

EXPERIENCES ON SELF-CONSCIOUSNESS: HOW CAN THE CONSCIENTIAL PARADIGM INTEGRATE NONDUAL APPROACHES OF INTERBEING AND COSMOPOLITANISM?

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ABSTRACT: This paper aims not to ascertain anything, but instead to share experiences and questions faced throughout the journey of being a long-term volunteer of conscientiology. Practicing the disbelief principle in trying to overcome opinions and judgements, while focused on understanding and improving self-consciousness, the author, after having encountered several myths in a university training on nutrition later in life, felt the need to discern reliable (relative truth) from pretense (authoritative dogma) knowledge. This was not just to right or wrong information, but to expand the experience of the group and universal connection. Among the findings, consciential health, besides being an individual issue, could also include a social holothosenic process to comprehend interbeing and cosmopolitanism associated with a nondual perspective derived from ancient spiritual points of view. Questioning the way ahead when seeking parabrain transcendence, in terms of integrating linear progressive right/wrong dualist directions with nonlinear direct path of nondualism, this paper closes with an invitation to create an Invisible College of Self-conscientiology. A group work to research how to help improving the union and integration of the *International Conscientiological Cosmoethical Community (ICCC)*.

Keywords: Self-research; Self-consciousness; Nondualism; Interbeing; Cosmopolitanism.

INTRODUCTION

“The greatest enemy of knowledge is not ignorance, but the illusion of knowledge”. Stephen Hawking

One way of personally contributing to current consciousness research would be to register a summary of personal experiences and challenges, over my 33 years as a volunteer, teacher and researcher, living within the *International Conscientiological Cosmoethical Community (ICCC)*. I thought it worth taking this opportunity to share the tasks, experiences, and questions that emerged along this path, both to help others avoid the same mistakes and for my own future needs. After all, the task of conscientiological clarification should reflect and encourage self-consciousness.

An essential step in consciential autonomy, namely the principle of disbelief, includes being able to recognize one's own ignorance instead of clinging to a pretense of knowing. Knowledge can only be reliable once evaluated and assessed through an amplified point of view, not just limited to one side as official sources, previously

considered reliable, today are increasingly filled with suspicious motives and narratives.

In this matter, it's usually understood that truth can only be individually learned and cannot be told or suggested by someone else, they can only indicate a direction. Facts can be considered facts when experienced, otherwise they can be seen as interpretations. I do not intend to present any safeguards to most of what is here being proposed. On the contrary, I do not consider myself an authority and do not wish to present myself as one. Please bear in mind that I may not yet be an intrusion free consciousness. I acknowledge I have no more than reasonable psychic abilities. The point I want to make is that regarding personal evolution the experience of one's life is up to oneself, and this aligns pretty much with the main objective of conscientiology, i.e. self-consciousness.

On these grounds, this paper's objective is to start sharing a way to self-consciousness through personal research, some relevant conscientiological directions as well as nondual approaches of interbeing and cosmopolitanism as a means to discern reliable from pretense knowledge, and finally questioning how these

could be integrated by the consciential paradigm. In doing so, the structure was organized under three sections: personal journey, discerning reliable from pretense knowledge and how can a nondual point of view of interbeing and cosmopolitanism improve self-consciousness. Looking forward to a further group investigation of these themes, the paper ends with an invitation to interested readers to create an *Invisible College of Self-conscientiology*.

I. PERSONAL JOURNEY

“Talking much about oneself can also be a means to conceal oneself”. Nietzsche

Talking about oneself can be a way to impose an image or to cover the reality. People who brag about themselves, often have low self-esteem, and do it to feel better. By creating this imagined persona, they hide their failures craving recognition from others. Maybe this being the case, I just want to share some of my experiences aiming to have it clear where the proposed suggestions in this paper come from.

Prior and Arriving at Conscientiology

The journey of this truth seeker, as I used to call myself, started around 22 years of age, after a life crisis, involving family, work, university, and girlfriend, all of which, with time, resulted in involvement with various religious and spiritual philosophies.

After a decade searching, it is worth contextualizing the process of arriving at Conscientiology, which was called Projectiology at that time. I started reading, in the late 1980s, the writings of Waldo Vieira (1932–2015), the proposer of projectiology and conscientiology, when he answered questions in the Letters Section of the Brazilian magazine *Planeta*. The answers, in general, referred to his book *Projeciologia*, published in 1986. I managed to write to the *Centro de Consciência Contínua* (Center of Continuous Consciousness) requesting a copy of the book. Shortly after I got an answer suggesting that it was a special edition aimed only at researchers. To receive it, it was necessary to present some research work.

