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**Palavras-chave**

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Cosmoética  
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Programación existencial

## The Development of Consciential Epicentrism

O Desenvolvimento do Epicentrismo Consciential  
El Desarrollo del Epicentrismo Consciential

**Abstract:**

This article seeks to explore the nature and development of consciential epicentrism, specifically in regards to maturity, lucidity, cosmoethics and scope. The growth of these facets and steps is explored in the context of the preparation phase of the existential program. The development of consciential epicentrism in regards to existential inversion is discussed, followed by an analysis of various traits that may be useful for one who is aiming to develop consciential epicentrism.

**Resumo:**

Este artigo busca explorar a natureza e o desenvolvimento do epicentrismo consciencial, especificamente em relação à maturidade, lucidez, cosmoética e abrangência. O desenvolvimento destas facetas e etapas é explorado no contexto da fase de preparação do programa existencial. O desenvolvimento do epicentrismo consciencial em relação à inversão existencial é discutido, seguido por uma análise dos vários traços que podem ser úteis para aquele que objetiva desenvolver o epicentrismo consciencial.

**Resumen:**

Este artículo procura explorar la naturaleza y el desarrollo del epicentrismo consciencial, específicamente en relación a la madurez, lucidez, cosmoética y abrangencia. El desarrollo de estas facetas y las etapas son explorados en el contexto de la fase de preparación del programa existencial. Se discute el desarrollo del epicentrismo consciencial en relación a la inversión existencial, seguido por un análisis de los diversos rasgos que pueden ser útiles para aquel que tiene por objetivo desarrollar el epicentrismo consciencial.

### INTRODUCTION

**Definition.** A *consciential epicenter* or *epicon* (*epi* + *con*) is any consciousness that constitutes a fulcrum or point of support for other consciousnesses, through its thoughts, sentiments, energies within its respective dimension; its sphere of influence being characterized by lucidity, assistance, and cosmoethics. The consciential epicenter operates interdimensionally, as an assistential mini-piece in a maxi-mechanism of evolution (VIEIRA, 2004, p. 4).

**Synonyms:** assistential epicenter; evolutionary epicenter; conscial point of support; conscial battery; conscial fulcrum; thosenic hub; conscial conduit; conscial satellite; conscial sphere of influence; conscial beacon; conscial hub.

**Epicenter.** An *epicenter*, in the general sense, is any consciousness that constitutes a fulcrum or *point of support* for thoughts, sentiments, and energies for other consciousnesses that fall under its sphere of influence. In the general sense an epicenter can be of anything. Its materthosene can be assistential or non-assistential.

**Evolutionary level.** The reader should note that the term “conscial epicenter”, as used in this article, does not refer solely to the evolutionary level of conscial epicenter.

**Type.** The reader should also note that the term “conscial epicenter”, as used in this article, does not refer to solely one particular *manifestation* or *type* of conscial epicentrism, such as the person who acts as an epicenter for a particular consciocentric course, for example.

**Objectives.** The objective of this article is to provide a basic foundation for understanding what conscial epicentrism is, how it works, how its development occurs, and how one can begin to accelerate this development, leading to an expansion of the consciousness.

**Author.** The author would like the reader to note that the information contained within this article is based on, and limited to, the author’s personal experiences, self-research, observations, and personal biases, including his own personal development of conscial epicentrism and his unique circumstances.

**Materthosene.** The ideas, sentiments and energies flowing through and emanating from an epicenter are manifestations of a materthosene rooted in the intention or will of the consciousness that directs them, and acts as their compass.

**Frequency.** This materthosene both attracts and generates energies at the same frequency which supports, maintains, and feeds it.

**Filter.** In establishing internal guidelines, intentionality, and *one’s rules of conduct* – either lucidly or non-lucidly – the consciousness filters both incoming and outgoing thoughts, sentiments and energies according to their materthosene. The cosmoethics of one’s rules of conduct establishes the quality of one’s epicentrism.

**Origin.** Thosenes can originate from within the consciousness (internal) coming from the mentalsoma, or can originate from outside of itself (external), coming from another consciousness.

**Example.** For example, a person who is an epicenter with a materthosene of assistance acts as mediumistic conduit for helper-sponsored assistance as well as animistic conduit of assistance sponsored by thoughts from his or her own mentalsoma.

**Source.** The core of one’s epicentrism or the pillar that holds it all together and directs it is always in the individual. The consciousness is the true source in this sense, acting as a beacon or hub, and having full responsibility for what it decides to give and take.

**Self-epicentrism.** All epicentrism is built on, and is to a degree a function of, one’s self-epicentrism. There is no epicentrism without self-epicentrism first.

