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**Palabras-Clave**

Aprendizaje Evolutivo  
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**1. INTRODUCTION**

This text was written in line with the principal themes discussed during three public lectures held in Rio Grande do Sul, in the towns of Torres, Pelotas and Porto Alegre, during an event organized by the 1<sup>st</sup> quarterly group of the *Applied Conscientiology*

# Evolution of the Consciousness: Theory and Practice

Evolução da Consciência: Teoria e Prática  
Evolución de la Conciencia: Teoría y Práctica

**Abstract:**

The themes covered in this article were presented during three public lectures held in Rio Grande do Sul, in February, 2001, for the purpose of the dissemination of the science Conscientiology and of the Applied Conscientiology Course, promoted by the Center for Higher Studies of the Consciousness (CEAEC). The first part of the article shows the universe of research of Conscientiology, through the approach of six of its basic fields of study: Holosomatics, Paraperceptiology, Holoresomatics, Thosenology, Holochakralogy and Extraphysiology. Following this, the dynamic of the Applied Conscientiology Course is presented as an evolutionary resource that is available for the intraphysical consciousnesses predisposed to the execution of their intraphysical recycling and to the dynamization of their existential program.

**Resumo:**

Os temas abordados neste artigo foram apresentados durante três palestras públicas realizadas no Rio Grande do Sul, em fevereiro de 2001, visando a divulgação da ciência Conscienciologia e o Curso de Conscienciologia Aplicada, ministrado pelo Centro de Altos Estudos da Consciência (CEAEC). A primeira parte do artigo mostra o universo de pesquisa da Conscienciologia, através da abordagem de seis de seus campos básicos de estudo, a saber: holossomática; parapercepciologia; holoresomática; pensenologia; holochacralogia e extrafisiologia. Em seguida, é apresentada a dinâmica do Curso de Conscienciologia Aplicada, ao modo de um recurso evolutivo disponibilizado às consciências intrafísicas predispostas à realização da reciclagem intraconsciencial e à dinamização da proéxis.

**Resumen:**

Los temas abordados en este artículo fueron presentados durante tres conferencias públicas realizadas en Rio Grande do Sul, en febrero de 2001, para divulgar la ciencia de la Concienciología y el Curso de Concienciología Aplicada, impartido por el Centro de Altos Estudios de la Conciencia (CEAEC). La primera parte del artículo muestra el universo de investigación de la Concienciología, a través del abordaje de seis de sus campos básicos de estudio, a saber: holosomática, parapercepciología, holoresomática, pensenología, holochakralogia y extrafisiología. A continuación es presentada la dinámica del Curso de Concienciología Aplicada, como un recurso evolutivo disponible para las consciencias intrafísicas predisuestas a la realización de un reciclaje intraconsciencial y a la dinamización de la proéxis.

*Course of the Center for Higher Studies of the Consciousness (CEAEC), in February, 2001.*

The article maintains the central objectives of the lectures: to provide consciousnesses with the opportunity to access the fundamental ideas of Conscientiology, as well as to inform them about the

dynamics of the Applied Conscientiology Course.

Some of the themes studied during the course are presented under the approach of the evolution of the consciousness. The way in which the theoretical information turns into practical lessons during the course is also commented on.

## 2. SCIENTIFIC BASES OF CONSCIENTIOLOGY

### What Conscientiology Is

Conscientiology is the science that studies the consciousness in an integral, holosomatic, multiexistential, multidimensional way, encompassing, therefore, all the areas of knowledge that deal with the consciousness and the facts related to it.

### What the Consciousness Is

The consciousness is the intelligent principle, the organizer and the integrator of the physical, energetic, emotional and mental experiences of all the beings that manifest themselves in the multiple dimensions of the universe.

When manifesting in intraphysical life, a consciousness experiences, in its initial evolutionary stages, very simple life forms, like the virus (the smallest known living organism), until he/she reaches the human form, the most complex life form on the planet. Even then, the consciousness continues making progress on his/her evolutionary course, reaching, after thousands of years of experiences, at the most evolved human condition known: the *serenissimus*.

**The serenissimus** is a human consciousness (*Homo sapiens serenissimus*), of multiple genialities, who is passing through the last cycles of physical rebirth and biological death. Thus, we say that he/she is about to pass through the third death (definitive deactivation of the psychosoma, also known as spiritual body or the body of emotions) to become a *free consciousness*, when he/she will no longer manifest in dimensions, intra- and extraphysical, in which he/she can interact with matter.