Thus, I started the translation of the chapter *What is the fourth dimension*, written by Charles Hinton and published in the book *Scientific Romances*, from 1904. I clearly remember a feeling of identification, at the time vague and subtle, however later seen as an indicator of a personal intermission and existential programming.

Later, while still working on the translations, I met Dr Vieira on March 31, 1990, at the former headquarters of the *International Institute of Projectiology* (IIP), in the neighborhood of Gloria, Rio de Janeiro, on the occasion of the course *Projectiology and Sexuality*. I clearly remember this first meeting with Waldo and being most impacted by the concept of Cosmoethics in relation to the course content itself.

Experience and volunteering in Conscientiology

Since then, I have dedicated myself, as a volunteer to Conscientiology, through several actions.

First, I remember presenting a paper in the *I Brazilian Congress of Projectiology* held in the city of Brasília, 1991. Also, by being the volunteer starting the IIP's *Recursos Conscienciais* (Consciential or Human Resources), an itinerant teacher, co-organizer of the International Bibliography of Conscientiology and a member of the final review team of the treatise *700 Conscientiology Experiments* (Vieira, 2018), between 1994 and 1999, I was the coordinator of the opening of IIPC Offices in Lisbon, Portugal and London, England, in addition to beginning conscientiological courses given in Spain and The Netherlands. In addition, I had the privilege to be a reviewer of several other more recent works by Professor Waldo, such as *Homo sapiens reurbanisatus*, *Homo sapiens pacificus*, *Manual dos Megapenses Trivoculares*, *Dicionário de Argumentos da Conscienciologia*, and the *Encyclopaedia of Conscientiology*.

Scientific Exploration of Consciousness

During this period in Europe, I started dedicating myself to translating the Research Report from the Institute of Noetic Sciences (IONS) called *Scientific Exploration of Consciousness: Towards a new Epistemology*, by Willis Harman, whom I met, in 1995, in the event *Beyond the Brain, New Avenues on Consciousness Research*, held in Cambridge, England. This Portuguese translation was finally released to interested researchers in 2017 (Harman & Quincey, 2017).

A Paradigm for Consciousness

It is also worth mentioning my first two articles published in the Journal of Conscientiology, in its second (1998) and third (1999) editions, by The International Institute of Projectiology and Conscientiology (IIPC). The papers were entitled: *A Paradigm for Consciousness*

(Pitaguari, 1998) and *A Paradigm for Consciousness Part 2* (Pitaguari, 1999).

CEAEC Editorial

Back to Brazil, 1999, after having continued volunteering and teaching at IIPC (Rio de Janeiro) for 3 years, in 2003, I moved to Foz do Iguaçu and started volunteering at the *Center for Higher Studies of Conscientiology* (CEAEC) as the coordinator of its Editorial Department, mainly in the *Conscientia* Journal, among other tasks such as the then called *Jornal Campus CEAEC*. With the growth of conscientiological institutions and the *International Cosmoethical Conscientiological Community* (ICCC) the journal became the *Jornal da Cognópolis* and the responsibility of publishing this was transferred from CEAEC to COMUNICONS. One notable event was the special edition when CEAEC reached 20 years since its founding (Pitaguari & Oliveira, 2015).

Doctrine of the Mean

It is worth mentioning the opportunity to write the presentation and coordinate the team that translated and published the work *Doctrine of the Mean*, by Zsu Zsu, grandson of Confucius, in 2004, with a second edition in 2017 (Zi Si, 2017).

Books on Conscientiological Writing and Penta

In addition to some articles, reports, columns, editorials, and a few entries from the Encyclopedia of Conscientiology, I had the privilege of being a co-author and organizer, with Marina Thomaz, of two works published by Editares: *Redação e Estilística Conscientiológica* (Conscientiological Writing and Stylistics; 2010 (Thomaz & Pitaguari, 2010) and *Tenepes: Assistência Interdimensional Lúcida* (Penta: Lucid Interdimensional Assistance; 2015 (Thomaz & Pitaguari, 2015; Pitaguari, 2015b).

General Test of Conscientiology (GTC)

I also have the honor of being one of the coordinators of the General Test of Conscientiology (GTC) since its launch in 2006. The GTC was suggested by participants in *tertulia conscientiological meetings* held during 2005, which was largely composed by professors working in higher education institutions. Resources were sought to optimize the understanding of the then unpublished and essential content being developed and presented by the proponent of conscientiology, Dr Waldo Vieira. The idea was to qualify the capturing of conscientiological

knowledge to contribute and confirm the retention and deepening of such themes (Pitaguari, 2007; Pitaguari, 2020).

