To the Editor:

The article *Mentalsomatic Attributes for Consciential Evolution* *JoC*, Volume 11, No. 41, July 2008, by Marcelo Rouanet, has caught my attention as we share similar interests. I would like, if I may, to contribute with some additional data and analysis, which hopefully will spawn future debate and eventually further research on the mentalsomatic attributes discussed in this article.

The article prompted serious reflection, always salutary, but in my opinion presents a panoply of information that one may not directly pin down to the mentalsomatic attributes under scrutiny. Also the historical facts chosen by the author are arbitrary or at least partial, hence leading to less precise conclusions. As samples, these facts do not represent the entire universe under analysis, a specific period in the history of humankind and in the evolution of consciousness. But what baffled me most was the selected understanding of certain terms, which I will discuss next to broaden the perspective of the reader.

We not only choose what we choose, but also choose how we choose. Up to a certain extent, meaning in as much as we can within our developed capacities and our present evolutionary moment, we choose the way we choose to understand reality. This means that the way by which we choose to observe facts depends on our level of maturity, cosmoethics, and capacity to understand what is being observed. The way we observe creates or alters reality. The observer determines the choice and the fact. And not only do we have filters through which we analyse and understand reality, but each one of us IS a filter. Thus reality is multifaceted, and rich.

And so we choose which definition to peak, which definition speaks to us, even when discussing a scientific subject, and here's an illustration. The way the author chose to define culture tells me very little about it, and as it happens I think that nobody has any real knowledge of anything. All we have is a collector of experiences, or memory, and a memory that is selective, a capacity to use elements...
of it and combine them with elements of imagination and reason, thus creating the new, our opinion, our view.

Here is a different point of view, a different way of approaching the concepts, hopefully enriching and open, to facilitate enlarging the scope and horizon of the discussion, and if more ambiguous, tolerance of ambiguity is productive.

CULTURE AND PHILOSOPHY

Culture may be a set of data believed to be knowledge, but knowledge is not a given, not a fact, but an ideal, a goal. Human beings would like to have knowledge, they’re keen, they crave for it, and so they search for it through different means, but mostly through an artistic, a scientific, a religious or a philosophical approach. Such is the history of mankind.

Philosophy is not an art or a science and traditionally it did not deal with separated parts or particular views of reality. It is not a religion, although it holds a view on religions. It is deemed to be the mother or substratum of all sciences and surely the theoretic basis for them is philosophical. Philosophy is the activity of those who search for a panoramic view of reality, what is there to be known and how one can attempt to know it.

Different perspectives are complementary. Art helps to shape the world as we know it and keeps the mind in a state of wonder, open to creativity. It is an instrument of communication. Philosophy teaches you to think and asks the questions, and Science experiments, puts in practice, goes about in search of answers.

Religion is not the only domain of belief, even science is a system of belief, and each and everyone operates under a system of belief. The system of belief that helps us evolve and encompass a bigger reality or more facets of it can be deemed the best system of belief.

CULTURE AS PHILOSOPHY

What culture is not is philosophy, although one can study philosophy of culture, the same way one can study philosophy of religion, philosophy of law, philosophy of language, philosophy of mind, philosophy of knowledge, metaphysics, cosmology, ontology,
epistemology, ethics, aesthetics, logics, ancient, medieval, modern
or contemporary philosophy.

Hence philosophy is so much about lifestyles, values or attitudes
as common sense leads you to believe, and therefore only in the
mind of those who have not studied it and any of its sub-disciplines.
Philosophy means love of wisdom. Philosophy is gymnastics for
the mentalsoma. It trains you on different ways of thinking and thus
broadens your inner horizons. It keeps you open.

CONSCIENTIOLOGY

Finally, Conscientiology is superior to conventional science or
philosophy because it answers more questions than any science or
any philosophy has ever managed to do.

The best thing about science and the old Cartesian paradigm,
in my opinion, is the scientific method itself. Not so much when it
requires reproducibility, but because it requires an open mind and
the experimentation of hypothesis that may or may not prove to be
true – and so it allows for refutation and growth.

