-research, the application of the 5-hour reflection technique, and the writing of the author's biography. The text contains techniques used by the author to broaden her vision and self-experimentation of the consciential paradigm, to help her overcome these weak-traits. The results observed include: improvement in the author's decision-making process, a better perception of the function helper, and a decrease fear of assuming responsibilities. In conclusion, this study emphasizes both the importance of penta and reflection, as tools for self-research and for intraconsciential recycling.

Resumo:

Este artigo tem o objetivo de apresentar a autopesquisa da autora sobre a inércia mental, a baixa autoestima intelectual e a autovitimização. A motivação para a pesquisa tornou-se evidente quando eu iniciei a tenepes. A metodologia utilizada foi a autopesquisa e a pesquisa bibliográfica, a aplicação da técnica de reflexão de 5 horas e a escrita da biografia da autora. O texto contém técnicas utilizadas pela autora para ampliar a sua visão e a autoexperimentação do paradigma consciential para ajudar na superação desses traços. Os resultados observados incluem: a melhoria no processo de tomada de decisão da autora, uma melhor percepção do amparo de função e a diminuição do medo de assumir responsabilidades. Em conclusão, o estudo enfatiza tanto a importância da tenepes como da reflexão no papel de ferramentas para autopesquisa e para a reciclagem intraconsciential.

Resumen:

Este artículo tiene el objetivo de presentar la auto-investigación de la autora sobre la inercia mental, la baja autoestima intelectual y la autovitimización. La motivación para la investigación se hizo evidente cuando inicié la teneper. La metodología utilizada fue la auto-investigación y la investigación bibliográfica, la aplicación de la técnica de reflexión de 5 horas y la escritura de la biografía de la autora. El texto contiene técnicas utilizadas por la autora para ampliar su visión y la autoexperimentación del paradigma consciential para ayudar en la superación de esos traços. Los resultados observados incluyen: la mejora en el proceso de toma de decisión, una mejor percepción del amparo de función y la disminución del miedo a asumir responsabilidades. En conclusión, el estudio enfatiza tanto la importancia de la teneper como la reflexión en el papel de herramientas para auto-investigación y para el reciclaje intraconsciential.

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INTRODUÇÃO

Presentation. Evolution is an individual process, and cannot be outsourced. The reeducation process is taken through everyday lessons, example, and the recording of experiences that can serve as time-capsules for future lives. Achieving significant self-reeducation is a challenge for most intermissivists.

Goal. The objective of this article is to present the endeavor of self-research, and the selection and application of techniques conducive of reducing mental inertia, a weaktrait emerging from a monarchic temperament. According to the Encyclopedia of Conscientiology (Sánchez, 2012) monarchic temperament is the innate, anti-fraternal and still pathological manifestation of the consciousness, resulting from many past-life experiences in the monarchy.

Reason. The reason for doing this research was the author's dissatisfaction with the quality of her clarification task, identified during penta. There was also a feeling of disorganization in the author's intellectual life, low intellectual self-esteem, and self-victimization, mainly when among other intermissivists.

Methodology. The methodological resources used by this author to achieve self-research were: writing her biography, recording her study habits, and the bibliographic research of the themes and techniques mentioned below.

Specialty: Recyclology. Pentology.

Structure. The development of this article is structured in the following sections: 1. Graphothosenic Inertia Syndrome. 2. Mental Laziness, Low Intellectual Self-esteem, and Self-victimization. 3. Consciential Lab. 4. The Techniques Applied.

I. GRAPHOTHOSENIC INERTIA SYNDROME

Graphothosenic Inertia Syndrome. According to the Encyclopedia of Conscientiology (Bassanesi, 2013, p. 9.901 to 9.908), graphothosenic inertia syndrome is the nosological state characterized by the parapsychic state during which resistance to starting or continuing writing prevails in the either young or veteran intraphysical consciousness.

Synonymy. Sedentary graphothosenity, graphothosenic resistance, authorial procrastination syndrome.