Heterocritique of a Useful Book

The *Imersão Heterocrítica de Obra Útil* (Heterocritique of a Useful Book) was an activity created by Waldo Vieira, in 1999, that presented an unique proposal in which the participants meet for a few days to study, debate and review from specially selected, useful, relevant works recently published from the areas of science, psychology, philosophy and politics, among others. The students choose, in a secret ballot, the work that will be read and analyzed by all. The participants are technically oriented towards critical reading and analyses, interspersed with debates, aiming to individually stimulate a cosmoethical heterocritique (Pitaguari & Loche, 2008).

Waldo Vieira ministered this course 6 times and then handed it over to Laênio Loche and myself. Since then, the course has been held a total of 25 times until now (2023). The benefits of constructive criticism are invaluable, and this course is organized to contribute to the development of essential attributes of consciousness: association of ideas, mental self-concentration, self-discernment, critical self-judgment, and intellection. Some participants of this course have said that they would never again read a book their old way.

Interview with Antonio Pitaguari: Interchange Conscientiology-Parapsychology – 1990's

Written by Alexandre Zaslavsky (2018), this interview registers some personal experiences with projectiology and conscientiology outside Brazil, one of the first exploratory experiences of the European and American scientific environment by conscientiology. The inter-paradigmatic center of the interview is the scientific community dedicated to consciousness research at the time, such as the Institute of Noetic Sciences (IONS) and the Scientific and Medical Network (SMN) (Zaslavsky, 2018).

Sustainable Consciousness

In 2015, considering the benefits of writing, I thought it worth composing a testimony on my completion of 25 years as a conscientiology volunteer, to share with evolutionary colleagues. I took that opportunity to register some questions and positions resulting from some personal experiences. After all, conscientiological

writing should reflect self-development (Pitaguari, 2015a).

I started that article with a sentence that clarifies what has been my main focus: Consciential autonomy, before anything, is being able to recognize one's own ignorance without identifying with pretense knowledge.

II. DISCERNING RELIABLE FROM PRETENSE KNOWLEDGE

"Unthinking respect for authority is the greatest enemy of truth". Albert Einstein

One of the reasons that got me into conscientiology was the need to understand the out-of-body (projective) experiences I was having at the time. After all these years, it is possible to specify the main personal learnings. Among them I would point to the importance of thinking for myself and understanding my own life and reality. I am most grateful for Waldo Vieira for one of the main principles of conscientiology, namely his constant warning to not believe anything and to have one's own experiences. The teacher has a key role in this process, but only the student can manage and integrate their own fragments of self-understanding.

Self-research opens oneself, promotes self-knowledge and allows the qualification of interconsciential assistance, an invaluable source of evolutionary opportunities. This is the real challenge of self-consciousness. However, there is a strong tendency, personally and in others, to find and follow some readymade stuff or someone else's ideas. In general, as an example, an authority's guidelines, or the most common quick fix solutions manifest in a binary way: "this is true", "that is false", which, unfortunately, ends up dispensing with the acting of personal discernment.

This closed, dualist, dogmatic position of expressing opinions as simple reaction or response, passive or dependent, of something already proposed or declared as a correct or mistaken attitude, evolutionary or not, can be considered incompatible in the scope of self-consciousness. On the other hand, an open and questioning position is still impractical at the current evolutionary level of many among us. Self-consciousness, most certainly, cannot be achieved by following someone else's orientations, it comes from the ongoing internal job of intraconsciential recycling.

Thinking by myself

"Truth for Authority, Not Authority for Truth". Lucretia Mott

In the early years of the 2000s, after 10 years as an active volunteer of conscientiology, I underwent some medical checkups which gave the result of high cholesterol. After initially refusing the use of permanent meds, I later decided to give it a try, considering that some close friends were also making use of them to prevent health problems. So, in 2009, I accepted the doctor's prescription of statin, a medicine to lower cholesterol. After 6 months, the costly collateral effects of this drug, limited to the treatment of symptoms, prompted me write, in Portuguese, "Somatic self-responsibility", an entry for the Encyclopedia of Conscientiology (Pitaguari, 2015c), as what I thought as an inevitable prerequisite for solving the real causes of my health problems. By the way, I was kind of experimenting with this, even before conscientiology.