*How can you be a point of support or stable pillar for others if you can’t be one for yourself?*

**Types.** One can be an epicenter for anything whether assistential or non-assistential: crime, business, art, the soma, egotism, belief systems, a set of emotions, an organization, etc. Even a secretary could be considered an epicenter of intraphysical administration.

*What are you an epicenter for?*

**Examples.** It is important to remember that not all epicentrism is *consciential epicentrism* which is centered on multidimensional assistance and the clarification task. The following are examples of non-consciential epicentrism:

1. **CEO.** The profit-oriented business CEO (Chief Executive Officer) who is an epicenter for the accumulation of wealth, seeking to advance the financial gain of his business, exploit financial opportunities, increase the “bottom line”, and serve the money-driven corporation.

2. **Priest.** The religious priest who is an epicenter for consolation, giving sermons, conducting rituals, and teaching others outdated doctrines, anti-evolutionary ideas, and dogma.

3. **Skeptic.** The radical skeptic, emotionally attached to physical materialism, who is an epicenter for anti-parapsychism or *psi-blocking energies*, writing books and other publications against psychics or multidimensional researchers of the consciousness.

4. **Politician.** The corrupt politician who is an epicenter for the accumulation of power and the manipulation of the masses, through speeches, debates, government decisions and *secret handshakes*.

5. **Musician.** The talented musician who is an epicenter for emotionalism, and the creation of moods, feelings and thoughts that vary depending on the music they create through live performances, CDs and TV appearances.

*Are you an epicenter of consolation or clarification?*

**Facets.** With regards to epicentrism, there are certain facets that can be analyzed in order to develop it. The following are four main facets of epicentrism: holomaturity, lucidity, cosmoethics, and scope:

1. **Holomaturity.** The holomaturity of one’s epicentrism is the degree to which one’s epicentrism is developed in regards to one’s age, paragenetics, holosoma and existential program.

2. **Lucidity.** The lucidity of one’s epicentrism is the degree to which the consciousness has some degree of lucidity in regards to the nature of their epicentrism, and the degree to which it acts as an epicenter of lucidity for others. There is lucid and non-lucid epicentrism.

3. **Cosmoethics.** The cosmoethics of one’s epicentrism is the thosenic quality present in one’s epicentrism including both *content* and *form*, specifically the degree to which these thosenes assist in one’s evolution and that of others. Epicentrism can be cosmoethical or anti-cosmoethical.

4. **Scope.** The scope of one’s epicentrism is the number of consciousnesses being assisted by the epicenter, and the depth and quality of this assistance. There are two types of consciential epicentrism in regards to scope:

A. **Mini-epicentrism.** Mini-epicentrism has a limited range, is more restricted to the intraphysical dimension, is often without extraphysical lucidity, and is more groupkarmic, retail, and consolation in nature.

B. **Maxi-epicentrism.** Maxi-epicentrism is more expansive, and has a larger influence, spans both the intraphysical and extraphysical dimension, is generally extraphysically lucid, and is more polykarmic, wholesale, and clarifying in nature.

**Facets.** The following are 10 other facets of epicentrism that can be studied, among others:

01. **Coherence.** The level of internal coherence of one’s epicentrism.

02. **Conscientiality.** The level of conscientiality of one’s epicentrism.

03. **Direction.** The organized direction of one’s epicentrism.

04. **Gestations.** The gestations that one’s epicentrism produces.

05. **Holosoma.** The vehicle of manifestations used in one’s epicentrism.

06. **Organization.** The organization of one's epicentrism.

07. **Potential.** The epicentric potential of the consciousness.

08. **Seriality.** The development of one's epicentrism through many lives.

09. **Speed.** The speed at which one's epicentrism is growing or shrinking in scope, or developing cosmoethically.

10. **Stability.** The level of stability provided by one's epicentrism.

*How many countries is the average Homo sapiens serenissimus a consciential epicenter for?*

**Study.** For any person it is important to study all facets of one's epicentrism, especially while in the preparatory phase of their existential program, so that they can optimize the process for greater assistentiality later on in the execution phase of their existential program.

### CONSCIENTIAL EPICENTRISM AND HOLOMATURITY

**Ignorance.** Up until the age of 26, when one achieves biological maturity, the consciousness goes through the phase of the consciential basement, a phase characterized by many immaturities of the consciousness. During this phase, one is often ignorant of their immaturities, their responsibilities, and how they affect – or could affect – others or their environment as epicenters.

**Situations.** The younger existential inverter will tend to find themselves in the following situations:

1. **Egocentrism.** One is an epicenter of immaturity and selfishness – an epicenter of the consciential basement with limited assistential capacity.