In my mind Conscientiology is more than a science. It is more
of a mix of science and philosophy. It is a philosophy when it proposes
a new paradigm. It is a philosophy when it sets about investigating
consciousness in all its manifestation, and not just what is visible,
touchable and easily understandable. It is a philosophy when it
proposes ideals of universalism. It is a science due to its openness
and methodology.

There were in history only three great attempts of understanding
reality, the philosophical systems created by Plato, Kant, and Hegel.
Since Hegel, no other philosopher attempted to present any new
system to explain the whole. Instead, every one has been developing
work, analysing parts of reality. The tendency like in science is
unfortunately or significantly for specialisation, not polymathy.

CULTURE READ AS CIVILIZATION

Culture may be taken as a set of habits and traditions, a history, a
validation that is only probably valid within the specific group or
society to which it belongs, and within that specific moment in time
of that particular civilization. Examples may include the ancient
Egyptian civilization, the Greek civilization, the Roman and Hellenic civilizations, and one can peak a few other relevant moments in the History of Humankind, particularly because of the expansion of a concept that is no longer local, it no longer matters in which country or part of the world it was/is experienced: Renaissance, Enlightenment, Modernism and Postmodernism.

Within each culture one may also talk of sub-cultures, different or alternative lifestyles, as they are called today. Examples closer to home for those of us who gravitate in the area of Conscientiology, leaving aside the fears and contempt of the not chosen, are Freemasonry, Rosa Croix and Illumination.

Culture is discernment and also discrimination. It is refinement, taste, polish, cultivation, as opposed to rudeness and vulgarity. And it is also generational and conditioning, and this we should never forget because what is deemed to be true and valid today may not be so tomorrow, so much for human knowledge or the presumption of it. The Socratic expression: “I know that I know nothing” is one of the very few maxims that go beyond any culture in space and time. Now, that is the scientific stance.

FROM EUROPE WITH LOVE

And apologies for the pun

These days, at least in the developed countries, everyone has in principle access to education and general culture. The best of them will tend to specialization in one field of science or technology, and will be held prisoners of a system of belief that strengthens its self-assurance. And worse than that, in the western world and old Europe, mostly due to immigration, fear, mistrust, and old historical wounds freshly bleeding, there is a resurgence of religion and brainwashing starts for many at the age of five. Of course these consciousnesses are easier to manipulate and contain, as they are permeable to the environment and hostages of their genetics and atavisms.

POLYMATHY

As for the polymath, today as yesterday, there are not that many. Examples can be found like, Aristotle, Leonardo da Vinci, Michelangelo, Casanova, Alexander von Humboldt, Leibniz, Thomas Young, Carl Djerassi, Noam Chomsky, Umberto Eco, Brian Eno, Stephen Fry, to name a few. However, in a world where more and
more people have the opportunity to study, read and write, are free
to think and express themselves, being many times able to choose
their lives, the number and quality or depth of the polymaths seems
to be increasingly diminute.

Polymathy, and a life long self-education, was first proposed
by the philosopher Plato, some twenty five centuries ago. At the
risk of being deemed amateurs, pretentious, arrogant, lacking depth,
and suffering hostility at large from monomaths, polymaths cannot
help themselves as theirs is an insatiable curiosity, a need, a crave
for knowledge, one that generally shows early in life. The polymath
is however impatient and restless. Choices are difficult and so his
specialisation, as they can envision the interconnectivity of everything,
and everything is worth researching because it is fabulously
interesting and stimulating.

Arts are generally more welcoming of polymaths than science.
Fortunately these days, art and science are increasingly more hand
in hand. Take some of the sculptures and installations of Carsten
Höller or Anish Kapoor. They allow, in my opinion, for very interesting
energetic readings, activation of specific chakras, change of
perception, namely of time and space, open the mind to different
perspectives, and eventually the occurrence of altered states of
consciousness and parapsychic phenomena.

