

ACCOUNT: Experience in the course Applied Conscientiology

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Abstract. Experiences and apprenticeships registered during the course Multidimensional Self-awareness (MSA), of the International Association for Consciousness Evolution (ARACE), are here reported. The article reports, after self-research, a period of self-confrontations, from the beginning to the conclusion of the course. The text concludes that the course favors both consciencial maturity process and the perception about the importance of facts occurring in everyday life to the execution of one's existential program.

Introduction

This account presents the main aspects experienced along the course Multidimensional Self-awareness (MSA), of Applied Conscientiology, organized by the International Association for Consciousness Evolution (ARACE). The experiences were made possible by course dynamics itself, by the *assistential field* installed in classroom, besides the constant interventions of the instructors, as well as the exposition of students' personal experiences.

Here follow nine points, highlighted among the principal perceptions and personal experiences belonging to the apprenticeship:

1. Holothosenic pressure as an impediment to pro-evolutionary experiences;
2. Discoveries about self-corruptions and the use of ego defense mechanisms;
3. Necessity deepening energetic and psychic development and knowledge;
4. Self-perception of thosenes (thoughts, sentiments and energies) and their influence on everyday life;
5. Necessity of self-confrontation;
6. Understanding the importance of group sense;
7. Necessity of quitting indecision for real action;
8. Constant challenge before existential program;
9. A deeper study of consciousness, establishing practice as an indicator for apprenticeship.

Call. I decided to attend the course Multidimensional Self-awareness after receiving a telephone call from one of ARACE's volunteers informing the beginning of a new class in Sao Paulo. This happened on the eve of the course, as I found myself in an existential crisis, with strong depressive content, of inner void and self-dissatisfaction, so that the impact caused by the invitation was big. I decided to come in the day of the class to register myself in the course, after a brief conversation with the volunteer, who, in that moment, played the role of intraphysical helper. Now I see that it had been the best decision to be taken. I think that the whole scenario was set to *rescue* me, so that I could start a profound existential recycle.

Self-corruption. During the course, by hearing the instructors' expositions, their personal experiences, their own learning, I realized the evolutionary way would be much long. The awareness about the whole *multidimensional* process, in a more explicit form – after some examples from students

and instructors – evidenced the prioritization to be done. Seeking greater self-organization, without lying to myself, was the key on my awakening, to see how much *self-corruptions* and ego defense mechanisms were obstacle on the execution of my existential program.

Holothosenic Pressure. When I decided to attend the course, problems became evident, emotions got sharper and *holosomatic* unbalances came along. I started to perceive the huge influence of extraphysical dimensions over us, whether they are positive or negative. I commenced to better observe each fact and its details more thoroughly.

Energetic perception. The energetic presence of intraphysical opened up for me; it was as if I was getting in touch for the first time with real and concrete perception about energetic manifestations in inter-relations. A new phase of experiences – which still goes on –with energy control, had started. The more I understood the importance of those classes and their benefits, more experiences I had the month before next class. I was experiencing the confrontation of my old way of seeing things and a new will to change them. The existence of *extraphysical* consciousnesses with no interest in my changes became clear.

Existential recycle. The existential recycle started as soon as I decided to leave the victim position to change my condition of low self-esteem. I had attended various courses and lectures, they all taught me self-research theory, although none had enlightened me so deeply to make me think about the need to stop, in order to observe the facts occurring around me caused by lack of *cosmoethics* and coherence towards myself. There was no direct correspondence between what I thought and what I said, or even between thoughts and actions. The incoherence in the actions exposed me all the time. This point motivated me to seek self-confrontation.