To make a long story short, I was a vegetarian for 9 years (1982-1991), ending shortly after arriving in conscientiology, when Waldo Vieira shared his experience of being vegetarian for 2 years and consequently experiencing a worrying loss of memory. He used to say that biology does not accept mutilations; for him, after being raised as a carnivore, he saw his body could not stay healthy without meat.

After studying the history of humanity's nutrition (paleo diet), I practiced a ketogenic diet (at least 80% fat) for around 3 to 4 years (2012-2015), and then went even further into this rabbit hole in completing a university course on nutrition (2016-2019).

Although I enjoyed the course a lot, teachers, colleagues, internships, networking and everything else, it all ended up at a wall of authority, something like "this is it because it is". Although the course was completed in a set of active learning activities, and having had a lot of freedom to question the contents presented from top to bottom, it was still an educational environment where we are trained to know the right answers and not to have doubts, an illusory position that does not fit our current real life.

One of the main problems we need to face is the official narrative that very few have time to check and test the evidence. Those who disagree with the official narrative end up being eliminated from the system. An interesting example would be Louis Pasteur and Antoine Bechamp, germ theory vs. terrain theory (Hume, 2011). Pasteur, even with a very questionable position, won the dispute

and that victory still prevails until today, as can be seen in the power of Big Pharma.

I also had the opportunity, based on the research of William D. Kelley (Kelley, 2013) and Nicholas Gonzalez (Gonzalez, 2017), to work on metabolic types and biochemical individuality, based on the balance of the sympathetic and parasympathetic autonomic nervous system. Kelley developed a personalized cancer cure protocol later perfected by Gonzalez, which, however, was never accepted by conventional medicine, as we are seeing more evident today, does not aim to promote cure, but to medicate, treat and maintain people as patients.

Nutrition: What to eat?

"All our nourishment becomes ourselves; we eat ourselves into being, for everything that is food for us is itself what we are". Paracelsus

A very important topic to be addressed is the recent pandemic and the measures adopted that have caused much more harm than good. It would be interesting to illustrate the diminishing number of people still accepting the narrative from mass media.

As can be seen from the last section, these were intense experiences, having been at sensitive points, refusing prescription medicines and conventional treatments in general and prioritizing a carnivore diet. I used to be very reactive to the other side, I am right, I know, and you should eat this and not that. Anyway, current medicine when it refers to acute problems runs just fine, but in terms of chronic diseases the same unfortunately cannot be said.

Regarding the education in nutrition, it is relevant to mention some of the various nutritional myths encountered, among them:

1. Fat. The ketogenic diet, still not accepted by conventional nutrition (Kossoff et al, 2011), helped me improve my health and lose 20 kgs of body weight.

2. Calorie. People with the same body mass index, with the same levels of rest and activity can vary by up to twice their caloric needs (Webb et al, 1980). In fact, even more than that, as there are breatharians or in other words people who do not need to eat.

3. Diet. People not making use of any diet are healthier than those who follow some specific diet (Spector, 2015). In other words, dieters are in worse health than non-dieters.

4. Fasting. Eating every 3 hours. Today we know the importance of fasting and autophagy (Cameron *et al.*, 2010; Fung, 2016; Palmer *et al.*, 2009), an effective solution for overweight, obesity and other difficult to treat chronic diseases.

After all, some important lessons obtained from nutrition:

1. Veganism. There are healthy vegans (Campbell & Campbell, 2016). They are less in number perhaps due to their philosophical motivation in abstaining from animal-based food (more nutritionally dense, bioavailable and secure nutrition).

2. Carnivore diet. There are healthy carnivores (Saladino, 2020). More people, comparing to veganism and following a straight connection to the body's needs.

3. Breatharianism. There are healthy breatharians (Hanka, 2019). Less people than the previous two, but in significant numbers, who can consciously live from energy or prana and without the need for food.

4. Nutrition. Nutrition is not just food. Nutrition refers not just to what you eat, but what you see, hear or read, including the holothosene of people and the places you live in. All of nature can be defined with the act of eating (actively and passively).

Beyond food, nutrition involves energies, emotions, thoughts. Eating, absorbing and then manifesting the conditioning from culture. A person who eats junk food thinking they are eating well may be healthier than someone who eats broccoli, one of the most well-known healthiest foods, worrying if they are missing something else. At the end of the nutrition course, in the completion of course work, I studied the health of health professionals, which paradoxically was, on average, worse than that of the general population.

