

WELCOME TO CEAEC!

ROBERTO LEIMIG

VOLUNTEER OF THE *INTERNATIONAL ASSOCIATION OF SERIEXOLOGICAL AND HOLOBIOGRAPHICAL RESEARCH* (CONSECUTIVUS) AND THE *INTERNATIONAL ASSOCIATION OF THE CENTER FOR HIGHER STUDIES OF CONSCIENTIOLOGY* (CEAEC).

ceaec@ceaec.org

ABSTRACT: The *campus* of the *Center for Higher Studies of Conscientiology* (CEAEC) is an optimized environment for self-research and the foundation of the neoscience of conscientiology. Located next to the Iguassu National Park, one of the largest preservation areas of Subtropical Forest, a variation of the Brazilian Atlantic Forest, and has a complete structure to meet the investigative demands of human consciousnesses and their evolution. Its structure includes a network of self-research laboratories, a debate arena (*Tertuliarium*), an extensive lexicological, encyclopaedic, hemeronymic and bibliographic collection (Holocycle and Holothea), among other resources, including accommodation, housing, a restaurant, cafeteria and bookstore. The *campus* is always open, virtually or in person, to attend to the needs of deepening the self-research of consciousness, and the invitation for a cultural visit for research, study and learning is constant. So, it is worth checking out and trying all the deep self-research resources available at CEAEC.

Keywords: Conscientiological *campus*, Self-research resources, Bioenergetic Spa.

PRESENTATION

Campus. The *campus* of the *Center for Higher Studies in Conscientiology* (CEAEC) is the optimized environment for research and the foundation of the neoscience of conscientiology. The environment is diverse and has a complete structure to meet the investigative demands of human consciousness and its evolution. This structure includes a network of self-research laboratories, a debate arena, an extensive lexicological, encyclopaedic, hemeronymic and bibliographic collection, among others, in addition, it has also accommodation, housing, a restaurant, cafeteria and bookstore.

Nature. The *campus'* Nature is typically of forest origin, adapted to constant environmental variations, due to its subtropical origin. An environment that was once transformed from a forest to a pasture field for subsistence livestock farming, has been reforested and transformed into a space suitable for the most advanced self-research methodologies. The *campus* today has, woods, boulevards, orchards and extensive lawns intermingle with the buildings and houses, configuring a convivial environment for students, researchers and visitors (Leimig, 2010).

Worldview. In addition to the natural richness of the *campus'* environments, gardens and idyllic spots have

been created to expand human relations with Nature and its biodiversity. The interaction with and investigation of Nature represent an ancient method applied to the evolution of consciousness, and includes organic, energetic, rational and parapsychic development. All of this seeks to be fully experienced in the multidimensional research carried out on the *campus*.

Observation. The first invitation we make to researchers interested in deepening knowledge of conscientiology is to visit the CEAEC *campus* in order to obtain an overview of the resources available for leading edge self-research. Thus, the objective of this article seeks to present the structure, resources and importance of the CEAEC *campus* as a result of conscientiological volunteer work which became available to all interested in deepening research of self-awareness in optimized conditions.

FOUNDATIONS OF SELF-KNOWLEDGE

Focus. Conscientiology is the science dedicated to the integral analysis of the object of study of consciousness, ego, essence, soul or spirit, present in the different possible dimensions of existence. This new science has three pillars: holosomatics, the study of bodies of manifestation of consciousness; multidimensional nature, the character of multiple existential dimensions; and

multiexistential nature, the condition of multiple lives, existences in physical bodies based on extraphysical bodies.

Neoscience. Conscientiology as a new science, under a new research paradigm, aims to deepen the knowledge and investigation methods of the self, and requires the researcher to make a serious personal investment in experiments to self-verify the scientific principles, concepts and foundations applied to themselves, that is, methodology focused on understanding the consciousness themselves.

Methodology. Currently, there are several techniques, procedures and methods capable of demonstrating and proving the importance of knowledge and experimental mastery of bioenergies, thoughts and feelings that we express or receive influences in our daily lives, and which we detect through various forms of sensory or extrasensory perceptions. However, the ideal is for the interested person to organize themselves to carry out a series of experiments in an optimized location in a self-research *campus*, as is the case of CEAEC.