2. **Encapsulation.** Lacking lucidity, and with their parents taking care of them, one tends to live in more of a fantasy world of imagination, games, and hedonism that tends to encapsulate them from responsibilities in the intraphysical world.

3. **Resistance.** One has a posture of resistance to taking personal responsibility. This is often because of laziness and one's fear of success, failure, exposure.

4. **Unstable self-epicentrism.** One is still developing basic aspects of self-epicentrism: self-lucidity, confidence, and learning about *who* they are, *what* they stand for, and *how* to stand their ground with others.

**Emotional immaturities.** It is important also for the younger person to address emotional immaturities that can hinder the development of their epicentrism, especially when carried into adulthood. Some of these immaturities include:

1. **Entropy.** The person who acts as an epicenter for emotional entropy, drama, mood swings, and exaggeration. An example is the typical *drama queen*.

2. **Aggression.** The person who acts as an epicenter for aggression and bellicism. An example is the typical *school bully*.

3. **Malleability.** The person who is too malleable, like a *chameleon*, shifting the quality of their behavior depending on whom they are with, or where they are.

4. **Introversion.** The person who is introverted, shying away from connecting with others despite the help they could give by opening up. In this case the person acts as a *closed* epicenter or an epicenter of passivity, repression, and blockage.

**Holomaturity.** When these types of immature behaviors persist into adulthood, they show a lack of holomaturity and point to fissures in one's personality which will compromise the degree to which they can act as consciential epicenters later in their life.

**Activities.** The following activities can help one to overcome this initial stage of immaturity, which hold back their later conscial epicentric development:

1. **Coherence.** Coherently standing up in practice for one's self and one's ideas, without radicalism or bellicism.
2. **Experience.** Acquiring as much affective and social experience as possible, always avoiding drugs and unhealthy peer-pressure.
3. **Financial epicentrism.** Becoming one's own financial epicenter through financial independence, learning to manage money intelligently with discernment.
4. **Health.** Taking care of one's soma through exercise, stretching, and a healthy diet, so as to prevent future health problems. These problems can affect the quality and looseness of one's holochakra, the development of which will become key to their later development of conscial epicentrism.
5. **Bioenergies.** Achieving parapsychic and holochakral maturity through the development of energetic sensitivity, holochakral self-knowledge, mastery of the vibrational state, and learning to be a lucid conscial bait.
6. **Responsibilities.** Actively accepting and volunteering for new responsibilities that help one to develop both self and hetero-leadership.

*Are you lucid of the positive and negative effects you may be having on the evolution of others through your omissions?*

**Test.** The following seven questions constitute a test of one's conscial epicentrism and holomaturity:

1. Are you still an epicenter for the conscial basement in yourself and others?
2. To what degree have you resisted having to mature?
3. How often do you volunteer yourself to take on a responsibility when it is assistential to do so?
4. Do you view taking on responsibilities as a natural extension and development of your conscial epicentrism or as burden you want to avoid?
5. To what degree do you act as an epicenter of group intrusion through immaturities?
6. Does your need to maintain a self-image, or avoid exposing yourself or ego, in anyway hold back the assistance level of your conscial epicentrism?
7. Do you still let yourself self-intrude when you are lucid of being in the condition of assistential bait?

## CONSCIAL EPICENTRISM AND LUCIDITY

**Intraphysical.** As one progresses through the preparation phase of their existential program, there is a rapid recuperation of cons in regards to the intraphysical dimension including financial management, societal relationships, and human psychology.

**Self-identification.** In the process of understanding the intraphysical world, the consciousness learns more about who it is and who it is not, through searching, exploring, experiencing and discovering.

**Development.** This development of self-identification constitutes a key component in the development of one's self-epicentrism and is affected by their country of residence or the culture they are part of, as well as the strong pull of self-mimicry.

**Steps.** It is often through this development of self-identification – with the assistance of extraphysical helpers – that one finds themselves exposed to conscientiocentric publications, classes, organizations, and researchers. As this critical step in the development of their lucidity occurs, their intraphysical worldview gives way to an extraphysical one, as follows:

1. **Extraphysicality.** One recovers awareness of key conscientiocentric ideas such as lucid projection, parapsychism, cosmoethics, assistance, and the existential program, making the consciousness responsible towards the extraphysical dimension and the decisions it made in the intermissive period. The consciousness begins to view itself as an evolving consciousness.

2. **Existential inversion.** One recovers awareness of the technique of existential inversion, and assuming he or she has the prerequisites, becomes a candidate for the practice of the technique.