Personal Paradigm Shift. Some difficulties had been overcome after the intimate determination of wanting to change, of leaving stagnancy. The everyday practice had shown me how to execute little actions benefiting another consciousnesses. So, I started to shift my paradigm, quitting the conventional perspective for the *multidimensional* way of thinking. No one can change one's paradigm overnight. There is a transition phase in this process; it is an intermediary stage of essay and error, due to the lack of control over the subtleties occurring in the extraphysical dimensions. The changes in that phase depended on my own determined will regarding my purposes of life and my goals. It was a period where I started to admit the existence of *multidimensionality* and to mistrust appearances and "mere coincidences", demonstrated by facts and other people's attitudes. However, I still couldn't "think *multidimensionally*", my way of thinking had changed, broadening my whole perspective. I had started to take into account *multidimensional* indicators, comprising less explicit possibilities according to *conventional* logics. When someone *thinks about multidimensionality*, he or she bestows a larger signification to facts – even to the small ones. Being attentive to perceive a greater number of indicators sharpens the view of the whole.

Whenever someone discovers the existence of all that process and accepts it as something real and true, (that is, taking into account the influence *multidimensionality* exerts over daily actions) he or she is ready to undergo a broader transformation, because he or she begins to **think multidimensionally**. The biggest experience happens, though, when someone, before acting as usual, stops and thinks in order to obtain the largest view of the whole as possible to react differently. This way, by repetition of this method, he or she develops a new behavior paradigm.

Energetic-psychic control. The search for both energetic and psychic knowledge had become challenging. Whatever one thinks feels and does is informed through our energies. Becoming aware about it is useful to the process of assistance. As far as the *intraphysical consciousness is concerned*,

by doing energetic readings and developing psychic abilities, one can understand immediately what is going on. One can also realize how and how much one can help. The trend here is more perception by practice, more ability for interconscial assistance – either through clarifying task or consolation task, according to case and moment.

This aspect is a process of constant apprenticeship, which I am still undergoing.

Therefore, one of my daily goals is to install the Vibrational State (VS) at least 20 times a day.

Thosenes' self-perception. Simultaneous to energetic awareness, my perception about *thosenes* – thoughts, sentiments and energies gravitating around my psychosphere – had increased. I realized foreign *thosenes* intruded my psychosphere like a mental edge. This process was due to my affinity, that is, there was in my innermost an *embryo* of that kind of *thosene*. They therefore would install themselves, occupy my mind, change my emotions, and lower my lucidity. Concentrated attention, endeavor and discipline were necessary to keep *thosenity* healthy. We are not *serenissimi* yet; therefore, maintenance of a positive *thosenic* pattern is difficult and oscillates much along the day. Control, perseverance and dedication to the maintenance of a healthy *thosenity* depend on us. I had found myself *thosening* during minutes - summing up hours together - against those with whom I had interacted before. Perceiving energies help to read *thosenes* ambiances and persons with whom we interact and therefore discern about the quality of intention manifested. The greatest advantage of all this process for me is that I started to become aware about my *milimetric thosenes*: how much I *thosenate* “intrusively” towards others. The change of attitude had begun after the decision of changing all those pathological *thosenic* pattern as soon as possible.

I started to perceive then, that some of them I had not originated. In fact, I commenced to make *differentiation* from what I thought and felt, using the questions: at which point are those *thosenes* mine? Aren't they from someone else? The first essays were timid, with no great conviction, but up to some weeks later, I basically succeeded in establishing a healthier pattern of *thosenity*. This has been a contemporary and constant task for me.

Groupality. *Thosenic* self-perception has optimized *differentiation*, which means knowing how to differentiate our own *thosenic* pattern from another, at the very moment an extraphysical consciousness “*plugs*” into our psychosphere. There were two sources of *thosenic* influences: intraphysical and extraphysical. I became aware that to further progress on this way, the exercise or practice of what I had learned by group's inter-relations would be necessary. There was no other way but practice. I had an insight about the relevance of being part of a group, being it family, professional or a researching group, to improve the awareness of my *strong and weak traits*. In group, the opportunity of having someone else as our own *mirror* is very rich, that is, when one sees oneself through someone else's behavior or reaction. We tend to become very critical and even annoyed, because the object of our critic is precisely a trait we have inside ourselves, which therefore we know very well. I had experienced the challenge of group conflicts, reinforced by the extraphysical team of helpers that deepened the experience. The crisis had been installed then. The extraphysical team would set scenarios and situations to test my intentions and *cosmoethics*, that is to say, they led me to understand the meaning of self-confrontations, so that I could perceive my own incoherence when I was either lying or utilizing some ego defense mechanism. That impelled me to the practice of what I had learned in theory in the MSA classes. I was experiencing the *theorice* – theory + practice – that led me to move forward with the objective of leaving the recurrent crisis cycle and reaching the growing-up crisis, seeking to assist others. That was the most difficult, painful part of the process (almost unbearable, much times), nonetheless, the key to leave the *egokarma* and start acting on the *groupkarma* level, going on to *polykarma*.