The serenissimus is the evolutionary model of the human species, the majority of which is still composed of *preserenissimus* consciousnesses, who are then succeeded, on the evolutionary scale, by a micro-minority of *permanently-totally-intru-*

*sion-free* beings and *evolutionologists* (evolutionary orientors of consciousnesses who are in stages inferior to their own).

### Scope of Conscientiology

Conscientiology is concerned with the evolution of the consciousness from the condition of the virus to that of the serenissimus. That which exists before or after these evolutionary levels cannot be comprehended by the mind of the consciousness who still needs to manifest itself through matter, as this implies the comprehension of an existence in dimensions made purely of ideas, where forms, images, sounds, or any tangible manifestations do not exist.

### Conscientiological Research

To do research is to observe nature, to take notes and interpret the results of this observation. Through nature one understands: the consciousness researcher him/herself, the consciousnesses that surround him/her, and the events related to these consciousnesses. So, to do research is to observe the *context* in which the consciousness manifests.

**To contextualize** is to understand the meaning and the importance of a certain event within the observer's existence. It is to find the applicability, in daily life, for an answer obtained through experimentation.

All conscientiological research is, in the final analysis, simultaneously *self-* and *hetero-research*, as all the thoughts, words, and actions of a consciousness cause repercussions, to a greater or lesser extent, in the members of his/her evolutionary group and in the environment in which he/she expresses him/herself.

However, the observations should be made using a broad paradigm - the *consciential paradigm* - that takes into account the whole series of intra- and extraphysical existences of the consciousness, and not only the period between the *resoma* and the *desoma* (birth and death in intraphysical existence, respectively).

### Specialties of Conscientiology

A glimpse of the universe of research of Cons-

cientiology can be obtained through six of its specialties, among the seventy presented by Vicira<sup>1</sup>. They are: *Holosomatics*, *Paraperceptiology*, *Holoresomatics*, *Thosenology*, *Holochakralogy* and *Extraphysicology*.

### 1) Holosomatics

Holosomatics studies the set of bodies or vehicles of manifestation of the consciousness (*holosoma*), their functions and applications. They are called: the *soma* (physical body), *holochakra* (energetic parabody), *psychosoma* (parabody of emotions), and *mentalsoma* (parabody of discernment).

Upon rebirth, the consciousness suffers a restriction of lucidity, tending to perceive only the physical body - which is the roughest, most solid, palpable, objective and concrete vehicle - and the facts that refer to life in the physical dimension. This is why so many intraphysical consciousnesses think they are just their somas.

Holosomatics is also concerned with the influences that the consciousness brings from somas and holochakras employed in previous intraphysical lives, and emotional and mental traces that are imprinted onto the psychosoma and mentalsoma. This is called: the consciousness' *paragenetics*.

**Paragenetics** is the specialty of Conscientiology that is concerned with the integral heritage of the consciousness. That is, all the traces, talents and vices of personality acquired during past intra- and extraphysical existences - including those developed through the influence of the environments in which he/she manifested - and also through the genetics of his/her parents from the current intraphysical life. Therefore, it is the holosomatic, multiexistential and multidimensional heritage of the consciousness.

When the consciousness takes possession of the new soma, he/she cannot employ the whole patrimony of knowledge that was acquired in past lives, partly because the physical brain is too small to contain the records of the integral memory, which are recorded in the parabrains of the psychosoma, and also because he/she does not know how to use all the resources of his/her brain. Still in childhood, the intraphysical consciousness begins the process of

recuperation of the memories of his/her evolutionary achievements (recuperation of *cons* or *units of lucidity*), a process that continues until the end of his/her intraphysical life.

It is rare for a preserenissimus consciousness to be able to reach 80% of the lucidity and discernment that he/she had in the condition of extraphysical consciousness. In the physical body he/she is an incomplete personality, generally using just one of his/her various kinds of intelligence. Even the geniuses, those who are considered the *giants of the centuries*, on the average use only 3 types of intelligence.

Observing him/herself using the approach of Paragenetics, the consciousness discovers *weak traits* (defects, fissures of personality, vices) brought from past lives, and *strong traits* (talents, geniuses) that he/she has developed during his/her evolution. In this way, he/she becomes predisposed to correct the pathological aspects of his/her personality that make improvement difficult and simultaneously becomes aware of the potentialities that he/she possesses for surmounting his/her deficiencies.