Antonymy. Dynamic graphothosenity, prolific graphothosenity, author technique.

II. MENTAL LAZINESS, LOW INTELLECTUAL SELF-ESTEEM AND SELF-VICTIMIZATION

Mental Laziness. The word 'mental' originates from early XV century, "pertaining to the mind", from Middle French *mental*, from late Latin *mentalis* "of the mind", from Latin *mens* (genitive *mentis*) "mind". 'Laziness' has an unknown origin, but probably has roots in the German *laisch*, "weak, feeble, tired".

Synonymy. Stagnation, inertia, idleness, leisure, acedia, apathy.

Antonymy. Action, effort, productivity, dedication, commitment

Low Intellectual Self-esteem. The word 'low' is of unknown origin, however most likely has roots from Old Norse *larg* "low, low-down, short; humble". The composition element 'self' comes from Old English, *one's own person*, "own; same". The word 'esteem' comes from Old French, *estimer*, "to estimate, determine" from Latin *aestimare* "to value, determine the value of appraise". It appeared in the XII century. The term "self-esteem" emerged in the XX century. The word 'intellectuality' derives from the Latin *intellectualitas* "faculty of understanding, intelligence". It appeared in the XIX century. It is characterized by the negative perception of oneself in relation to intellectuality.

Synonymy. Insecurity as to intellectual ability, fear of expressing own thoughts.

Antonymy. Security as to intellectual capacity, confidence in one's own abilities.

Self-victimization. The element of composition 'self' comes from Old English, *one's own person*, "own; same". The term 'victim' comes from the Latin, *victima*, "victim; man, or beast that is about to be slain". It appeared in 1672.

Synonymy. Self-devaluation, self-punishment, self-castration.

Antonymy. Anti-victimization, self-valorization, anti-convenience.

Attitude. The *Encyclopedia of Conscientiology* presents some pathological attitudes characteristic of the intraphysical consciousness sufferer of graphothosenity inertia syndrome. Here are 3 examples of attitudes more obvious in people presenting this syndrome:

1. **Hedonism.** A person who presents the weaktrait of hedonism lives for pleasure, always pursuing the easier way around, trying to find shortcuts for everything in life.

While reading her biography, the researcher recognized that she is still using self-victimization because her family used to diminish her intellectual capacity when she was young. She also identified the weaktrait of hedonism in herself. She remembered that as a child she did not like to study and was hyperactive. She did not use to do homework, and when she had group research work, she was always playing and did not get involved. She did not help her friends with the work, but because she was friendly and communicative, they would include her name on the final text. This behavior continued throughout her youth, and got worse when she started going out at night and drinking heavily. From a very young age, the author wanted to study medicine, but was too busy partying, and this precluded her from studying. She gave up taking the college entrance exam, and ended up in depression (later understood as melin). A year later, she enrolled for Business Administration School, but after only 2 years she gave up due to partying. She tried a second college a year later; she passed the admission exam. The course was data-processing. She later dropped out of college again, and moved to the United States. The author did not like the language of the new country where she was living. She worked during the day and studied English at night. She was shy to speak the new language and always thought that she had to study more. She came across conscientiology in the United States, and immediately the science made all sense to her. At the beginning of the projectiology and conscientiology course, she had a projection with a consciousness that presented himself with the paravirtual of Dr. Waldo Vieira. He began to explain to her that she should become a conscientiology instructor. She replied that she would not be able to teach people. However, four years later, she decided to start the program to become an instructor, but due to mental laziness and intellectual dispersion, it took her three years to conclude it. When she started teaching, she felt the need to read and study more, because sometimes she felt insecure in face of more intellectual students, especially the Americans. She used to give excuses not to teach English classes because she considered that her English vocabulary and pronunciation were not perfect. She thought that just giving classes was already fulfilling her proaxis.

2. **Intellectual Dispersion.** The intraphysical consciousness with intellectual dispersion lacks mental organization, has poor objectivity, and starts many projects but does not finish any.