Due to the development of the different sciences and
technologies existing today though, this is an age in which
specialisation reigns and polymathy is at a peril. One should not
give up though and at any rate it is impossible to give up.

Education consists in further restraining one that has already
been born restricted to certain patterns of thinking, feeling, and acting,
to better control you (all levels of education, from raising a child to
university). Only polymathy can make you less permeable to
stagnating habits, religions and cultures, genetics and environment,
allowing you the freedom to explore, self-relay, and the possibility
of giving true continuity to the continuous process that is your
consciousness.

REVOLUTIONS IN THE XX CENTURY
COUNTERCULTURE CAN BE PRODUCTIVE

Marcelo Rouanet states on his article that “despite the advances,
conquests, and renovations brought to humanity in the 1960’s,
especially in the areas of customs, life philosophies, and politics, the
Movement of 68 did not achieve the desired political revolution.”
And he goes on to say: “But in several countries and continents a
new generation, the youth of the day. Along with popular participation,
proposed alternatives to the prevailing consumerist way of life and
cultural values. They typically did this through demonstrations against
belligerent and/or authoritarian governments. The socio-political-
economic-cultural hegemonic system (the establishment) absorbed
some of the wishes from the 60s, and has adapted itself, survived,
and furthermore, obtained – and continues to obtain – financial profit
from the manufacture, marketing and commercialization of
countercultural products.”

Interesting enough, rationalization was the embryo of
modernism, capitalism and consumerism (useful reading: Max Weber
and Juergen Habermas). Interesting too is that marketing and
advertising was created in the early days of the aftermath of the
October revolution (1917) in Russia, by the poet Vladimir
Mayakovsky and his friends the painters Aleksandr Rodchenko and
Liubov Popova. The constructivists aimed at engineering the new
equalitarian society, refusing the practice of art for art sake, in favour
of an art with a social objective within a society that would bring
social justice.

The XX century has seen upheavals with different degrees of
bloodshed in different countries and continents, as Rouanet writes,
but where he sees failure in political revolution, I see accomplishment
and evolution.

Time has accelerated and brought with it a never before seen
evolution of consciousness. If today most countries, at least in the
Western world, have freedom of speech, association, and press,
more equality between men and women, we worry with human
rights, and assistance to countries and continents more
disadvantaged, it all started back at the beginning of the century,
probably with the suffragette movement in the UK, and around
World War I in Europe where the lack of men around made women
have to do a man’s work.

At the risk of making of this text a pamphlet to the Baby Boomer
Generation, after World War II, this generation many times
misunderstood and belittled, remodelled societies as it brought about
change. It was a generation of love.
May 68 in France and the walk on the moon were embryos. The demonstrations in the USA against the Vietnam War, which in the end did contribute to the end of the war (in 1975), were followed in Europe by more than one revolution and/or change of government and political ideology.

Besides the Prague Spring, in Portugal, the April Revolution (1974) freed the country from its forty years of fascist dictatorship, restoring democracy. This revolution was basically bloodless and people in the streets put carnations in the guns of the soldiers that freed them. It became known as the Carnation Revolution or the Revolution of the Captains of April.

The main objective of the Portuguese revolution was to end the war in Africa, in all its fronts and then colonies: Angola, Mozambique, Guinea (Guinea Bissau), Cape Verde, S. Tome & Principe, and (East) Timor. The new countries were soon afterwards given their independence.

This revolution was planned and executed by a bunch of young captains in the military forces, some of them cells of the then underground communist party. Portugal was for a very short period of time a communist country before the military handed over the power to the civilians/politicians. It soon became a socialist country and until today power alternates with elections won either by the Socialists (centre left) or the Social Democrats (centre right).

Revolutions are not brought about just by demonstrations and parties. Much before that, the mindsets need to be changed and probably the military won. Revolution is inner revolution, there is work one-on-one, and sometimes it brings about big changes, the fall and rise of governments, change of mentalities, ideologies, policies, and true progress. Biased as I may be, I was born in a family always actively involved in the political big changes of the country (Portugal), so I can see the positive changes brought about, from monarchy to republic, from dictatorship and fascism to democracy, and I have lived some of it.