3. **Epicentrism.** One comes to understand, at first in a limited way, the idea of epicentrism and more importantly consciential epicentrism. The individual also realizes that he or she has been, is in the process of becoming, and is supposed to become, a consciential epicenter for other people. With new conscientiocentric ideas the intraphysical consciousness (conscin) has the tools to actively develop this consciential epicentrism.

**Awakening.** During this key initial phase of con (hypothetical unit for measurement of the level of lucidity of the intraphysical or extraphysical consciousness) recuperation, the consciousness – with its newfound assistential responsibilities and with some degree of awareness of its maxi-existential program – finds the need to become a consciential epicenter as a way to fulfill these responsibilities or will become one in the process.

**Response.** The first several steps towards epicentric development often entail taking action (e.g., volunteering at a conscientiocentric organization), and this will generally elicit one of three responsive postures from the consciousness, depending on its maturity:

1. **Denial.** Through self-hypnosis, denial, and ego defense mechanisms, one holds off, or *sits on the fence*, to avoid taking their next most obvious step in the flow state of their evolution. This posture can last from days to years.

2. **Resistance.** One accepts the ideas but moves ahead partially with resistance and anxiety, hiding one's self from exposure. They are not fully ready to accept the self-sacrifice and responsibility of consciential epicentrism in practice for many reasons including fear, self-doubt and immaturity.

3. **Engagement.** With fraternity and discernment one goes ahead, accepting their responsibility and the facts without too much emotionalism and willing to take the steps that must be taken for evolution. This consciousness takes a risk, living the principle “*you don't know until you try*” and uses analysis and discernment to recognize the least worst option.

**Sit on the fence.** The posture of *sitting on the fence* can be an immature defensive posture, and often constitutes an attempt on the part of the consciousness to avoid responsibility and facing its fears, keeping itself in a “safe” neutral zone which in reality is not neutral at all.

*Do you sit on the fence in regards to any of your personal responsibilities?*

**Manifestations.** With direct awareness of extraphysicality and consciential epicentrism, the consciousness should begin to develop lucidity in all aspects of its manifestations and experience using discernment and parapsychism.

*One's ability to be a consciential epicenter is always to some degree inherently restricted by one's level of multidimensional lucidity.*

**Activities.** The following activities can help one overcome their restriction to intraphysical lucidity, expanding their epicentrism to the extraphysical dimension:

1. **Assistential bait.** Learning to sense when one is assistential bait, and becoming as lucid in this condition as possible.

2. **Assistentiality.** Being lucid of when one's actions are consolation or clarification in the context of evolution, and if they are assistential in the first place.

3. **Extraphysical awareness.** Learning to sense energies and the extraphysical dimension with one's parapsychism no matter where one is, maintaining and developing this awareness intraphysically at all times.

4. **Grounded.** Maintaining lucidity of one's attention, keeping it grounded on the multidimensional "here and now", with *one's feet on the ground, and one's head in the cosmos* (VIEIRA, 1999).

5. **Helpers.** Learning to sense the extraphysical helpers and when they sponsor one's activities or synchronicities – working with them and aligning one's epicentrism with them at all times.

6. **Hetero-lucidity.** Knowing when and how to raise the lucidity of every consciousness one encounters, starting with themselves, intra- and extraphysically.

7. **Interactions.** Trying to see the dynamics of the extraphysical dimension behind all one's interactions and communications with other people at all times.

8. **Projections.** Developing lucidity in one's projections outside the body, a key step towards developing consciential epicentrism extraphysically.

**Test.** The following seven questions constitute a test of one's consciential epicentrism and lucidity:

1. Are you lucid of the extraphysical dimension, no matter where you are intraphysically?
2. How much lucidity is present in your current epicentrism?
3. Are you lucid of your multidimensional responsibilities?
4. Are you lucid of when you are acting as an epicenter for others?
5. Have you effectively used those experiences that gave you greater lucidity, for the purpose of planning your consciential epicentrism?
6. Are you lucid of when you are an epicenter for helpers, blind guides or intruders?
7. Does your epicentrism raise the lucidity of those around you, or do you help to maintain the *status quo*?

## CONSCIENTIAL EPICENTRISM AND COSMOETHICS

**Fissures.** Even with lucidity of consciential ideas and the extraphysical dimension, the person's ability to be free from self and hetero-intrusion and assist others with quality will not be possible as long as weak traits and fissures destabilize the person's consciential epicentrism.

**Quality.** The quality of one's epicentrism is rooted in the ideas or the internal guidelines they stand for in practice. The quality of one's epicentrism lies in one's level of cosmoethics. The highest quality of epicentrism is multidimensional lucid consciential epicentrism focused on the clarification task.

