



Antônia M. de S. Camargo*

* Researcher from CEAEC.
ceaec@ceaec.org

Keywords

Assistantiality
Basecon
Groupality
Interrelationships
Self-confrontation

Unitermos

Assistencialidade
Auto-enfrentamento
Basecon
Grupalidade
Inter-relações

Palabras-Clave

Asistencia
Auto-enfrentamiento
Basecón
Grupalidad
Interrelaciones

***Basecon* of CEAEC: Break of Paradigm in Interrelationships**

Basecon do CEAEC:

Quebra de Paradigma nas Inter-relações

Basecón del CEAEC:

Ruptura de Paradigma en las Interrelaciones

Abstract:

This article presents the author's analysis regarding her experiences at the Conscientiological Base (*Basecon*) of the Center for Higher Studies of Consciousness (CEAEC), a residence established according to a new paradigm to favor consciential inter-relationships. It is shown how the experience at *Basecon* can contribute to intraconsciential recycling, based on experiences such as the development of assistantiality, self-research, growth crises, positive discussion, healthy leisure, mentalsomatic study, group experience and consciential work.

Resumo:

O artigo apresenta a análise da autora quanto a suas vivências na Base Conscienciológica (*Basecon*) do Centro de Altos Estudos da Consciência (CEAEC), uma moradia estabelecida segundo um novo paradigma para favorecer as inter-relações conscientiais. Evidencia-se como a experiência na *Basecon* pode contribuir para a reciclagem intraconsciential, a partir de vivências como o desenvolvimento da assistencialidade, a autopesquisa, as crises de crescimento, a discussão positiva, a diversão sadia, o estudo mentalsomático, a vivência grupal e o trabalho consciential.

Resumen:

El artículo presenta el análisis de la autora en relación a sus vivencias en la Base Conscienciológica (*Basecón*) del Centro de Altos Estudios de la Conciencia (CEAEC), una vivienda establecida según un nuevo paradigma, para favorecer las interrelaciones conscientiales. Se pone en evidencia como la experiencia en la *Basecón* puede contribuir al reciclaje intraconciential a partir de vivencias como el desarrollo de la asistencia, la auto-investigación, las crisis de crecimiento, la discusión positiva, la diversión saludable, el estudio mentalsomático, la vivencia grupal y el trabajo consciential.

1. INTRODUCTION

This article is a description of experiences, experiments, observations and personal conclusions about how the exercise of groupality takes place. Out of the various areas in which I act at the *Center for Higher Studies of the Consciousness (CEAEC)*, I chose to write about the *Conscientiological Base (Basecon)*, aiming to transmit what the experience feels like to the reader.

Basecon is a new concept of living together that

is being experienced on a day-to-day basis, by a group of consciousnesses willing to put the concepts of Conscientiology into practice, just like *guinea pig* minicogs of a maximechanism. I, myself, call it consciential home.

I lived most of my life conventionally, in the *traditional home*, with a nuclear family (father, mother, brothers), and afterwards with my second family (husband and children). I have been in the *Basecon* since the beginning of 1999.

This new concept of living acted like a lever propelling me to undergo deep consciencial changes. This came to pass because at the *Basecon* I had the opportunity to learn and exercise the practice of assistance and groupality, and to experience consciencial interrelationships in an optimized setting where it was possible to prioritize consciencial time and space. To live and to work in a consciencialcentric, or consciencialness-centered, institution is a great evolutionary opportunity to bring the concepts of Conscienciality, on different levels, to daily life.

2. BASECON – CONSCIENCIOLOGICAL BASE

The *Basecon* of CEAEC is a pro-evolutionary dwelling, prioritized and optimized for working and exercising groupality, with people coming from different places, where the evolutionary gains and the expertise resulting from the group experiences are of several types:

a) Assistance

To assist demands to place oneself at the helpers' disposal, to be connected 24 hours a day with the extraphysical team. Assistance is initially performed with nearby intra and extraphysical consciencialnesses, like training for maxi-fraternity, because if we do not assist those that are close to us, how are we going to assist other consciencialnesses or groups of consciencialnesses? At *Basecon* I have the opportunity to practice Penta, which is a daily assistance, anonymous, at the same place and time.

Basecon makes the practice of groupal assistance flourish. The quality of the assistance will depend on each individual.

b) Self-research

When doing self-research, the object of research is the researcher himself, interfering with the result and creating actions that reverberate multidimensionally.

At *Basecon*, self-questionings are constant. Very often I ask myself, "Where did I go wrong, what is my real intentionality, was my decision anti- or pro-evolutionary?"

When I realize that I have not assisted one of my fellows, I try to avoid repeating the same error and I try not to feel self-blame.

c) Growing crisis

My group experiences accelerate personal crises.