People became increasingly less naïve and hence more aware of different realities and different possibilities, and they acted on their beliefs to reach their goals.

The military revolution in Portugal was plotted by only a few and it started with the work of isolated ‘cells’ of the underground Communist Party. The success of the coup was followed by the
extinction of the political police and intelligence (the PIDE – International Police for the Defence of the State, and the LP = Portuguese Legion), the public account and condemnation of their methods of torture, the deactivation of the ‘Guantanamos’ of our time and country, and the release of the political detainees.

But the revolution took wings with the liberation from old habits and customs, the introduction of freedom of religion, the sexual revolution, and women movements bringing about equality of rights for both sexes. Finally the new constitution definitely rid us from the all potent trinity of God-State-Authority of the old regime.

And talking about synchronicity, in Greece, in 1974 the military junta fell and with it dictatorship. The exiled Andreas Papandreou, creator of the Pan-Hellenic Liberation Movement, and later of the Pan-Hellenic Socialist Movement, returned to the country to become Greece’s first Socialist Prime Minister.

1975 saw the end of fascism and dictatorship in Spain too, although King Juan Carlos I succeed the dictator Francisco Franco as the Head of State. However, elections were soon won by the Socialists. The Spanish monarchy, like the monarchy in the UK, is merely ‘constitutional’ and has no real power to lead and/or govern the destiny of the country though.

In 1980, in Poland, Lech Wałęsa leaded the first of many strikes at the Gdañsk Shipyard. These strikes met victory and with it the Gdañsk Agreement was signed, opening a way to start the first in the communist block free organization not controlled by regime “SolidarnoϾ” ie. Solidarity. With these events, things started to change in Eastern Europe too.

This year also saw the death of ex-Beatle John Lennon, one of the first entertainers to use his image and his voice to communicate change of thought and attitude. The musician, creator of pearls such as Imagine, lived in the States during the cold war between Russia and the USA, when he became a peace activist, and hence a menace to the system. He was assassinated in New York City.

In 1984-5, the concept of charity acquired a different meaning. In Hollywood, California, the charity single “We Are the World” was recorded by USA for Africa. Like the enormously successful “Do They Know It’s Christmas?” that was recorded by Band Aid in the UK at the end of 1984, the single raises money to combat the ongoing famine in Ethiopia. Composer is Michael Jackson and
performers included Lionel Ritchie, Tina Turner, Cyndi Lauper, and Diana Ross.

In the same year, in July, the day long *Live Aid* pop concerts, put together by the musicians Bob Geldof and Midge Ure, and held in London, Philadelphia, with participations also from Australia, Austria, West Germany, Holland, Japan, Norway, the former USSR and the former Yugoslavia made over £50 million for famine relief in Ethiopia. This was the day music changed the world. It changed the minds and lives of quite a few people, like Geldof, who from then on became a full time activist. Today Geldof is an advisor of DATA and the ONE Campaign, global anti-poverty campaigns founded by fellow Irish humanitarian Bono, from the rock group U2.

Mikhail Gorbachev became General Secretary of the Soviet Communist Party and leader of the Soviet Union also in 1985. The URSS initiates the *Glasnost* and turns her face to the West. In 1988, Gorbachev initiates his programme for economic restructuring (*Perestroika*).

In 1989, the Solidarity’s victory in Polish elections is the first of many anti-communist revolutions in Central and Eastern Europe. Two million from Estonia, Latvia and Lithuania, then still occupied by the USSR, join hands to demand freedom and independence, forming an uninterrupted 600 km human chain called the *Baltic Way*.