Resources. CEAEC provides several resources for individual and group experiments based on conscientiology, among which we highlight the self-research laboratories, where the researcher has several themes for deepening their way of being and manifesting. Parapsychic dynamics, which consist of group experiments where a person is able to test the various types of extrasensory perceptions that occur both in oneself and as manifested by other researchers. It also has extensive collections of books and numerous artifacts of knowledge available in the Holotheca and Holocycle and aiming to test your cognitive abilities, among many other resources.

Self-experiments. On a daily basis, conscientiology has techniques and methods for researchers to carry out experiments at home or in Nature, through which the researcher will be able to prove to themselves the reality of the multiple dimensions that are part of our lucid life, and in this way no longer remain limited only to the reality of the physical world and everyday ordinary brain perceptions.

Proofs. In fact, conscientiology is a science capable of entering a theme that throughout human history has always been restricted to approaches from religions, philosophies and mythologies. The methodology presented by conscientiology is the only way so far that ensures rationality and the possibility of self-proving a series of phenomena natural to human beings. Phenomena that have always occurred in different human cultures throughout our history but have never had

a suitable experimental treatment, so here is the invitation to learn about methods, principles and foundations of conscientiology.

THE CAMPUS ENVIRONMENT

Forest. The CEAEC *campus* is located next to the Iguassu National Park, one of the largest preservation areas of Subtropical Forest, a variation of the Atlantic Forest, existing in Paraná, Brazil. Over this environment is an important interassistential extraphysical community, directly related to the CEAEC *campus* and Cognópolis, called Interludium. The main forest existing in the Iguassu National Park is of the type called Seasonal Semideciduous Forest, the same type existing in the *campus* environment and a rich source of immanent energies. This forest is defined by the occurrence of two climatic seasons, one rainy and the other dry. Seasonality influences the physiology of plants by defining two groups of species: deciduous, which lose their leaves, and evergreen, which are always green. This manifestation of the *campus* trees represents an adaptation to a lack of water and the drop in winter temperature.

Borders. Foz do Iguaçu is well known for the presence of the triborder that exists between Brazil, Paraguay and Argentina. However, the climatic transition and the meeting of ecological frontiers also stand out. Changing climate ranges results in extremely fluctuating environmental conditions, especially in terms of temperature, humidity, winds and species occupation. In addition to the climatic boundary, the region has distinct habitat boundaries, for example, between the Paraná and Iguaçu rivers; within the Iguaçu River itself, above and below the falls; and within the Paraná River, above and below the Itaipu Dam. It also presents the evolutionary ecological frontier marked by the transition from the Cerrado biome (past) to the formation of the Atlantic Forest (present). These varying conditions demand extreme adaptive vigour of everyone from an eco-physiological point of view.

Bioenergy diversity. The variability of environmental conditions provides the most evident manifestation of the different types of bioenergy, bioenergetic diversity: Phytoenergy, Hydroenergy, Geoenergy, Aeroenergy, Zooenergy and Cosmoenergy, in addition to consensual energies (Vieira, 1994). Living with this abundance of energies favours the enrichment of paraperceptions, helps the development of energosomatic flexibility and the qualification of a conscin's interconsensual relations.

Location. CEAEC is located at longitude 54°31'30" west, latitude 25°33'20" south, and at 190m of altitude, in the State of Paraná, BR, specifically in the Western Mesoregion of the State, where there is the Microregion

of Foz do Iguaçu, containing 11 municipalities bordering the Iguaçu National Park and/or the Lake of Itaipu: Céu Azul, Foz do Iguaçu, Itaipulândia, Matelândia, Medianeira, Missal, Ramilândia, Santa Terezinha de Itaipu, São Miguel do Iguaçu, Serranópolis do Iguaçu and Vera Cross of the West.

Geology. The region of Foz do Iguaçu is known in Geology as belonging to the 3rd plateau, an area where the largest volcanic spill in the history of the Earth occurred around 120 m.y.a. (million years ago). This region has deep and ancient soils (latosols), called “terra roxa”, very favourable for farming. Soil colour is related to the presence of iron and its fine constitution to the breakdown and wear of the basaltic rock, in this case, the matrix rock that forms the clay.

Climate. The regional climate is characterized as humid subtropical, without long periods of drought. Rains occur throughout the year, except in short periods of drought (summer), commonly associated with the occurrence of the ENSO phenomenon (*El Niño* – Southern Oscillation).