Questions ahead

"The belief that there is only one truth, and that oneself is in possession of it, seems to me the deepest root of all evil in the world". Max Born

"Each member of society can have only a small fraction of the knowledge possessed by all, and... each is therefore ignorant of most of the facts on which the working of society rests... civilization rests on the fact that we all benefit from knowledge which we do not possess. And one of the ways in which civilization helps us overcome that limitation on the extent of individual

knowledge is by conquering intelligence, not by the acquisition of more knowledge, but by the utilization of knowledge which is and which remains widely dispersed among individuals". Friedrich Hayek

So, the main lessons learned through experience up until here, suggest that it seems there are no reliable external truths available, anywhere. It looks like that it all depends on one's own discernment when considering every individual case.

How to integrate and summate the wider possible view?

Conscientiology directions

"The most critical question for a social being will always be: Where, how, and for how long, have I been an original lucid being or a mere unconscious photocopy?". Waldo Vieira (2016)

In attempting to attend to these issues, it would be interesting to address some of the most important conscientiology directions from my personal point of view, such as:

A. Principle of disbelief

In the context of the consciential paradigm, the principle of disbelief is of paramount importance because one's certitude can be another's faith. Worse, one can hardly split science, philosophy or faith within their paradigm of understanding based upon personal experiences.

Clearing this up, some concepts can be quite useful such as: "Overton Window", the window of discourse out of which some ideas and concepts are not acceptable (Joseph Overton); "Ladder of inference" or the thinking stages we go through, usually without realizing, leading from a considered fact to a decision or action (Chris Argyris); "Socialized mind" with identity and roles determined by the culture relying on authority; "self-authoring mind" or "self-transforming mind", respectively, independent or interdependent identity of one's environment (Kegan, 1994). Unfolding a consistent science of consciousness requires no certainty, but doubt and questioning as suggested by the principle of disbelief.

B. Objective of Conscientiology: self-consciousness

Conscientiology prioritizes, as a major goal, the attainment of self-consciousness, be it multi or polydimensional self-awareness. Among the technical

fundaments of self-conscientization, the condition of theoretical or subjective intraconscientiality, and practical or objective attitudes constitutes the most effective instrument to achieve the dynamization of our consciential evolution. In other words, extraphysical awareness derives, or results, from intraphysical awareness (Vieira, 2016a).

C. Heteropsychic vs self-psychic stimuli

In the study of altered states of consciousness, it is important that the intraphysical consciousness projector seek out a personal criterion for distinguishing heteropsychic stimuli, or those coming from external worlds (the physical and extraphysical, in general), from self-psychic stimuli, or those from an internal origin. The conscious projector also needs to avoid possible confusion between that which the consciousness actually perceives and that which is no more than its own creations, such as: hallucinations, daydreams, morphothosenes (thought-forms), nightmares or dreams. The paradox here is to question whether heteropsychic stimuli could be related to real facts or a projection of personal insufficiencies. It is commonly thought that the observation scale creates the phenomena. On the other hand, considering self-psychic stimuli, when could these be related to imaginary creations or to coherent inner views? (Vieira, 2016b).

D. Realizing and overcoming self-conflictivity

Not understanding what you really think and do generates self-conflict. For instance, the experience of the principle of disbelief overlaps with Conscientiocentric Institutions (CIs), the Council of Epicons and all other spiritual organizations emphasizing the importance of personal responsibility (Vieira, 2014). It refers to one's personal responsibility to learn and live intimate balance and harmony while avoiding insecurity, fear, and, primarily, inappropriate self-demands (I should have done this or that).

By overcoming irritability, or manifesting imperturbability, self-conflict can be reduced (Vieira, 2014). A good start is the trinomial self-motivation-work-leisure. As always and with everything: it's a matter of decision and self-effort. By the way, selfishness is the origin of all self-conflicts (Vieira, 2014).

E. Transcending Ego

The process of the gradual reduction of, or transcending, the ego can be described as consciential growth in which the consciousness advances a transition

from being run by the physical brain to being run by the nonphysical parabrains. Thosenization governed predominantly by the brain, an organism for biological survival, with characteristics of competition, scarcity and separation, passes slowly in accordance with one's maturity and coherence to the parabrains, freed from body-mind conditioning, and characterized by a careful sharing with plenty of resources, integration of separate parts and union of those involved. This happens at a certain level of maturity, or consciential evolution, when self-manifestation is aware and leads towards consciential interassistentiality.

Promoting self-awareness through the slow and gradual development of self-discernment, is an essential factor for overcoming the ego. The development of self-consciousness is inversely related to submission to the ego. It looks like manifestation of the real consciential identity arises with the transcendence of the ego. Inevitable in personal development, mediating the organism-world manifestation, the ego, finally, needs to be deactivated, perhaps even dissolved to release one's true consciential identity (Pitaguari, 2023).