Limbo. The first shock was realizing my incapability on the decision making process towards

life and experiences on the groups I have participated. Clearly elect, in a conscious manner, leaving behind the other alternatives meant a lot to me (it was clearly difficult). Until then I had been living an *insincere* life, in the limbo, a complete *indecision state*. I was interested in many things, without accomplishing any of them, though. Everything was learned and read halfway, without either dedication or commitment, both necessary to the true execution of an existential program. Being in a group only to look for a certain kind of consolation or to fulfill any affective void should not be a reason for someone to claim belonging to a working team. So, the contradictions appeared and exploded on arguments, resentments, conflicts, indifference, and lack of both motivation and fraternalism, traces of immaturity. I found myself misunderstood, and thought that everybody around me was not interested in helping me in what was necessary. But I would not tell them any of this, I would not open up by telling them what I was feeling, what was going on inside me; I would not show them the crisis I was experiencing in details. I was afraid and shameful about the crisis and my problems. I had encapsulated myself intending to gather a little courage. But the months passed by and the content of the classes amplified my inner conflict. There was always an instructor or student who situated in class some personal experience and how it had been overcome. Such reported experiences were often the same I was somehow undergoing. I now see that the classes were pure interconsciential assistance to the participants – so it was for me. I would come out of the classroom with many ideas, information to reflect about and, above all, with a solution or way to solve my inner conflicts, to invest and improve my inter-relations. In those moments, I felt the support of the extraphysical helpers, as I intimately decided to change myself, making an intraconsciential recycle.

Existential program. The identification of the existential program, or at least knowing more or less the direction to be followed, made me understand that some pieces of my life-puzzle were already set on the table, interconnected, ready to receive the next piece and the next, until forming up the frame of my existential program, which I hope being in the future a bit more complete. To invest in the *mentalsomatic* attributes, to develop my psychic ability and assist through the *penta* – personal energetic task – technique: these were some of the instruments acquired to the beginning of the execution, in practice, of the *existential program*.

Assistential field. The *assistential field* installed in the Applied Conscientiology classes had contributed to enhancing the conscience about unresolved issues inside me, which were, many of them, group situations. The students, in case they are ready for it, may be favored by the extraphysical helpers active around. The perception of that *assistential field gradually improves our capability* to understand and solve questions regarding ourselves and others. The objective is to seek reconciliation, consciential *rescue*, *hetero-forgiveness*, in short, *groupkarmic* liberation. Understand that there are tasks to be accomplished together, as a group, to reurbanize our *consciential micro-universe* and the Planet at some level.

Conclusion. As a conclusion, I confirm the validity and benefit of MSA classes. During the period of 20 months (I missed the first two classes) I underwent concrete experiences of self-confrontation, holothosenic counter-flow, crises of different kinds, but the most important was to learn how to employ some evolutionary instruments. Each class is a masterwork of subtlety and profoundness by approaching the content. Nothing was more significant and productive than my disposal to participate and contribute to the oral reports in class, though. The concepts taught out along the course favor the consciential maturity process, allowing conditions to the students to pay the due importance to the smallest details happening in everyday life. The most remarkable is the approach and the composition of the view of the whole, by means of successive self-confrontations provoked by personal experiences. This makes evident that only theory and practice, theoric, put us face to face with our existential program.

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