Cold War: In a live broadcast press conference the interviewee states that new rules for traveling from East Germany to West Germany will be put in effect “immediately”. Immediately East Germany opened checkpoints in the Berlin Wall, allowing its citizens to travel freely to West Germany for the first time in decades, and the Germans began tearing the wall down. Germany would soon reunite and formally regain complete independence after the 4 post-World War II occupying powers (France, the UK, the USA, and the USSR) relinquished all their remaining rights.

In 1990, in South Africa, *apartheid* was about to fall, as President de Klerk allowed the African National Congress to legally function again and freed Nelson Mandela from prison after 27 years of imprisonment.

In 1991, the Soviet Union (USSR) collapsed. In one month the countries that declared their independence were: Estonia, Latvia, the Ukraine, Belarus, Moldova, Azerbaijan, Kyrgyzstan, Uzbekistan,
Macedonia, Tajikistan, Armenia, and Turkmenistan. The Soviet Union ended that year, and the remains took the name of Russian Federation (Russia).

In 1993, the European Community became the European Union, and its motto was/is the free circulation of people and goods within its space, the single market. The EU is today an economic and political union of 27 member states, located primarily in Europe and it was established by the Treaty of Maastricht. It has almost 500 million citizens, and combined generates an estimated 30% share of the nominal gross world product.

This year saw also the dissolution of Czechoslovakia and its separation in two countries: Slovakia and the Czech Republic.

As it was all going so well and looking so good, at this stage ongoing conflicts in the world included: the Yugoslav wars, the first Tuareg Rebellion, the Algerian Civil War, the Civil war in Afghanistan, the Israeli-Palestinian conflict, the Bombay (India) riots, conflicts in Sub-Saharan Africa, such as: the First Liberian Civil War, the Rwandan genocide Civil War, the Sierra Leone Civil War, the Sri-Lankan Civil War, the second Sudanese Civil War, the conflict in the Niger Delta, the Angolan Civil War, and the conflicts in the Horn of Africa: the Djiboutian Civil War and the Somali Civil War.

The ongoing conflicts in Latin America included the Guatemalan Civil War, internal conflict in Peru, and the Colombian Civil War. As for the ongoing conflicts in the former USSR, we could register: the Georgian Civil War, the Nagorno-Karabakh War, and the civil war in Tajikistan, not to mention the problems in the Middle East.

Before the end of the century, France, India and Pakistan did nuclear tests, terrorism was on the go, and so was free banking and teenage massacring teenagers either belonging to gangs or not, not only in the States but also in the streets of London, UK, but Cosmologists announce that the universe’s expansion rate is increasing, and these facts are related to reurbanization.

ECONOMY

Marcelo Rouanet goes on to refer at some point in his article and under this topic that his “criticism of consumerism refers above all to individualistic hedonism”.
Actually, consumerism has deeper roots. It is not only a product of the individualistic, competitive, democratic, capitalist society that engendered it, but also a gauge of boredom, emptiness, discomfort, discontent, delusion, dissatisfaction, and even pain. Bottom line, compulsive consumerism is a compensation that does not compensate for feeling your life so unfulfilled and a sign many times of mental disorder and bipolar disease. It does not matter which house, car, trip, design furniture and clothes you can buy, how much success, celebrity, and power you can have.

So what? When you achieve your goals, what next? When it’s like climbing to the Everest. And then you got there. And then what next? The thing is it is not about getting to the top, it is about THE CLIMB. And it is about the people and the love of the people, and not just the love of ideas and ideals, it is about assistance to consciousness. It is not so much about hedonism, but it still needs to be pleasurable.

As a member of one of the most consumerist societies on the planet, I ask myself what it is that we cannot forget. We need to keep in mind that people, consciousnesses are not landscapes, or things, or band aids, they cannot be consumed and spit, they are not just channels or mediums to get you from A to B, or means to an end. People, consciousnesses are what matters. The one that came to this world to be loved needs to be loved. Our compulsion and consumerism is not a search for pleasure, it is a search for love.

Capitalism and consumerism may be at risk and the recent economic depression is a symptom of it. Other ways need to be found and people are now becoming more spiritual, trying to find what is missing.