Crises happen when I face my personal weak traits and they are exposed to me and to the group. To write this article, for instance, I had to face up to personal weak traits and that generated a crisis because it was difficult to express my experiences; I could not find the right words to transmit the profoundness of all that is happening in this evolutionary moment as a result of my daily interrelationships with the group.

Crises also happen when I do not perform assistance, when I am not cosmoethical, and when I acknowledge my pathosenes (pathological thosenes). A crisis is a growing crisis when we learn from it and are able to revert the anti-evolutionary situation into a pro-evolutionary and assistential one.

Self-facing of personal weak traits generates growing crises and, as a resonance, heterocrisis.

d) Positive argument

An argument can be positive when there is a consciencial gain for all. To me, it is a drill, a cosmoethical exercise. If there is a divergence of opinions between the group components and that generates a positive argument, without stubbornness and with clean energies, creating an adequate field for dialogue, we can say the binomial admiration-disagreement is happening, where respect and admiration are present.

e) Healthy leisure

All of us at *Basecon* need leisure time. We may go on a walk, watch a good movie with the group right there at *Basecon*, play volleyball, prepare a barbecue, work on a puzzle that can hang on the wall afterwards, or plant flowers in the garden. Throughout these activities, the most important are the consciencial interrelationships.

f) Mentalsomatic study

We can study to develop our emotions and psychosoma only, or we can elect to do mentalsomatic study. Mentalsomatic study is the development of the mentalsoma through the acquisition of theoretical and practical knowledge. This knowledge can be transformed into something useful and assistential, for instance, using the experiences and researches done at *Basecon* as tools to practice with interrelationships and groupality. At CEAEC we have elements that facilitate the development of the mentalsoma: the Holoteca and the 16 Laboratories for Consciencial Self-research.

g) Group housing

Twenty (20) researchers live at *Basecon*, in individual rooms. There is a TV-room and a small pantry with a microwave oven, cupboard and basic gear to prepare fast meals. The dining hall of CEAEC is used for the main meals. *Basecon* also has a men's restroom, a women's restroom, a laundry room with two washing machines, a sink and clotheslines, plus a garden reurbanized by the researchers.

This space is optimized so that no consciential time is wasted preparing meals, cleaning and tidying up "the house", like it is in the case of conventional households, when houses and apartments are bigger than necessary, and are furnished with useless bits and pieces.

Consciential interrelationships at *Basecon* can promote consciential growth in several ways, contributing to changing the personal paradigm. First by encouraging the practice of living in group and making decisions focusing on group welfare, leaving behind "our own belly button" of egocentrism. This is the beginning of intraconsciential recycling.

These interrelationships can facilitate the emergence of weak and strong traits, when the group starts functioning like a mirror, because by interacting with the group, individual qualities and flaws become evident, as if we are stripped naked in front of the group.

Privacy is restricted up to a certain point, because the opinions of people around us interfere with what we do. There is a limit to one's interfering in the other's decision, inside his/her nucleus of privacy. If the postures are cosmoethical, there is no feeling of a lack of privacy. It is like walking "along a knife's edge".

At *Basecon*, one must be predisposed to experience the consciential interrelationships, to develop the holochakra and to improve energy control, aiming to differentiate, with discernment, all kinds of holothosenic pressure that we are submitted to and to provide sustainability to CEAEC. This pressure may originate externally, from the local holothosene or from intra or extraphysical consciousnesses, from intra or extraphysical environments.

h) Consciential work

Consciential work is the work performed in the various sectors of CEAEC and *Basecon*, in which we aim to assist and do the clarification task. At CEAEC there are consciential productions carried out by researchers from *Basecon*, by external volun-

teers, and by students. These productions include: magazines, bulletins, a newspaper, books, laboratories, booklets for the laboratories, papers on personal experiences from daily life, immersion events and courses, Applied Conscientiology courses, Conscientiological Administration, and Finance Technology. These achievements are based on the concepts of Conscientiology.

The consciential work stimulates the capturing of original ideas. When we grasp an original idea and hand it over to the group and to the multidimensional team, we ought to consider that the idea is not our own, we are not owners of anything. We are, in fact, only temporarily responsible for someone, something or some consciential production.

3. CONCLUSION

At the evolutionary moment in which I am, paradigms are being broken because the interrelationships taking place at *Basecon* favor the strengthening of egos via self-confrontation and self-research.

Our evolutionary level can be *measured* according to the quality of our interrelationships and our assistantial and pro-evolutionary interventions.

Basecon can be a potential tool for evolution, a place to develop techniques for assistantiality - the ultimate meaning of our existence.