### 2) Paraperceptiology

Paraperceptiology studies the paraperceptions of the consciousness, beyond the reach of the five senses of the soma, their phenomena and evolutionary consequences. It is a sub-field of *Paraphenomenology*, another specialty of Conscientiology, which studies the parapsychic manifestations of the consciousness.

Conscientiology is not concerned with proving the reality of the parapsychic phenomena, but stimulates the consciousness to seek self-experimentation, proposing that he/she observe and interpret the context in which they occur, in order to healthily integrate them to his/her life.

Thus it leads the experimenter to ask: what can I learn from this phenomenon? What relationship does this phenomenon have with me? What do I start to understand about myself from this phenomenon? What is the best way to develop it? What pro-evolutionary use can I put it to?

From an evolutionary point of view, it will be much more useful to the experimenter to pursue, for example, lucid projections of the psychosoma to access critical ideas for the execution of his/her *existential program*, or to assist other consciousnesses, than training the application of the same technique with the intention of proving the veracity of the phenomenon of the Conscious Projection (CP).

Parapsychism used in an intelligent and

*cosmoethical* way is a precious evolutionary resource for the consciousness that desires to optimize his/her evolution.

**Existential Program:** the existential programming or the life goal that was planned during the intermissive course under the orientation of the evolutionologist.

**Cosmoethics** is the specialty of Conscientiology that studies the set of principles or values that are valid in the multiple dimensions of the cosmos. Cosmoethics goes beyond human ethics and social moral, peculiar to intraphysicality, and is determined by the micro-universe of the consciousness, which reflects his/her maturity through the experience of maximal, moral and emotional discernment.

### 3) Holoresomatics

Holoresomatics studies the series of existences (*seriality*) of the consciousness or his/her multi-existentiality.

Other lines of human knowledge study the seriality with the objective of proving the occurrence of the cycles of rebirth and death in the physical dimension, or to access memories of past intraphysical lives.

Conscientiology does not emphasize these aspects and, once more, does not concern itself with proving the reality of the multiple lives of the consciousness. Conscientiology starts from the principle that any person that uses his/her parapsychism comes to this conclusion by him/herself through the experimentation of retrocognitive phenomena and the CP.

Regarding retrocognitions, Conscientiology is concerned not only with memories related to past intraphysical lives, but especially retrocognitions of *intermissive periods*, which can bring to the surface the strong traits that have been under-used by the intraphysical consciousness. This kind of retrocognition also allows the consciousness to recollect important aspects of his/her existential program, which were planned during the *intermissive course* that he/she attended while he/she was in the extraphysical dimension.

**Intermissive periods** are periods between the intraphysical lives of the consciousness, in which he/she manifests in the condition of an extraphysical consciousness.

**Intermissive courses** are courses directed at extraphysical consciousness and given by helper-teachers with the objective of improving the performance of a consciousness in his/her next intraphysical life, aiming for *existential completism* (execution of one's existential programming). During the intermissive course, the extraphysical consciousness plans his/her next life under the orientation of the evolutionologist, taking his/her potentials and deficiencies into account.

Everything that is concerned with the *intermissive period* of the consciousness in evolution is a theme of study called *Intermissiology*, another specialty of Conscientiology, a sub-field of the study of *Extraphysiology*.

Retrocognitions of periods of intraphysical lives, on the other hand, are considered to be opportunities for self-confrontation, in which the consciousness encounters failures and achievements of his/her past, examines the consequences of his/her actions to him/herself and to other consciousnesses, identifies weak traits and age-old mechanisms of defense that, many times, he/she did not even realize were his/her characteristic. Retrocognitions of intraphysical lives are often shameful for the consciousness, who comes to see how his/her way of thinking, feeling or acting was.

### 4) Thosenology

According to the classification of Vieira<sup>1</sup>, Thosenology is the specialty of Conscientiology that encompasses all the other 69 specialties as its sub-fields of study. Therefore, it contains the theory and practice on which Conscientiology itself is based.

Thosenology studies the mental, emotional and energetic mechanisms of expression of the consciousness, in any dimension in which it manifests itself. It is based on the inseparability of these three aspects, represented by the neologism *thosene*.

