



Maria do Carmo Pena*

*Bachelor in History and Social Communication. Researcher from IIPC.

iipcsp@ibm.net

Keywords

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Palabras-Clave

Auto-evaluación
Auto-organización
Auto-investigación
CEAEC
Conscienciometría
Reciclaje existencial

CEAEC: Conscienciometry Laboratory

CEAEC: Laboratório de Conscienciometria

CEAEC: Laboratorio de Conscienciometría

Abstract:

Expectations and discoveries of a researcher that enrolled herself in the course Conscienciogram in Practice, held at the Center for Higher Studies of the Consciousness (CEAEC), with the objective of identifying personal aspects that could help her in the process of existential recycling. During the course there was the discovery that anti-cosmoethical omissions in the existential program can occur due to one's negligence regarding his/her priorities. In closing the experience, there was the understanding that the energetic environment of the campus of CEAEC favors introspection and the perception of the extraphysical nature of the human being.

Resumo:

Expectativas e descobertas de uma pesquisadora que se inscreveu no curso Conscienciograma na Prática, realizado no Centro de Altos Estudos da Consciência (CEAEC), objetivando identificar aspectos pessoais que auxiliassem seu processo de reciclagem existencial. Durante o curso ocorreu a descoberta de que, devido à negligência quanto às prioridades, podem ocorrer omissões anticosmoéticas na proéxis. Como fechamento da experiência, houve a compreensão de que o ambiente energético do campus do CEAEC favorece a introspecção e a percepção da natureza extrafísica do ser humano.

Resumen:

Expectativas y descubrimientos de una investigadora que se inscribió en el curso de Conscienciograma en la Práctica, realizado en el Centro de Altos Estudios de la Conciencia (CEAEC), cuyo objetivo era identificar aspectos personales que ayudasen en su proceso de reciclaje existencial. Durante el curso descubrió que debido a la negligencia en relación a las prioridades, se pueden producir omisiones anticosmoéticas en la proéxis. Como cierre de la experiencia comprendió que el ambiente energético del campus del CEAEC favorece la introspeccion y la percepción de la naturaleza extrafísica del ser humano.

1. Objective

I was very motivated to take part in the course *Conscienciogram in Practice*, held at the *Center for Higher Studies of the Consciousness (CEAEC)*. My main objective was to identify personal features that would help the process of existential recycling. I planned to arrive at the location of the event one day prior to the beginning of the activities, in order to do some laboratorial experiments. I was planning to

use the Projective Techniques, Energetic-Animic-Psychic Signals, Waking Physical Immobility and Penta laboratories. My anticipation was great because I expected to have a remarkable extraphysical experience.

2. At CEAEC

On the first day, as I started to study the book *Conscienciogram*, the ideas flowed easily and I be-

gan to write faster than normally. This fluency in writing kept on for a while, and it was a very pleasant experience. I thought about how I had abandoned my past inclination for writing. At other times my writing had been fluent, and this facility came back while I was at CEAEC. It was like recovering old skills.

The first sheet that I chose for self-analysis was number 62 - Maxi-priority. My first intention was to reflect on the questions and identify the overall focus that would define the following sheets. I had been studying this subject for some time, and I thought that, with the energetic field present in the course at CEAEC, my insights would be greater. And that was what really happened.

The last question of this sheet pointed out cosmoethical awakening as a priority in one's self-evolution. I tried to analyze the chances that I received in this life and the chances that I wasted due to a lack of lucidity. With this analysis it was clear that some tasks planned during the intermissive period had been relegated due to my negligence regarding priorities.

At the end of the second day, I formed a conclusion concerning the sheets I had analyzed. What became evident in this first part of the self-research was the importance of utilizing techniques for multi-dimensional self-awakening. The catalysis of the evolutionary process will depend on the parapsychic development of the individual and on his or her consequent cosmoethical improvement. The conclusions flowed easily to the paper, and I kept thinking about how the practice of what I learned would be from then on.

I verified, as an immediate result of the course, that the self-research through the *Conscientiogram* is an opportunity to realign one's route with relation to his/her existential goals. If self-evaluation is performed regularly since youth, the chances of anti-cosmoethical omissions occurring will be smaller, and the achievement of tasks will be facilitated. The conscientimetric analysis promoted a reflection about the existential program.

On the third day, when I heard about the visit to the Holocycle, the research environment for the *Encyclopedia of Conscientiology*, I diminished my concentration on my studies. I tried to answer the questions of the *Conscientiogram* with the same attention as before, but I was not successful. The focus of attention was divided. The answers to the questions posed by the book seemed obvious, and in the redoing of the analysis I thought they were not bringing personal discoveries any more. All of the conclusions from the evaluation sheets pointed in the same direction: self-organization. I thought: could it be that I need

to organize myself this much?

After dinner I decided to book a laboratory that I had not originally planned on. I was thinking of studying energetic-animic-psychic signals, but due to the suggestion of friends I changed my mind at the last instant and decided to go to the Evolutionology Laboratory. I was right on time and would have to hurry, but I decided to rush and spend the 3 hours in the laboratory. Dinner had just ended, I was very anxious, and when I entered the laboratory I could hardly read the instructions to do the experiment. I performed the exercises of energetic mobilization, thought, studied the biographies, and nothing different happened. I started to feel uncomfortable for having gone to the Evolutionology laboratory without having previously prepared myself or planned.

At the end of the period, at 12:00 a.m., one single idea came: self-organization. I reflected about my attitude regarding the choice of the laboratory and I understood the message. I had spent three hours of anticipation to come up with this conclusion.

3. Assistential Net

In the course of the activities, I was wondering how I would behave once I returned to São Paulo. I considered that the practice of what I learned would happen upon my return from the course, in the middle of city turmoil. I had not realized up to that moment that the practice had already started: in the laboratories, in my contacts with the volunteers at CEAEC, with my roommate, with the teachers and students. Only on the last day did I realize how many self-research opportunities had been lost because I had not perceived the assistential net created during those 5 days of immersion. This net involved everything and everyone at CEAEC. The perception of this assistential energetic assistential field increased after I performed an experiment at the Penta Laboratory.

The campus of CEAEC was silent; no one was walking along the paths. Some were in the laboratories and others were collaborating at the Holocycle. Only then did I clearly notice the holothosene that permeated the campus. It felt like being in another dimension.

I understood that the *Conscientiogram in Practice* in Foz do Iguaçu was like that. The atmosphere enhanced introspection and the perception of the extraphysical nature of the human being. It is not just a question of studying the book or performing self-analysis. It is also necessary to observe ourselves all the time, analyzing attitudes, relationships and positions during the course and outside of it. If I had paid more attention to the name - *Conscientiogram in Practice* - I would not have had so many surprises.