3. **Pride.** The fear of making mistakes is characteristic of a person too proud of herself or himself. Such a person has a distorted self-image, believing in own perfection. The person avoids assuming responsibilities for fear that the others will notice her imperfections.

Acceptance. During the 5-hour reflection technique, it became clear to the researcher that accepting mental laziness as a monarchical trait leading to low intellectual self-esteem and self-victimization, in her manifestation and attitude was the first step towards recycling this weaktrait. The true willingness to qualify her assistance, and physical and mental self-organizations were indispensable conditions for overcoming the weaktraits of mental laziness, low intellectual self-esteem, and self-victimization.

III. CONSCIENTIAL LAB

Hypothesis. From her childhood, the author strongly believed that she was incapable intellectually. Allied to hedonism and the consciential basement of youth, this only worsened the process of mental laziness and low intellectual self-esteem. In the adulthood, she began to use intellectual incapacity as self-corruption.

Conscientiotherapy. The author went through conscientiotherapy in June 2015, in Foz do Iguassu, Brazil. She was diagnosed with low intellectual self-esteem, but the therapists added that she was already working on this issue as she was reading many books on the subject. She was already attending college at that time, and she would soon present her first entry in the Encyclopedia of Conscientiology. The observation that the author had monarchic traits was the most shocking aspect during the conscientiotherapy sessions. A feeling of outrage took over, followed by mental confusion, and denial. That did not seem to be possible because of the years she spent cleaning houses in the United States, and that she did not feel ashamed or angry for this, like some of her friends who had to do the same job. Conscientiotherapists remarked that she was applying the "getting off the high heel" technique. After returning home to the United States, it took her 9 months until she could begin to reflect on the monarchic traits. She recalled the discomfort when Laura Sanchez, conscientiology instructor, used to bring the theme of the monarchy to the conscientiological "Tertulias" (intellectual gatherings) (Sánchez, 2012). Then she decided to watch a Tertulia in which Laura talked about the monarchic temperament, and she realized that hers was like the researcher's story. At that moment, she accepted to have monarchic temperament, and decided to watch more tertulias on the subject.

Penta. In August 2016, the author began practicing penta. Until that moment, she had not written anything on conscientiology, and this fact provided some discomfort. During a penta session, the helper remembered she had written a movie review for the Journal of Conscientiology (JofC) in 2014, and an entry for the Encyclopedia of Conscientiology in 2015, which proved she was an abled writer. In that moment, an idea came to mind, inspiring her to watch as many Tertulias as she possibly could, and to send in questions every day. She put this idea in practice and felt the need to reciprocate all the help the function helpers had been giving her, so she decided to get back to writing again. In another penta session, the helpers inspired her to apply the 5-hour reflection technique, to overcome the lack of self-organization.

IV. THE TECHNIQUES APPLIED

Self-research. The techniques used by the author are described below, according to the consciential paradigm. They may be also useful for the intraphysical consciousness wishing to overcome graphothosenic inertia syndrome.

Tertulia. By attending the tertulias every day, watching them live online, or later recorded, the intraphysical consciousness enters the verbal and written holothosene. The verbetographer bares it all, and often with less time studying conscientiology, but showing owning up to his / her intermissivist responsibility. The

access to several leading-edge truths keeps the energetic bond of those distant with the CEAEC and the cognopolis, making the intraphysical consciousness feel confident in overcoming weaktraits. The intraphysical consciousness realizes that he / she is not alone, and there are more people in the same situation who are being proactive in overcoming similar weaktraits. It was during a tertulia of Terezinha Mello on Cosmoethical Anti-monarchism (Mello, 2017) that the author understood that she had mental laziness, and that this was a monarchic trait.

Five-Hour Reflection Technique. The author applied this technique for 4 consecutive weeks. In the first week it was very difficult, but some ideas came up to serve as Encyclopedia entries, and to show the importance of example. In the second week, the author had an insight and realized that the monarchic trait of mental laziness was the cause of the low intellectual self-esteem and of the self-victimization. A retrospective was made and mental laziness was found all the time in the author's life. In the third week, it was clear that to provide quality assistance, it would be necessary to invest in overcoming mental laziness, and consequently the graphothosenic inertia syndrome. The fourth week closed with the understanding that this recycling had begun some time before, as the author had been reading a lot, but lacked reflection. We should read not just to entertain ourselves, but to generate knowledge.