Historic. Due to its latitudinal position, the Tropic of Capricorn, the State of Paraná allows a clear observation of the effects of climate transition, resulting in the subtropical climate classification. In line with the history of deforestation, mainly due to agriculture, the condition of regional climate variation is even more accentuated.

Physiography. The predominant forms of relief in the region of the municipality of Foz do Iguaçu are smooth and flat, as in most of the State of Paraná, this favours agricultural and cattle raising practices. The past of the *campus* environment is marked by extensive breeding of cattle and horses.

Wind. Wind currents are frequent in the region and are mainly influenced by landforms. Extreme variations are recorded from 0 to 100 km/h, but in general it is common to have winds from 25 to 90 km/h, with the predominant direction east-southeast.

Temperature. The annual average oscillates around 22° C, the minimum recorded in the city of Foz is around -1.5° C, and the maximum, 40° C. On the CEAEC *campus* temperature extremes have been registered of -3° C and 48° C.

Moisture. The relative humidity of the air also presents extreme variations, reaching a minimum of around 15% and a maximum at 98%, with the average around 70%.

BIOENERGETIC SPA

Spa. The CEAEC *campus* is also known as a Bioenergetic Spa, an intraphysical site with its own,

specific holothosene, with a high power of action of positive Geoenergies and, consequently, predisposing the healthy use of consciential energies and the open use of mentalsomatic attributes, being, in principle, cosmoethical and evolutionary as the presence of consciexes, researchers, assistants and assisted (Vieira, 2002). In addition to Geoenergies, another 6 types of immanent energy stand out, namely Aeroenergy, Hydroenergy, Phytoenergy, Cosmoenergy, Electric Energy and also Zooenergy and Consciential Energy.

Visit. When the researcher or visitor arrives at the CEAEC *campus*, they are received by a particular Nature. The shadow of the Ingas and Magnolias is the first instance of personalized welcoming. Flowering rows of Cosmos and Roses show visitors the way to Geniuses of Humanity Alley. The winding path of the Alley is decorated with Gold-Pings and shaded by Dutch Cypresses, leading the researcher to the conceptacle of logic and discernment, the Holotheca and the Holocycle.

Teachings. This simple path can lead the visitor to fruitful reflections on how much the nature of the bioenergetic spa teaches us. For example, consider the fact that an idea inspired the shape, or outline, for the construction of the Geniuses of Humanity Alley, and evolved into actions until it reached the completion of the protective work. Now, in the opposite sense, the concreteness existing in the work, manifested in the pillars of the Alley, in the plants and birds that inhabit it, inspires the construction of new ideas. The observation of the diversity of shapes, asymmetries, brightness and contrasts enriches the sensory vision, establishing a launching pad for the cosmovision to be obtained in the imminent immersion in the repository of knowledge artifacts (Holotheca) or in the mentalsomatics office (Holocycle).

Genius. In summary, the creativity that inspired the outline of the Alley now continues from the concreteness of the work built, as a source of new ideas and inspiration. The ability to take advantage of and reflect on the objectives of the works carried out by the various genius personalities of the Alley, spread around the *campus*, from the changes in the habits of thought and in the way of feeling anchored in the conventional trajectory, leads to awareness of the expansion of their personal approaches and worldview.

Inversion. For many centuries we have been used to exploring and enjoying external, extraconsciential Nature, transforming its resources into consumer goods and objects, and even, often, into ostentations of power. For many centuries, in the same way, we have relegated the resources of the internal, intraconsciential Nature, the

true source of power. In this current evolutionary moment, it is important to consider the inversion of values so that we can reach the unity of Nature, the integration of intra and extraconsciential realities, as a healthy result of our own lucidity. So, we are at this evolutive moment, and the *campus* is the right place to build awareness of this fact.

Evolution. In this inverse path, the bioenergetic spa represents the gradual construction of a new environment of conviviality and achievements, inspired by the extraphysical community Interludium and realized by the strength of cosmoethical volunteer work. This inverse sense, in relation to the conventional priorities of human society, is the example that we can offer for the reconstruction, re-education and conquest of an authentically fraternal society (Vieira, 2018).