**Thosene** (*tho + sen + ene*) is the unit of practical manifestation of the consciousness that considers the *thought* (idea, conception), the *sentiment* (emotion) and the consencial *energy* (CE) as a set. Therefore, every time that a consciousness manifests a thought, he/she also emits a sentiment and a kind of energy. Every time that he/she manifests a sentiment, he/she emits a thought and a kind of energy together, and every time that



he/she exteriorizes energy, he/she impregnates it with an idea and a sentiment.

Thosenes are divided into *orthothosenes* (healthy, pro-evolutionary thosenes) and *pathothosenes* (sickly, anti-evolutionary thosenes). A set of thosenes is called a *holothosene*, which is the thosenic ambiance or atmosphere that is characteristic of a person, a group of people, or an environment.

The quality of the thosenes of a consciousness (thosenity) is the key to his/her evolution and determines, among other things, the level of his/her cosmoethics and his/her competence for assistantiality. Then, we can say that:

a) The orthothosene is the basis of Cosmoethics, as every idea, word, or action is - or derives from - a thosene or a holothosene. To be cosmoethical is to emit thosenes the consequences of which reach at least 51% of the best for everyone.

b) The orthothosene is the basis of assistantiality, as assisting is, in fact, more than merely donating energies (energetic pass). It is rather clarifying through the thosenic influence upon the assisted person, creating opportunities for him or her to interact with consciential atmospheres that are more harmonic and of more lucidity than his/her own as he/she comes to the realization that he/she is also permitted to seek out healthier consciential levels.

High-level assistantiality is always a conscientiotherapeutic process that unchains, to some degree, the thosenic restructuring of the assisted consciousness, or his/her intraconsciential recycling.

### 5) Holochakralogy

Holochakralogy studies the energetic manifestations of the intraphysical consciousness, which are derived from his/her holochakra.

The holochakra basically consists of nuclei or defined fields of energy, called chakras, which act as points of connection between the soma and the psychosoma, and through which energy flows from one vehicle to the other. The chakras capture, separate, and distribute the immanent energies (IEs) that exist in the multidimensional universe, and transform them into consciential energies (CEs). The CEs vary in quantity and quality, being intensely influenced by the holosomatic condition of the consciousness and by environmental factors.

The higher the evolutionary level of a consciousness, the smaller the modification that he/she causes

in the IEs that he/she absorbs. As the consciousness evolves, he/she learns to *dominate* more and more the IEs and to employ them with greater intelligence.

To have *energetic mastery* means to know how to employ the energies to keep one's holosomatic balance, promoting self-defense against sickly CEs and holothosenes, to produce parapsychic phenomena, and to practice assistantial techniques.

Among the energetic maneuvers proposed by Conscientiology, we can mention the following:

a) *closed circulation of energies* through the chakras for cleaning one's psychosphere, unblocking and aligning the chakras, and other purposes;

b) *absorption of energies*, which is used for compensating energetic imbalances;

c) *exteriorization of energies* for the execution of assistantial works to intra- and extraphysical consciousnesses, for cleaning objects and environments, for the healthy production of self- and hetero-encapsulations, and other maneuvers;

d) *vibrational state (VS)*, which consists of quickly circulating the energies through the chakras, from the feet to the head, and from the head to the feet, until the holochakra reaches a vibrating state. This exercise keeps one's holosomatic homeostasis through the prophylaxis of energetic imbalances, unblocking chakras, deassimilating from pathological CEs, uncoupling of undesirable extraphysical consciousnesses, and other benefits;

e) *sympathetic assimilation*, which is employed in the psychometry of objects, environments or consciousnesses, with a preventive or assistantial purpose;

f) *sympathetic deassimilation*, which is intended for the elimination of sickly CEs that remain in the psychosphere of intraphysical consciousnesses after interconsciential contacts, or after contacts with negative environments.

### 6) Extraphysiology

Extraphysiology is the specialty of Conscientiology that studies the relations and experiences of intraphysical consciousness in extraphysical dimensions, that is, the *multidimensional* condition of the intraphysical consciousness. Extraphysiology is a scientific sub-field of Holosomatics.

A consciousness manifesting him/herself in intraphysical life is only really able to live within a multidimensional perspective when he/she becomes lucid of the interconsciential interactions that occur beyond the limits of dense matter, which appears to separate intra- and extraphysical consciousness.