**Step.** For the younger person who is at the later part of the consciential basement, and has begun acquiring lucidity in regards to extraphysicality and consciential epicentrism, the next important process is that of making a commitment to develop the cosmoethics of one's epicentrism.

**Postures.** When one decides to become an epicenter of multidimensional assistance, one will often need to sacrifice the following non-assistential postures:

1. **Nothing.** The posture of being closed and non-committal to anything that requires self-sacrifice, in essence being an epicenter for nothing.
2. **Everything.** The posture of being overly flexible and consolatory as opposed to clarifying; saying yes more often than no: in essence being an epicenter of everything.

**Ectopic.** Due to the demands of the clarification task and one's responsibilities both of these easy postures are not – nor do they lead to – the development of consciential epicentrism.

*Those who stand for nothing, stand with ease. Those who stand for clarification, stand with counterflow.*

**Inconsistency.** Extraphysical helpers will not work with individuals who have non-assistential postures because like an employee who is inconsistent with their attendance and does not follow through, these individuals cannot be relied upon for assistance.

**Collaboration.** Depending on what one is an epicenter for, they will tend to work with extraphysical consciousnesses – lucidly or non-lucidly – that support their own intentions and actions, or are themselves epicenters for the same thing.

**Aspects.** There are two aspects of quality in regards to the cosmoethics of one's epicentrism:

1. **Materthosene.** The first aspect of quality, in regards to the cosmoethics of one's epicentrism, is the degree to which one's materthosene and the content of their thosenic manifestations – rooted in one's intention – are acting at the highest level of assistentiality that individual is capable of.

*How has your materthosene changed over the course of your life and where is it going?*

2. **Efficiency.** The second aspect of quality in regards to epicentrism is the degree to which the efficiency of the epicentrism's thosenic manifestations, including the degree to which they effectively communicate to other consciousnesses and the forms they take, operate with the highest level of assistentiality possible for that consciousness.

*Are all of your chakras open and being effectively used when you communicate?*

**Unique.** Although making one's materthosene one of assistance is an obvious step in development of consciential epicentrism, the quality of the efficiency of one's epicentrism in part depends on that consciousness' unique responsibilities and the best way that it can assist. For example, creating a consciential gestation through the creation of a movie might be best for one consciousness, while writing books might work better for another. Each consciousness develops consciential epicentrism uniquely.

**Steps.** The following steps should be considered by any consciousness seeking to develop the cosmoethics of their epicentrism, making the transition to a more mature consciential epicentrism:

1. **Assistance.** The first main step to developing consciential epicentrism is to make one's materthosene one of assistance. This can be done by living assistance, and always helping where one can, researching what the best way to assist one's self and others is in all situations at all times in regards to evolution, and then incorporating this into one's conduct with discipline.

2. **Thosenic reprogramming.** The process of developing one's assistentiality requires the consciousness to conduct continuous thosenic self-research, reprogramming, modulation and control. This is done to continually adjust and align one's thosenic manifestations with assistance.

3. **Self-experimentation.** This process of thosenic reprogramming will require self-experimentation with the entire holosoma in a variety of ways so that the consciousness can both systematically unblock itself in addition to finding the correct way to assist others.

4. **Helpers.** The consciousness will often find that these steps will often be guided or sponsored by extraphysical helpers who have a much greater level of lucidity than the consciousness itself. The process of sensing and working with helpers is a key step in developing the cosmoethics of one's consciential epicentrism.



*Is every little action in your life a reflection of the highest version of yourself you can imagine?*

**Process.** The process of lucidly developing one's cosmoethics is one that will be ongoing for the rest of one's life, although when done in a lucid manner generally constitutes a later period within the preparation phase of one's existential program, depending on the consciousness.

**Scope.** This process of developing one's cosmoethics inevitably expands the range or scope of one's epicentrism through an unblocking and expansion of the consciousness. This results in new opportunities and greater levels of responsibility for the consciousness.

**Test.** The following seven questions constitute a test of one's conscial epicentrism and cosmoethics:

1. Is your materthosene one of lucid multidimensional assistance through a prioritization of the clarification task?
2. Are you an epicenter of the mentalsoma or the psychosoma?
3. What ratio of thoughts, sentiments and energies are present in the thosenic patterns you communicate to others, and which are those you are open to receiving?
4. Do you find yourself being synchronistically used as a mini-cog for particular functions, or the communication of particular ideas to others?
5. What is the quality of the energies and holothosenes that support your epicentrism?
6. Does the cosmoethics of your epicentrism ever change depending on the situation?
7. To what degree is your epicentrism ectopic and dislocated from the quality of conscial epicentrism you prepared to have in this life, in the intermissive period before you were born?