CEAEC RESEARCH RESOURCES

Structure. The CEAEC *campus* was created with the main objective of strengthening the entire experimental area of conscientiology. In its planning, the strengthening of the experience of the principles and foundations of this neoscience were, and are being, implemented from different experimental resources, conceived by the volunteer work of researchers throughout the *campus'* history (Barbaresco, 2018). Below, we present 12 resources and methodological tools of conscientiology, already structured and tested, available on the CEAEC *campus*, listed in alphabetical order, to carry out conscious self-experiments:

1. **Acoplamentarium.** Group laboratory for research on parapsychism with the main objective of testing clairvoyance of multiple dimensions of consciential manifestation.

2. **Alley of the Geniuses of Humanity.** Is the path that interconnects several research structures at the CEAEC *campus*, such as Laboratories, Holocycle, Holotheca, Tertuliarium, Village, Auditorium, Cognitarium, among other areas, which is decorated with a gallery of busts of great historical personalities of humanity, in order to promote reflection and confrontation between the researcher and such biographies.

3. **Conviviarium.** Space for socializing, interaction, exchange of ideas and experiences among volunteers and researchers, consisting of a Cafe area, bookstore, restaurant and other reception spaces to sit down and talk.

4. **Courses.** Regular courses, free of charge or paid, of short or long duration, for initial presentation or deepening, in the most diverse specialties of con-

scientiology, as well as in partnership with other research institutions.

5. **Holocycle.** It is a space dedicated to conscientiology research, optimized for writing and consulting the extensive collections, such as Lexicotheca, a collection of dictionaries; Hemerotheca, a collection of newspaper and magazine clippings, as well as Encyclotheca, a collection of encyclopaedias, including the *Encyclopaedia of Conscientiology*.

6. **Holotheca.** Is a cultural environment for the research and exhibition of artifacts of knowledge, such as books, textbooks, films, stamps, coins, shells, photos, records of personalities and inventions that stood out over time (Leimig, 2008). It is where the largest collection of conscientiology can be found, and soon (base year 2021) will have part destined for exhibitions at the Cultural Holotheca Megacenter, to be built near CEAEC.

7. **Individual Laboratories.** There are 17 individual laboratories designed for self-research experiments corresponding to 17 distinct conscientiology specialties that can be deepened through technically elaborated self-experiments and we plan to be carried out in the laboratory space (Leimig, 2001).

8. **Nature.** The *campus'* Nature presents itself with richness and diversity of physical life forms, whether through rivers, streams, small waterways, springs, woods and forest formations, and also extraphysical spots, like the existing geochakras. All these environments are interconnected with trails through which visitors and researchers can test bioenergies, from Geo to Cosmo-energy.

4. **Parapsychic Dynamics.** There are 21 groups of regular activities always held at the same time and place, weekly, with the objective of developing the parapsychism and bioenergetic abilities of researchers, strengthening the relationship between the intra- and extraphysical conscientiology research teams.

10. **Peace Square.** Optimized environment for the reflection on the importance of intra and extraconsciential peace, in different cultures and among different peoples of the planet. The square has a megalith, a granitic rock fragment, centred on one of the most important geochakras on the *campus*.

11. **Tertuliarium.** Is the first "debatodrome" on the planet, designed and built especially for the realization of Conscientiological Tertulias, and currently offering a total of 4 other activities promoting studies, deepening lucid, open and democratic questions regarding the leading-edge relative truths (verpons) of conscientiology (Visintin & Leimig, 2012).

12. **Wind Rose.** Located close to the Peace Square, indicating the cardinal points from the location of the CEAEC, helping a person reflect on the directions of their own consciential compass to guide their personal achievements.

Participation. The CEAEC *campus* is open to all those interested in deepening conscientiology, and the researcher will be able to schedule with the institution a plan to take advantage of all these available resources. It is suggested that each interested person begins to deepen their self-research now, for example, identifying the researcher's evolutionary bottlenecks as challenges to be overcome with the help of technically oriented conscientiological experiments.

Research immersion. The researcher interested in visiting and exploring CEAEC and its different resources, will be able to follow at least these following basic steps for an evolutionary experimental immersion through the resources of the *campus*:

1. **Contact.** The student, visitor or researcher, interested in qualifying their personal evolution, may contact CEAEC through various means available online, either through the website, social networks, e-mail, WhatsApp, phone or directly at the physical address.

2. **Registration.** Register in the institution's database, in order to have their profile known in relation to the identified evolutionary needs, so that specialists can guide them in relation to the resources and experimental instruments of conscientiology available at CEAEC.

3. **Advice.** Seek and schedule assistance with specialists, professors and veteran researchers of the Institution with the objective of defining and constituting a prescription of the best possibilities for self-research experiments, according to the specialties and main lines of action of the CEAEC *campus*.