The interactions between intra- and extraphysical consciousnesses occur constantly, in the form of reciprocal *influences* on a thosenic level, and can be assistantial interventions or sickly intrusions. Therefore, to be lucid regarding multidimensionality is also to be capable of perceiving the quality of these interactions and the consequences that result from them. The only barrier that is capable of preventing undesirable interactions is the thosenic one. Thus, it is the quality of one's thosenes that determines the evolutionary level of his/her extraphysical company. The orthothosene keeps the *rapport* with *helpers*, while the pathothosene evokes *intruders* with the same holothosenic pattern.

**Helper:** extraphysical consciousness, benefactor who assists or serves as an auxiliary to one or more intraphysical consciousnesses.

**Intruder:** sickly extraphysical consciousness; interconsciential thosenic interloper.

Cosmoethical influences are the beneficial, inspiring assistantial manifestations that come from helpers or even through the example of common preserenissimus consciousnesses that manifest pro-evolutionary thosenes. Some examples are: the inspirations that are sent by helpers; the influence that an intraphysical consciousness, in the condition of lucid intraphysical bait, exerts on an assisted consciousness; the influence that healthy intra- and extra-physical consciousnesses exert on the environment and the social segment in which they act.

Anticosmoethical influences are the negative, pathological manifestations that provoke the deterioration of the physical and mental health of the intraphysical consciousness, and strengthen the bonds between the intruder and the consciousness that is suffering from intrusion, increasing interconsciential interprisons. They can be exerted by intra- and extra-physical consciousnesses. Some examples are: emotional lack of control, envy, sexual harassment, depression, suicide, the use of the intelligence to destroy other consciousnesses, acts of violence in general, and many others.

Extraphysical intrusions are the most common cause of disturbances and illnesses in human beings, and maximize the potential for organic diseases. The consciousnesses become victims of intrusion due to

their self-corruption and because they do not possess a reasonable level of cosmoehtics.

### 3. APPLIED CONSCIENTIOLOGY

#### Evolutionary Opportunity

In his/her evolutionary trajectory, the consciousness alternates between phases in which he or she feels like learning and experimenting with new things (neophilia), and periods of neophobia, which manifest themselves as a tendency to settle for things, a difficulty to change.

The Applied Conscientiology Course acts as an impulse for the consciousness to initiate one of these phases of recovering his/her evolution. During the course, teachers and students immerse in a field that is propitious to intraconsciential recyclings and to the experience of groupality.

#### Dynamics of the Course

The course has a duration of two years, and is offered in two modalities:

a) quarterly modules, which are given as four day immersions in CEAEC;

b) monthly modules, which are given in different Brazilian towns and complemented by biannual immersions in CEAEC.

The activities of the course include theoretical classes, debates, the exchange of experiences, laboratorial experiments, the production of *consciential gestations*, and other dynamics.

**Consciential Gestation:** useful production, within the existential programming of the consciousness, which is centered on fraternity and on renewing and libertarian ideas.

#### The Application of Conscientiology

During the two years of the course, the students remain in contact with a holothosene that stimulates self-confrontations and living, in practice, everything that is discussed in class.

One of the first reactions that is observed in the students that are receptive to the orientations of the course is the recuperation of the confidence to recover their *existential program*.

As the first modules take place, it becomes clear the reason why the course is called *Applied Cons-*

*cientiology*.

The applicability is not only experienced during the activities of the course, or even through the experiments that are performed in the laboratories of CEAEAC. Rather, the learning that is acquired during the dynamics of the course orientates the students as to the best way to use their own resources to face the difficulties that they usually find while performing their roles in intraphysical society. During the days or months of the interval between each module, helpers promote experiences - inserted into the life context of each one - that are synchronic to the theoretical concepts that are scheduled for that phase of the course.

Then, facing the facts of their lives, facing themselves, and facing the helpers, the students have but two choices: whether to confront the situation, experimenting with different ways of solving old difficulties and old weak traits, or whether to run away from the crises, hiding themselves, once again, under the same defense mechanisms.

Among the various benefits that the students gain during the course, what stands out to them the most is the continuous monitoring that the helpers maintain of everything that happens to them. This monitoring helps them to find their own solutions and to understand the results that were obtained.

On the other hand, the attacks of intrusion also become evident, trying to sabotage every effort to improve. Then, at this point, it is essential to increase the practice of two more behaviors: *self-organization*, in order to not create opportunities for intrusion, and *thosenic health*, in order to not resonate with the intruders and lose assistance.