### CONSCIAL EPICENTRISM AND SCOPE

**Society.** Most people in today's society, lacking lucidity of cosmoethics and multidimensionality, usually act as limited intraphysical epicenters of their own selfish needs and the *status quo* with little to no development in the range or scope of their epicentrism.

**Expansion.** For the consciousness that begins to assist and develop its cosmoethics, the expansion of its epicentrism – and the consciousness itself – is inevitable over the course of time. This process of expansion can be self-researched and self-accelerated.

**Influence.** The scope of one's epicentrism refers to the size, range, or area of coverage of one's epicentrism in regards to how many consciousnesses the epicenter influences, and the depth of this influence. In regards to scope there are two types of conscial epicentrism – mini-epicentrism and maxi-epicentrism.

*What is your thosenic sphere of influence?*

**Chart.** The following chart outlines key differences between the two that can help one to understand the differences between them:

	Mini-Epicentrism	Maxi-Epicentrism
Lucidity	Mostly restricted to intraphysical dimension.	Multidimensional lucidity.
Assistentiality	Consolation and retail oriented, and more groupkarmic in scope.	Clarification and wholesale oriented, and more polykarmic in scope.

	Mini-Epicentrism	Maxi-Epicentrism
<b>Assistential Bait</b>	Non-lucid or semi-lucid assistential bait.	Lucid assistential bait.
<b>Bioenergetic Field</b>	Small bioenergetic field or presence surrounding the epicenter. Limited range, with similar frequency to that which surrounds it.	Large bioenergetic field with energetic presence aligned with helpers, unblocking, deintruding and elevating the thosenic patterns of others and the environment.
<b>Dimensionality</b>	Covers primarily intraphysical consciousnesses – extraphysical consciousnesses are influenced more as a side effect.	Covers intraphysical and extraphysical consciousnesses with full lucidity of both.
<b>Dissemination</b>	Little to no dissemination of consciential ideas.	Large dissemination of advanced ideas through publications, classes, etc.
<b>Holochakrality</b>	Very limited use.	All parts actively used and chakras actively unblocked.
<b>Intrusion-Free</b>	Periodic self and hetero-intrusions to one's self and others.	Little to no intrusion to one's self, and deintrudes others.
<b>Materthosene</b>	Infrequently and incompletely assistential with fissures still present.	Multidimensional, multi-faceted, lucid, and mature assistance with little to no fissures.
<b>Parapsychism</b>	Low level of parapsychism, occasionally used for assistance.	High level of parapsychism, actively used for assistance.
<b>Penta</b>	Non-practitioner of Penta.	Veteran Penta Practitioner.
<b>Projectability</b>	Semi-lucid or non-lucid projector.	Frequent to daily lucid projector.
<b>Thosenity</b>	Little to no thosenic development.	Active thosenic reprogramming, modulation and control.

**Tool.** It is important to note that the concept of consciential mini and maxi-epicentrism is a proposal under review, and only serves as a practical tool for one's analysis and planning, especially for those practicing the technique of existential inversion.

**Evaluation.** It needs to be evaluated in the context of Conscientiology's and existential inversion's current development, and the quality of each person's unique capabilities and existential program.

**Steps.** For the individual in the preparation phase of their existential program, there are two important steps to consider in this phase that will help one towards becoming consciential maxi-epicenters later in their life:

1. **Bioenergies.** It is important to note the huge importance of beginning to work in a disciplined and dedicated way towards mastering one's bioenergies and parapsychic capacities. The earlier one starts this process and the more one can accomplish, the further ahead their development of consciential epicentrism will be at a later date. This is a safe *consciential investment*.

**Holochakra.** Because of this one should seek to become disciplined and ambitious athletes of the holochakra. The physical body can only expand one's epicentrism to a limited degree because of the spatial restriction of this vehicle. The holochakra however *has no limits*.

*How big of a holochakra, and how much control of it, does a serenissimus have for its level of consciential epicentrism?*

**Exercise.** Imagine yourself walking down the street in a city and your bioenergetic field was much stronger – significantly affecting the surrounding several hundred feet around you. Due to its quality and scope, your field affects all intra and extraphysical consciousnesses just through your physical and energetic presence, causing these consciousnesses to energetically unblock, deintrude, be more serene, and have clearer and more positive thoughts.

**Holochakral expansion.** As we become consciential maxi-epicenters, our restricted intraphysical expansion, gives way to a bioenergetic expansion. The more we work with and study bioenergy, the more it allows this process of expansion to occur more effectively.

**Vibrational state.** Here it is important to note the mastery of the vibrational state, which becomes important for epicentric developments in the preparatory phase of one's existential program such as: the assistential bait condition, Penta, and lucid assistential projections.