F. Admiration-disagreement binomial

The admiration-disagreement binomial is a posture of a mature consciousness, "who has experience in how to live in peaceful coexistence with other people whom they love and admire, but with whose points of view, opinions and courses of action, they do not always 100% agree with" (Vieira, 2011). In the context of cosmoethics, the useful analysis of each case and respective polarities requires nexothosenity.

It is essential for a lucid consciousness to overcome the tendencies of submission to concepts and authorities in considering the identification of new ideas. Heterothosenes are small ready-made units of information in which censorship must be applied by oneself. Self-thosenes are constituted by the union of nexothosenes produced in self-reflection.

G. Cosmoethics and Universalism

These concepts are the apex of individuation and consciential maturity. This means achieving and maintaining an overview of what's best for all.

On one hand, let's consider the individual consciousness. Max Born suggests that the root of all evil in the world is based in the belief of there being, in any circumstance, only one truth, and that oneself is in possession of it. As a result, polarization and division are at the core of our current crisis. This demands

reconciliation, unity, and the healing of all divisions. The meta-narrative concurrently shared by both sides is that the problem can be found in those horrible people on the other side. This is itself the real problem. Change can start inside one's healing and by integrating inner polarizations and conflicts.

After taking care of oneself, and on the other hand, we have group consciousness. The kind of leader we need to be, also the part of a team we need to be, is not one who settles into one camp to wage war on another, but one who can see the potential for unity behind the divisions. It's time for seeing together. With the coherence of maturity in the process of individuation, we can rise to meet any challenge. Without it, even marginal changes are impossible to accomplish.

What is a reliable and broader cosmoethical and universalistic picture of reality and how is it able to help transcend the limitations of one's ego?

III. HOW CAN NONDUAL INTERBEING AND COSMOPOLITANISM IMPROVE SELF-CONSCIOUSNESS?

"I am not sure whether I really do exist. I am all the writers I read, all the people I met, all the women I loved, all the cities I visited". Jorge Luis Borges

We are still elaborating on how to discern reliable from pretense knowledge. Living in a world immersed in maya and illusions, can there be anything more important than waking up from this world of dreams?

Let's start calling for the responsibility of continuous qualification of one's self-consciousness, without losing oneself in other's opinions and thoughts, so to gradually manifest greater effectivity and efficiency. The concept of continuous and sustainable awareness suggests acting without breaching the boundaries between dependence, independence, and interdependence, all inevitable according to specific circumstances on the evolutionary path. The same applies to the effort not to leave behind thosenic traces or residues, but a conscious footprint gradually able to promote healthy and evolutionary holothosenity.

Participating in the consciential, interassistential maximechanism is to be considered the highest priority. I trust that any interested consciousness can join and make a difference by experiencing this cycle of self-knowledge, self-research, self-awareness, with a focus on

the development of interassistential neothosenes, a kind of mutual awareness. It seems that this whole universe still holds a plenitude of relative truths and, perhaps, absolute truths to be discovered, experienced and shared beyond what we think we know (pretense knowledge).

Do we live in infinite private separate worlds or one single real world? And if so, how do we get there?

Crossing the shadow

“Where love rules, there is no will to power; and where power predominates, there love is lacking. The one is the shadow of the other”. Carl Jung

“The shadow is the greatest teacher for how to come to the light”. Ram Dass

It is never too late to recall Carl Jung and the crossing of the shadow. It is a very good analogy to address the voyage from the physical brain to the nonphysical parabrains, when there is a need to face one's hidden conditionings.

A very interesting way through this is learning how to integrate personal flows and cycles, dualities and polarities. We all express an essential and inherent polarity in the whole process of biological self-regulation. Here are 4 examples:

1. Breathing. Permanent inspiration / exhalation.

2. Nervous system. The alternating autonomic nervous system with both its arms, the sympathetic arm (fight / flight) and the parasympathetic (relaxation / digestion).

3. Blood. The nervous system brings back and sends forth venous blood to the heart and distributes it to the body through the aortic artery.

4. Dualities. The body's need to deal with day / night; light / dark; hot / cold; humidity / dryness; sleep / wakefulness; good / evil; love / hate; yin / yang; and so on.

This continuous back and forth flow make us live a continuous duality in which there can be no static balance. For instance, variability of the heartbeat, when equal at each cycle, is a sign of a health problem. When in homeostasis, the intervals of systole and diastole are always different, each of them requiring a distinct time for each cycle.