### **Applied Conscientiology Course and Intermissive Course**

The Applied Conscientiology Course represents an opportunity for consciences to reencounter themes they studied before their current intraphysical lives, when they attended intermissive courses in the condition of extraphysical consciences. For this reason, we say that both the courses are equivalent, as one complements the other, and each one gives the students the advantages that are characteristic of the dimension in which they take place.

One of the advantages that the preserenissimus extraphysical consciences have when attending intermissive courses is the greater facility to access their *holomemory* (integral memory). By recalling who they really are and who they were in previous existences, they are lucid regarding their real level of evolutionary development. That is, they recall the criti-

cal traces of their personality, which are responsible for old-age mistakes and self-mimicries, as well as their talents and evolutionary achievements. Free from the restriction that is characteristic of intraphysicality, they experience a condition of expanded lucidity, when compared with intraphysical consciousness, which allows them to employ, with the maximum of efficiency, all of the types of intelligence they developed up to that point.

In addition to this, in the condition of extraphysical consciousness they have the possibility of lucidly interacting with helpers and the evolutionologist to discuss aspects that are relevant to their evolutionary progress.

The students of intermissive courses are less exposed to the interference of intruders, as they live in extraphysical environments next to other consciences that have thosenic patterns similar to theirs.

If on the one hand this holothosenic isolation improves the level of their relationships, on the other hand it does not give them the opportunity to live together with consciences that are of different evolutionary levels and, therefore, to experiment with new strategies to remedy old conflicts and deficiencies of their personality.

The intraphysical consciences that attend the Applied Conscientiology Course, on the other hand, are already in the dimension and social environment in which they should be applying the things they have learned. To reach this moment of their existences, they had to have previously overcome the difficulties that are inherent in the trauma of one's *resoma*; to pass through the phase of maturation of the biological body, which is characteristic of childhood and youth; to pass through the turbulent period of adolescence, and to finally reach the adult age, after countless opportunities to perfect their emotions and put their mentalsomas into action through social relationships and student and professional activities. In other words, they have reached a certain level of inner pacification, or a relative adjustment of the ego, which allows them to lucidly invest in the process of evolutionary learning.

Then, helped by the theoretical-practical dynamics of the course, the intraphysical consciences can accelerate their recuperation of cons, work on their strong and weak traits, have insights about the forgotten items of their existential program, and employ their energies in the production of consciential gestations. That is to say, they can apply the knowledge that they accumulated during their existences.

Among the themes explained in the Applied



Conscientiology Course, one stands out due to its importance for the evolution of the consciousnesses. It is the dynamic of *Evolutionary Learning* or *Intraconsciential Recycling* that is unleashed by the consciential interrelationships, which are the basis of Assistantiality and *Groupality* (group evolutionality).

### Evolutionary Learning through Consciential Interrelationships

The mechanism of consciential interrelationships is a very efficient evolutionary strategy, as the consciousness only learns while exposing him/herself, opening to self- and hetero-criticisms.

The realm of interconsciential interactions is always multidimensional, reflecting in every intra- and extraphysical consciousness of the evolutionary group. However, few intraphysical consciousnesses on this planet experience this fact with lucidity. The majority of them do not perceive the intrusive interference and the assistantial interventions that occur every time they are in contact with other intraphysical consciousnesses, and the extension and quality of the evolutionary traces that their acts leave.

When expressing him or herself through words or actions, the intraphysical consciousness receives feedback from other intraphysical consciousnesses in the form of an energetic reaction of their holochakras, which reflects the reading that they had made of the situation<sup>2</sup>. This reading can be correct or not, depending on the capacity for comprehension of the person who interprets it. The energetic reaction, in turn, is reflected in the holochakra of the intraphysical consciousness that has exposed him/herself, who also makes a reading - agreeable or disagreeable, correct or incorrect - independent of the words or actions that were used in the response.

A disagreeable or uncomfortable response indicates, to the intraphysical consciousness that has exposed him or herself, the necessity of reevaluating the level of cosmoethics of his/her attitude, even when his/her action was well intentioned and the conflict that was generated was due to a mistake in interpretation on the part of the other, who was still unable to assimilate certain relative truths. In these cases, it is many times more correct to postpone the clarification to an evolutionary moment more appropriate for the other consciousness.

However, no matter what the outcome of a consciential interaction is, it will always be most intelligent to refrain from responding with energies loaded with negative emotions, such as grief and resentment, so as to avoid negative traces and groupkarmic interprisons.