ANTI-COSMOETHICITY

Under this sub-topic, Rouanet enumerates and discusses two “problems of the counterculture of the late 60s”, and its anti-cosmoethicity. I really do not know how Rouanet could come up with the first one: maintenance of illiteracy, as this is totally not the case or a fact, at least in Europe. One of the primary cares in any developed society since the sixties-seventies has been giving people education, and in communist and socialist inclined countries literacy, education, and culture are a must and a priority.
As for the second anti-cosmoethic problem of the 60’s, it is easy after forty or fifty years to criticize and dismiss a generation and a time in history because of the use of drugs. May I remind that if we are who we are today and if we know what we know today about drugs, we owe it to those pioneers and guinea pigs. Bad as they are, prescribed and non-prescribed or recreational drugs have opened minds in search of transcendence. And it is all about transcendence, the evolution of consciousness.

Let us be clear that drugs interfere with your awareness and control of manifestation by reason, that in many cases they generate dependence and addiction, and that they definitely have many side effects that are harmful, and not just to your physical body. However, one cannot so lightly discard a generation because of the use of drugs, and one cannot deny that in some cases, some useful work and studies have been produced under the effect of drugs.

Some of this work allowed for the understanding of the mechanism of addiction itself, some for the understanding of the healing and transformative potential of specific altered states of consciousness, and even for the proposal of new techniques to induce them. Good examples are the studies, books, and workshops of the psychiatrist Stanislav Grof, founder of the International Transpersonal Association. Currently, Dr. Grof is Professor of Psychology at the California Institute of Integral Studies (CIIS) in the Department of Philosophy, Cosmology, and Consciousness.

ELITISM, PROGRESS AND TECHNOLOGY

Science is elitist. Philosophy is elitist. All along the history of humankind those that detained (some) knowledge and sparsely shared it with the few closest belonged to élites, but as Rouanet points out mass media is in expansion.

In this respect, I would still deem of interest to conscientiologists to use art as an arm, the instrument of communication that it is to disseminate Conscientiology and gain mass and media. Not just by trying to get in touch with those mediums out there in the art world, but also wouldn’t be useful if one of us could produce, say a script for a film with ideas based on Conscientiology and Projectiology.

Health and wealth are on the go, progress in the form of technology and mass communication is expanding, but so is criminality even through the internet, and what about the increase
of the use of surveillance technology in one’s daily life? It is George Orwell’s Big Brother (Ninety Eighty Four) and Aldous Huxley’s Brave New World enlivened.

How do the signs of progress resonate in terms of happiness or even optimism? The source of material progress has mostly been science, but can humankind harness its power for good, when the curiosity of scientists can prove as destructive as that of average men (think nuclear power and biotechnology)? Are richer countries happier than poorer countries?

One needs to believe in progress and in a future, both ideas are intertwined, and the movement should be one of pursuing humankind’s best ideals such as freedom and equality. Material, economic, scientific and technological progress do not translate automatically into progress for humankind.

The answer lies inside us. People are still interested in knowing how the world works, there is still dignity in humankind, people need to find purpose and that freewill is really a possibility, not everything is determinism, people can distinguish between what it is and what it should be, there are still the fundamentals of morality and sensibility in humankind. In a world that is transient, the answer lies inside consciousness, which is also transient, mutable – it is level of cosmoethics, coherence, and sustainability.

Liliana Alexandre
London, UK

To the Editor:

This letter is to simply share my opinion on and offer an overall review of the article: “Measurable Attributes of the Vibrational State Technique,” by Nanci Trivellato, published in the Journal of Conscientiology No. 42, October 2008.

I think the aforementioned article is ‘ground-breaking’ in the manner in which it covers a topic that is not only fundamental to energetic development, but also elemental to self-development and self-understanding on many levels as well.
The author dissects, develops and offers information in an extraordinarily expansive and didactical manner, which makes the reading of this work essential to intellectually and theoretically (and hopefully in practice) understand the energetic dynamics being explored - as a result, making the work extremely comprehensive, specific, detailed and unique in its approach towards the subject matter.