V. CONCLUSION

Experimentation. The 4 main evidences or conclusions that came from the experience of personal recycling are listed below:

1. The trait of mental laziness makes it difficult to qualify assistance.
2. Penta helps a lot as a final propeller in the recycling of graphothosenic inertia syndrome.
3. The understanding that writing qualifies the assistance.
4. The update of self-image resulting from self-reflections.

Responsibility. Firmness in assuming the author's intermissivist responsibility became clear. According to the consciential paradigm, the best way to do clarification task is through example. To qualify assistance one needs to invest in recycling weaktraits and assuming a more conscienciologic lifestyle. Keeping contact with the holothosene of the cognopolis, especially for those living outside Brazil, helps to keep focus on the qualification of assistance. The complete clarification task includes example, and conscienciological teaching and writing.

Gratitude. The author would like to record here her gratitude for her helpers and their inspiration giving her the incentive to continue self-research.

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Psychosoma's Transfiguration: Being aware of the Extraphysical Reality*Transfiguração do Psicossoma: Conscientização acerca da Realidade Extrafísica**Transfiguración del Psicossoma: Concientización a cerca de la Realidad Extrafísica***Juliana Branco***

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The purpose of this research is to discuss the types of psychosoma's transfigurations that may occur during out-of-body experiences, detailing the various factors that may affect negatively the extraphysical awareness. The methodology was based on the analysis of author's out of body experiences from 2010 to 2014. The authoress maintained a regular and detailed projectiography, making it possible to examine the consequences and impact of the unawareness about the psychosoma's transfigurations and, therefore, to begin to apply several techniques to improve her extraphysical performance. The transfiguration of psychosoma is a partial or total change in the appearance of its shape in the extraphysical dimension. Among the several para-anatomical characteristics, the fact that its shape is variable, often compared to a gelatin (Vieira, 2002,p. 284), is the key feature that allows its transfiguration. The psychosoma's transfiguration presents two main types: (1) the Assistantial type, when this competence can be used as a strategy by helpers to create rapport to make a successful assistance, sometimes showing an appearance of someone that can make a better rapport with the assisted or even to camouflage themselves in extraphysical rescues; (2) the pathological type, in which intruders or energivorous consciexes may change their appearance so that the projector may not question and won't notice their real intentions. This investigation also examines the examples of lacking awareness consequences in psychosoma's transfigurations such as losing an opportunity of assistance, making decisions based on misinformation, not being aware of extraphysical companions, taking actions that compromise personal evolution, wasting the evolutionary possibilities of extraphysical dimension, negatively interfering in an assistance that is occurring. The authoress noted the importance of deconstructing the problem by analyzing all the factors that interfere in the extraphysical awareness, so she could plan which techniques to use to improve the projective performance. According to the author's experience, the intraconsciential factors were the key to improving extraphysical awareness, for example the multidimensional self-conscientization, extraphysical lucidity, projective experience, energetic control, memory, evolutionary level, recycling, interests and activities, intention, among others. Extraphysical awareness is also expected to be improved by applying techniques such as projectiography, psychometry, projective techniques, mind saturation, shielded chamber, conscientiogram and recycling. The authoress concluded that after a few months, applying some of the techniques referred above, she started to have a progressive awareness regarding the psychosoma's transfiguration, increasing his multidimensional self-conscientization and evolutionary performance. It is not the form that gives the more crucial information about the state of the consciousness. The appearance of a consciex is not a direct reflection of its intraconscientiality, its energy is. The process of developing awareness regarding psychosoma's transfiguration led the authoress to reflect that, even without lucidity in the extraphysical, it is always occurring interaction. Therefore, it is vital to try to be as lucid as possible to this reality.

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