4. **Immersion.** Start an immersion circuit in a series of experiments, individual and group, preferably hosted on the *campus*, in order to follow the guidelines received from the advisory services on the resources composing CEAEC's structure.

5. **Parapsychism.** Predispose parapsychic development, free yourself as much as possible from expectations or prejudices about the possible realities of experimentation in the multidimensional scope, in order to obtain consistent results and useful evidence for advanced self-research.

6. **Evaluation.** Seek new advice from instructors and researchers on the *campus*, in order to obtain feedback on self-experiments, and specialized guidance in order to

obtain written material, with results based on the experiments performed.

7. **Publication.** Use the appropriate spaces at CEAEC, conducive to extraphysical inspirations and association of ideas, dedicated to writing and publishing your results in graphic media (articles, books, entries) or at scientific events of conscientiology.

Paramagisteriology. "The *campus* of the Centre for Higher Studies in Conscientiology (CEAEC), in Foz do Iguaçu, in the State of Paraná, is a true private university, created and maintained by volunteers, at the same time, paradoxically, multidimensionally educational, with hundreds of professors and students. Here we seek to research, conscious and cosmoethical use of the set of vehicles of manifestation of the consciousness, the holosoma. We always invite intermissivists to come and experience this *neocampus*". (Vieira, 2014, p. 1,228).

CONCLUSION

Invitation. CEAEC has regularly invested in its evolution, providing an increasingly qualified environment for immersion in advanced research of conscientiology. Therefore, the invitation to have a cultural visit for research, study and learning is constant. The institution is always open, virtually or in person, to attend to the needs of deepening the self-research of consciousness.

Renovation. It is reasonable to conclude that it is practically impossible for a person, who is open to new ideas and predisposed to an intimate renewal of their values and life goals, to undergo an immersion in self-research on the *campus* and leave the same as he/she arrived. So, it is worth checking out and trying all the deep self-research resources available at CEAEC.

REFERENCES

- Barbaresco, F. (2018). CEAEC In: Vieira, W. (Org.) *Enciclopédia da Conscienciologia*, verbet No. 3,449, EDITARES, Foz do Iguaçu, Brazil, p. 5,524-5,529.
- Leimig, R. (2001). Links Multidimensionais nos Laboratórios do CEAEC. *Conscientia*, CEAEC, Foz do Iguaçu, Brazil, 5 (4), p. 170-175.
- Leimig, R. (2008). Holoteca: Extensão Social e Representatividade Grupal, *Conscienciologia Aplicada*, Aracê, Domingos Martins, Brazil, 8 (7), p. 58-66.
- Leimig, R. (2010). Biodiversidade no *Campus* CEAEC. *Conscientia*, CEAEC, Foz do Iguaçu, Brazil, 14 (3), p. 408-446.

- Vieira, W. (1994). *700 Experimentos da Conscientiologia* (1st Edition). IIPC; Rio de Janeiro, Brazil.
- Vieira, W. (2002). *Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano* (6th Edition). IIPC, Rio de Janeiro, Brazil, p. 1,211.
- Vieira, W. (2014). *Léxico de Ortopensatas* (1st Edition). EDITARES, Foz do Iguaçu, Brazil.
- Vieira, W. (2018). *Autoevolução and Portfolio da Conscientiologia*. In: Vieira, W. (Org.) *Enciclopédia da Conscientiologia*, verbets No. 378 and 247, EDITARES, Foz do Iguaçu, Brazil, p. 2,436-2,440 and 17,618-17,621.
- Visintin, C. & Leimig, R. (2012). *Tertuliarium: Organização Estrutural e Funcional. Conscientia*, CEAEC, Foz do Iguaçu, Brazil, 16 (4), p. 379-387.

Born in Recife, Brazil, Roberto Leimig has a bachelor's degree in Biological Sciences, Masters in Ecology, and is a University Lecturer in the areas of Botany, Ecology, Evolution, Environmental Studies and Systematics. He is a volunteer of conscientiology since 1993, instructor since 1996, penta practitioner since 2000 and Epicon since 2017. Currently, he is a volunteer of the *International Association of Seriexological and Holobiographical Research* (CONSECUTIVUS) and he is the general secretary of the *Center for Higher Studies of Conscientiology* (CEAEC).