At other times, interrelationships result in growth crises for the involved intra- and extraphysical consciousnesses.

The crisis is generated when a consciousness receives new information that arrives in a non-conventional way, e.g. in the form of an energetic stimulus. This information acts as a *password* that can elicit in the other a disposition to self-confrontation, giving applicability to the information, that is, modifying him or herself.

**A password** is a cosmoethical neothosene (pro-evolutionary new information), loaded with an energetic stimulus, emitted from one consciousness to another through interrelationships.

In this case, we say that the crisis is pro-evolutionary, as, by doing some type of thosenic restructuring, the consciousness is also assisting the extraphysical consciousnesses that interact with his/her consciential microuniverse.

The result is a strengthened ego and a real learning, as this process is based on a thosenic restructuring or on an intraconsciential recycling.

Depending on the level of his/her self-corruption, the consciousness that receives the new information can go into an anti-evolutionary crisis, which is characterized by the emergence of mechanisms of defense of the ego, such as escape, denial or revolt. Some common signs of escaping from the crisis are:

- alienation - pretending that the information does not concern him/her;
- anti-cosmoethical humor - irony, gibe;
- sitting-on-the-fence condition - thinking the idea is good, but not feeling like committing him/herself.

An anti-evolutionary crisis always ends up in the encapsulation of the consciousness, who remains with his/her ego defended, victimizing him/herself or projecting his/her guilt onto others.

An encapsulated individual never exposes him/herself. He/she neither gives nor receives the *feedback of the group*. He/she does not *try* any initiative so as not to *make a mistake*. In other words, he/she does not do assistance, as for that the consciousness needs to go out of him/herself and donate him/herself as a consciential epicenter.

### Trial and Error

Evolution is a process of trial and error. The



consciousness learns through countless trials, failed at first, until one day he or she finds the correct way of acting. Consciential interrelationships are excellent opportunities for the consciousness to apply the mechanism of trial and error, as the reactions of the other consciousnesses to his/her acts are which signal his/her failures and achievements.

The preserenissimus consciousnesses that currently live in the physical dimension of this planet and are still slaves of the basic necessities of life (eating, sleeping, having sex, making money) undergo the process of trial and error in an unconscious way, with great suffering and guilt at every error.

Every error is the result of a choice in which there was a lack of discernment. However, the errors should not be seen as failures, generators of guilt, but as motivation for the consciousness to look for the mechanism that has lead her to a wrong choice. When the facts show that the choice was wrong, the ideal is to return, analyze the choice and remake it. Thus, the consciousness will obtain a reinforcement of his or her positive image, creating a favorable disposition to self-confrontation.

When the error generates despondency, there is a reinforcement of the negative image, which leads to the use of mechanisms of defense and to encapsulation.

An example of trial and error that is observed in nature is the process of natural selection of the species that is described by Charles Darwin in his work on the *Origin of the Species*. According to Darwin<sup>3</sup>, evolution occurs through the survival of the most able individuals of each species. The individual that does not survive is the one that is not able to adapt to the changes of the environment. For this individual, each rebirth represents a new attempt and an opportunity to have a few more achievements.

In the case of the human consciousnesses, to become more able means to learn to employ a greater number of intelligences, especially evolutionary intelligence.

#### 4. CONCLUSION

Consciousnesses dynamize their evolution through the help that they give to one another. However, for a consciousness to be able to help others, he/she first needs to be able to have control over his/her own life. For this consciousness, the following four postures are recommended:

· *Not to let anyone, no matter who it is, manipulate him/her.* That means not to let other people decide the course of his/her life or make decisions for him/her. He/she must understand that no one has a better overall view of his/her life than him/herself and his/her helpers.

· *To surpass the opposing holothosenic pressures.* To use his/her discernment to go beyond the intrusive holothosenic pressures to distinguish the best from the worst.

· *Not to be a "boat adrift", waiting for the helpers to solve his/her problems.* To recognize that if he/she is helped and still faces difficulties, that this is because solving the problems makes up part of his/her evolutionary learning.

· *To be able to perceive multidimensionality.* Not to resist changes. To have the flexibility to perceive when the helper changes the course. To remember that he/she (the helper) is the one who directs his/her existential program.

When the consciousness reaches this level of performance, everything that is related to his/her existential program flows better.

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