2. **Groupality.** When many people acting as epicenters of assistance join together in an organization, their whole assistential output is greater than if they had acted alone. Learning to work with others and how to assist in group is important for expanding the scope of one's consciential epicentrism.

*Are you a team player only when it benefits you, acting as an epicenter of egotism?*

**Organization.** Organizations are simply vehicles for ideas, ideas of which one may be epicenter for as well, or one wants to be epicenter for. By supporting a conscientiocentric organization, the organization becomes merely an extension of their assistance and a vehicle for it.

**Activities.** There are two activities that involve participation in a group or organization that bring a considerable change to the person's development of consciential epicentrism, often signifying big steps towards taking responsibility on the part of the consciousness with a maxi-existential program:

1. **Volunteering.** Volunteering at an organization centered on multidimensional assistance and focused on the clarification task, being a more indirect disseminator of assistential ideas, and a mini-lever of support.

2. **Teaching.** Teaching conscientiocentric ideas at an organization centered on multidimensional assistance and focused on the clarification task, being a more direct disseminator of assistential ideas and maxi-lever of support.

**Status.** Seeking positions within an organization primarily for one's own benefit, self-image reasons, or because "everyone else does" means the consciousness is doing it for immature reasons.

*Conscientiocentric organizations are not corporate ladders.*

**Ladder.** Climbing an assistential organization in terms of position of responsibility, should be a function of working with the maxi-mechanism of evolution and assisting where one can.

**Maxi-mechanism.** The assistential maxi-mechanism may require one at times to follow when they do not want to follow, or to be leaders when they do not want to be leaders. Great self-leadership always works with the maxi-mechanism of evolution.

*If it does not fall under your sphere of influence and you cannot influence it, you may need to help assist those who can.*

**Existential inversion.** For any individual who thinks it is in their existential program to develop into a conscial epicenter, the technique of existential inversion can be very beneficial in accelerating this process in order to do more assistance in later stages of their life.

### CONSCIAL EPICENTRISM AND INVERSION

**Existential inversion.** Existential inversion is a technique employed by a consciousness that involves lucid life planning for the purpose of accelerating one's evolution and achieving maximal evolutionary productivity by the time of desoma (VIEIRA, 1997). By foreseeing what will allow him or her to assist more in the future, the inverter makes plans and adjusts his or her behaviors in the present.

**Planning.** For those people who are applying the existential inversion technique, the development of conscial epicentrism is another factor they can prioritize and plan their inversion around, given the natural symbiosis between the development of conscial epicentrism and the execution of one's maxi-existential program.

**Present.** As a goal one should seek to become the largest conscial epicenter that they can envision, without fear of "thinking big" and in this way being capable of having more assistential output as a conscial epicenter later in life.

**Consideration.** In planning and organizing one's life, one should consider the following:

1. **Guidance.** One should work with the helpers and maxi-mechanism of evolution in the planning and execution of their inversion and stages of conscial epicentric development through intuitions, synchronicities, helper-sponsored experiences, energetic showers and parapsychic perceptions. One should remember that the helpers have a much greater level of lucidity than conscins. What they think is beneficial for one's evolution may not necessarily be what one thinks is best.

2. **Flow.** In working with this extraphysical guidance, one should enter a type of flow state with the evolutionary maxi-mechanism, knowing when to be flexible and when to be firm with their planning and execution. Planning something like "when I reach age  $x$  I will become epicenter of course  $y$ " can be unrealistic – one should do what assistance requires them to do. One should maintain a general idea and have set goals, but accepting that the steps of their personal developmental go in sync with the evolutionary maxi-mechanism.

3. **Experiences.** One should pay particular attention to experiences that allow them to experience a higher version of themselves (evolutive moments). These experiences are usually sponsored by helpers and often result in the consciousness becoming very unblocked or expanded in a particular way. Helpers show one *who they can become* and give them a piece of the roadmap for their inversion.

4. **Opinion.** One should not expect others to understand the steps they are guided to take, or those they calculate they need to take, in order to develop their conscial epicentrism. Each person has a unique set of evolutionary responsibilities and a future they should not expect everyone to understand or see.

**Traits.** There are traits and postures that can help any young existential inverter in the process of becoming a conscial epicenter. Some will be more valuable to consciousness over another. The following list was chosen based on the author's experience.

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## POSTURES AND CONSCIENTIAL EPICENTRISM

**Traits.** The following are nine postures that can help in developing consciential epicentrism:

1. **Assistance.** One should be open to assist and be assisted at all times. One should become a lucid multidimensional consciential epicenter of assistance, prioritizing evolution and centering everything one does around it. Help wherever one is needed, synchronizing themselves with the extraphysical helpers.