One cannot exaggerate the potential importance this article may have, especially in “debunking” the myths and so many fixed and erroneous ideas that people (especially within conscientiology) have regarding the VELO (Voluntary Energetic Longitudinal Oscillation) and VS (Vibrational State), including that it is “boring” and “commonplace”, read: ordinary. I have heard in the past these adjectives to describe the VELO and VS directly from (albeit relatively inexperienced) instructors of conscientiology…

The manner in which the Trivellato breaks down, interconnects, associates and explores the subject is very innovative and original - never mind - that I do not know of any other work published on the subject itself with any depth or approach even close in scope to the one Trivellato offers.

The birth of what is new here, obviously is not the VELO or VS itself (not referring to the term VELO proposed, which in fact is new, and expresses with much more nuance and specificity the dynamic more accurately and correctly), but the layers and levels of depth and complexity expressed in such a clear and didactical manner, with some “derived “ and “compound” attributes of the VELO being perhaps never before considered or even sensed by the majority of people who claim to control energies reasonably well.

The article is extremely strong in its elaboration. Due to, or better said - through - the author’s experience of seeing, sensing and having direct access to analyze subjects through the Goal: Intrusionlessness course, gives it a very solid base point of reference. Ultimately, the work exudes multidimensional logic and continuously displays a well thought out and properly devised ideological development and structure.

It is also an extremely coherent work throughout. The author is very clear and even eloquent in expressing and explaining the nuances and complexities of the subject matter. She very successfully manages to take the many direct reference points (the subjects/participants of aforementioned course and personal
Correspondence

experience) and succinctly use them appropriately to develop the article - all within a very logical framework that guides us through the paper in a very clear and direct fashion, efficiently using her personable and distinctive mode of written communication well.

The work also achieves something quite remarkable in the particular sense that it manages to be extremely readable and even very engaging with a subject matter where most struggle to simply express their own particular sensations when describing their energetic experiences.

The author’s writing and engagingly enthusiastic style flows with such ease from section to section and within the sections themselves that one cannot help but be positively affected with her keen interest and commitment to the subject, as well as hope for its correct application for the sake of others’ self-liberation, self-sufficiency and excellence in the execution of the VELO and the VS; including the natural “snow-ball effects” and multidimensional interconnections in our daily life that this consistent and correct application would bring about.

For the time being, due to the fact that to conventionally ‘measure’ these attributes relies on only using one’s own subjective parapsychic and energetic abilities and perceptions, it makes it challenging for this work to have a real crossover impact into other areas of conventional science or even the general public at large.

Nonetheless, having said that, the work is so clear, scientific and structured that anyone who has ever experienced even minimal energetic or energosomatic sensations can benefit from it - assuming that they have the minimum amount of willingness, intellectuality and personal points of reference to do so.

In ending, I would grade the level of complexity of this work as “extreme”. Knowing that one of the main ‘hooks’ for intrusion as well as ‘regressions’ within the conscientiological community is the perspective, approach and belief that the VELO and VS (well done) are commonplace and that most people are able to execute it properly - makes this work even more relevant, important and complex at the same time.

This same simplistic view towards the VELO and VS, as well as the erroneous belief of a person necessitating a low level effort and middling consistency to achieve a well executed VELO and/or VS, is what actually stagnates many people in low to mediocre (at
best) levels of energetic capacity, branching out into mental-somatic, psychosomatic and somatic stagnation as well.

It personally gives me great encouragement and pleasure that the author created this work that not only debunks these false perspectives, but more importantly, gives us tools, resources and intercorrelations regarding the VELO that most people have either ignored or did not even consciously realize the existence of in the first place.

In conclusion, the article “Measurable Attributes of the Vibrational State Technique,” in my opinion, is a near flawless effort at a high level of understanding on the subject matter.

Sincerely,

Martin Azambuya
New York, USA