Consciously navigating through these life cycles points to the importance of the philosophy of the mean (Zi Si, 2017), to be sought at every moment. Once done, maintenance should just start all over again. One can infer the importance of seeing our personal shadow as the hidden dual component of our unified integral being. Accepting and acknowledging the darker aspects present in our shadow, we can then become complete. We stop faking and hiding the truth from ourselves. Embracing our shadow rather than denying or repressing them feels much more liberating than avoiding them. Accepting our hidden impulses is the start of unifying polarities and paradoxes. Self-research cannot be developed with certainty, but from doubts and questioning.

Interbeing

“If you are a poet, you will see clearly that there is a cloud floating on this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either. So, we can say that the cloud and the paper inter-are”. Thich Nhat Hanh

“Interbeing” is a word coined by Thich Nhat Hanh, from the Vietnamese *Tiep* (“being in touch with” and “continuing”) and *Hien* (“realising” and “making it here and now”), to mean the interconnectedness of all things in the universe. Interbeing suggests that every existence depends on everything else, meaning that every fundamental entity depends on something else for its existence.

Hanh (2001) explains that because reality is cut into compartments, we are unable to understand the interdependence of phenomena. Seeing reality as a lot of discrete objects, makes it hard to consider how they interconnect. Interbeing shows that not only is everything interconnected but all is one and one is in all. In the end of the day, consciousness is not exactly something individual, but somehow it is shared. Being conscious derives from interconsciousness, in other words consciousness with other people, a kind of group awareness.

The etymology of Consciousness, *con scire* = to know with, means to know together. Consciousness is to be understood via relationships. For instance, to be complete, perception should transcend one's views to include other's perspectives, filling the gaps between those involved. It also means that a higher certitude is a communal enterprise.

Here is an example of interbeing: if I were you I would do exactly what you are doing. We are one. The more we act focusing on oneself, the wider the gap of separation. Egoic actions divide. The more we act interdependently the closer we get to reality. Consciousness unites. Our loved and disaffected ones are in us and cannot be taken out. We've been and will continue to be together. All can be transformed internally from oneself.

Two other ideas are worth mentioning. First, Ubuntu is a word from African spirituality meaning "I am because we are". As just stated, we are all connected and cannot be ourselves without a community, health and suffering are lived among others. Second, human action is the process of the intertwining of the body and environment in cooperation with other people, the results of which are an inseparable part of this process. A human being belongs together with other human beings and may only in this context have their own existence. Individuality is possible only within a social system (Järvillehto, 1998).

Cosmopolitanism

"Cosmopolitanism is the refusal to regard existing political structures as the source of ultimate value". Chris Brown

Cosmopolitanism is a concept with historical, philosophical, cultural and political dimensions with practical implications for individuals, communities, and nations. It advocates for a world where individuals and communities are interconnected, interdependent, and view themselves as citizens of the world (Appiah, 2007).

The background of cosmopolitanism can be traced back to ancient Greece, where the philosopher Diogenes of Sinope is said to have proclaimed himself a *citizen of the world*. The term *cosmopolitanism* was popularized by Kant in the essay *Perpetual Peace* (1795), where he argued for a *cosmopolitan right* that would allow individuals to travel freely across borders and to be protected from harm wherever they may be. From then on, cosmopolitanism has been the subject of ongoing debates and discussions in philosophy, sociology, and political science, with scholars exploring its meaning, implications, and possibilities for a more peaceful and harmonious world.

In modern times, cosmopolitanism gained prominence as a response to the increasing globalization and interdependence of nations in the 20th century. Cosmopolitanism remains a relevant and contested concept, whether as a utopian ideal or a necessary step

towards a more equitable and inclusive global community. In this context see the proposition of a World Proto-state (Vieira, 2010).

Despite most research in these fields, there are still significant gaps in our understanding of cosmopolitanism and consciousness. For example, there is a need to further explore the psychological and cultural factors that fundament and influence the development of cosmopolitan attitudes and identities.

Dualism vs. nondualism

Dualism and nondualism are philosophical perspectives on the nature of reality and the relationship between the self and the world. Dualism is the belief that reality consists of two separate and distinct substances: consciousness and energy or more commonly mind and matter. According to dualism, the mind is a non-physical substance that interacts with the physical world but is separate from it (Loy, 1988).

Nondualism, on the other hand, considers the belief that there is no fundamental separation between the self and the world. Nondualism views reality as a unified whole, where the distinction between the self and the world is seen as an illusion. This emphasizes the interconnectedness of all things and the absence of a distinct boundary between self and world (Scarborough, 2009; Wolf, 2009).