*How much assistance is in your epicentrism? Have you ever assisted yourself and someone else, by letting them assist you? Do you organize even the most trivial things around assistance? Do you make life decisions with assistance in mind?*

2. **Coherence.** One should be as coherent as one can between what they know and what they do striving for total personal incorruptibility. The development of consciential epicentrism is coherence with the directives of one's existential program and their multidimensional responsibilities. One is not an epicenter of something if they only believe it in theory, but fail to live it in practice.

*Do you maintain the same assistential posture, no matter where you are, who you are with, or what you are doing? Are your activities at this time in your life coherent with the steps necessary to reaching your full potential as a consciential epicenter later in life?*

3. **Confidence.** One should be confident in their ability to recover from mistakes, and in everything one does without fear or self-exaggeration. One should have confidence in the long term success of their evolution and the assistential maxi-mechanism.

*Are you confident with ideas but not with yourself? Can you say no when everyone says yes or vice versa? Does your epicentrism bring out confidence in others?*

4. **Responsibility.** One should take responsibility immediately for everything one knows and has experienced. Their existential program and responsibility thereof are nontransferable. One should eliminate all immaturities and develop the *responsibility habit* in all of their manifestations and postures.

*Conscientially speaking, how responsible of a person are you? What are your unique non-transferable responsibilities? Do you take personal responsibility for all of your omissions and mistakes?*

5. **Proactive.** One should be evolutionarily proactive in conscientiality, recycling their inward and outward manifestations. One should eliminate all laziness, procrastination, fear and *analysis paralysis*. Those who stop complaining about their situation and surroundings, and put energy into changing it for the better, show holomaturity. *If its not there create it; if it is there assist it.*

*Are you in "evolutionary cruise control" or with your gear in neutral, waiting for intraphysical and extraphysical forces to push your evolution, or do you proactively move forward? Do you hide in the passivity and mediocrity of your evolutionary colleagues?*

**6. Leadership.** One should develop one's self-leadership – a key element of consciential epicentrism – and know when to be a leader and when to be a follower, eliminating any egocentric self-image concerns, and concerns of the ego. Leadership through example is the most coherent leadership there is. *Great leaders make self and hetero-leaders out of others.*

*What was your intention in accepting or denying your most recent leadership roles? Are you the “back seat driver” in the groupal existential program, complaining when others are at the wheel? How has your leadership capability been held back by a fear of exposure, failure or success?*

**7. Bioenergy.** One should master bioenergetic control, including the vibrational state, bioenergetic sensitivity, bioenergetic influence and bioenergetic presence. One should unblock their energies as much as possible allowing the true person – and their most elevated thosenes – to manifest at all times.

*To what degree do you act as an epicenter of assistance through your bioenergetic presence? Does your holochakra follow your will? Does your epicentrism extend to the energetic dimension as much as it does to the physical?*

**8. Thosene.** One should practice continual thosenic reprogramming, modulating one's thosenic patterns to the positive will of assistance. One should maintain lucidity and control of their thosenic patterns at all times. Within one's mentalsoma lies the root of their epicentrism – the thosene starts with the “tho”.

*To what degree do you think about assistance on a daily basis? Do you let your thosenes take you for a ride, or do you actively control them? How often do you question your intention behind everything you do?*

**9. Parapsychism.** One should diligently develop their parapsychism in all areas, actively using it towards assistance. Parapsychism is a key tool in extending one's epicentrism of assistance into the extraphysical dimension.

*Are you arrogant or responsible with parapsychism? Do you use your parapsychism for anything other than assistance? To what degree is your parapsychic development on “the back burner”?*

## CONCLUSION

**Epicentrism.** A consciousness can act as a consciential or non-consciential epicenter. The consciousness is either lucid or not lucid of this fact. With lucidity the consciousness can begin to make its epicentrism consciential, using one's unique attributes and capabilities towards working in harmony with assistance and evolution.

**Tool.** One can use the development of consciential epicentrism as a tool for the process of existential inversion, modifying his or her planning and execution around this development. The purpose of this is to increase the scope of their consciential epicentrism and its assistential productivity to the highest level that can be achieved by the end of one's life. This eliminates lost time and evolutionary opportunities, and unnecessary mistakes and diversions in the execution of their existential program.

**Responsibility.** One should take responsibility for the highest consciential epicentric potential attainable in their lives, by planning and taking preparatory steps in the present. Only by changing their postures and

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behaviors, and using every moment of life for this purpose, one can reach this incredible potential for assistance that is lying dormant within them.

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