In the context of consciousness, dualism views consciousness as a separate substance from the physical world, while nondualism views consciousness as an inherent aspect of a unified reality. Overall, dualism and nondualism offer different perspectives on the relationship between the self, the world, and consciousness, and the debate between these perspectives has been a major area of inquiry in philosophy and spirituality for centuries.

For instance, dualism proposes an external and progressive path of evolution while oneself seeks to conquer what it does not have. Nondualism suggests a direct path in which oneself is, from the beginning, what it already is, and the only need is to dissolve the internal clouds of conditioning and illusion. It seems that dualism is necessary to such a point of holomaturity when one would be ready for a direct approach.

In other words, conscientiology proposes that 2 elements exist in the universe: consciousness and energy. The consciential paradigm is dualist, and a progressive, outbound path to personal evolution. It proposes a long journey to be undertaken.

On the other hand, for instance, Taoism, Buddhism, Hinduism and Sufism propose there is only consciousness in a nondualist and direct way, inbound to who you already are. The only need is just to dissipate the clouds to get to the sun.

It is my understanding that we need both perspectives. Dualism to guide us through this physical life and nondualism to essential consciousness.

One should start slowly, things will come in time, it is not a rational decision, but one aims to gradually reduce the ego and wake the parabrains. A good analogy is living in the flux of the cosmos, being independent from earthly attachments, and being ready for one's own physical death.

In this regard, how would you consider unoconscientiology as a conscientiological specialty to study a single universal consciousness?

Doesn't it make sense that integrating interbeing, cosmopolitanism and consciousness, dualism and nondualism, would structure a wider paradigm of transcendence?

CONCLUSIVE ARGUMENTS: INVITATION TO INTERESTED CONSCIOUSNESS

"The path that can be spoken of is not the eternal path. The name that can be named is not the eternal name. The nameless is the beginning of heaven and earth. The named is the mother of ten thousand things. Ever desireless, one can see the mystery. Ever desiring, one can see the manifestations. These two springs from the same source but differ in name; this appears as darkness. Darkness within darkness. The gate to all mystery". Lao Tzu

This text started as a case report, describing the author's journey as a searcher trying to understand himself and how to improve being in this world. After a long term as a volunteer of conscientiology, and aiming to better understand whether or not make use of cholesterol lowering drugs, it became necessary to question authority.

The principle of disbelief imposed itself. Personal experiences were in discord with medical authorities.

In this way, the late university training in nutrition brought up, although not included in the course syllabus, the diet myth. At the same time vegan or carnivore diets, and most incredibly even breatharians living from light, all approaches being healthy and possible, obviously each in specific contexts.

The point there was that answers were not to be sought outside. Discerning reliable from pretense knowledge, certitude from faith, should be done intraconsciously and through one's own will. That was a huge turning point. As was the consideration that nutrition is not only food, but includes energies, sentiments, ideas, people and places. We are not just what we eat, but what we can grasp from experience and living, which could be called the nutriments of self-consciousness.

The root of all evil could be understood, namely the belief that only one is right and possesses the unique truth that exists. Knowledge is dispersed among the whole, and the base of science is not certainty but doubt. Instead of rational and intellectual understanding, consciousness resides before mental reasoning in what we could call silence. Let's think of consciential openness to integrate what is not yet known instead of the illusion of certainty and at the same time dual and nondual perspectives.

I imagine that this can qualify as a significant impact on the consciential paradigm. We live in particularly challenging times. All the social conflicts and the arrival of artificial intelligence demand from us all to express the best, not Newtonian thinking linear views but the nonlinear consciential traces we are.

In the ICCC we all know that the theorice of universalism and cosmoethics can make a difference in this time of reurbanization, it can help heal the divisions and agglutinate unity and integration.

When experiencing something like interbeing, the improvement of and proximity to self-consciousness can certainly allow a new level of group consciousness, mainly regarding balance and harmony, such as a local cosmopolitanism, toward the completion of the mega-existential program we are all striving for.

To further investigate these questions, I thought of proposing an *Invisible College of Self-conscientiology*. The idea is to create a joint work methodology for this college with interested researchers.

Please let me know if you are interested in participating in a group to elaborate on themes such as what is self-consciousness, what have you achieved in this regard, and what could be done to develop it, individually and in group, also whether and how the consciential paradigm could comprehend dual and nondual perspectives as well as helping to improve the union and integration of the ICCC.

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