

Is Penta in the USA Different than in Brazil?

Praticar Tenepes nos EUA é Diferente de no Brasil?

¿Practicar Tenepes en los EUA es Diferente de en Brasil?

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Abstract

The author addresses the question of whether penta is different when the setting changes. Using the methodology of consciential constructivism, proposed by the author at the 2nd International Symposium on Conscientiological Research, the article's objective is to offer a preliminary analysis, outlining areas of similarity and difference. It also raises questions for further research for both international and Brazil-based penta practitioners.

Resumo

A autora enfoca a questão *A Tenepes é diferente quando a base muda?* Com base na metodologia do construtivismo consciencial, proposto pela autora no 2º Simpósio Internacional de Pesquisa Conscienciológica, o artigo apresenta uma análise preliminar, destacando as áreas de semelhança e contraste. Também levanta pontos a serem pesquisados futuramente por todos os praticantes no Brasil e internacionais.

Resumen

La autora enfoca la cuestión *¿La Tenepes es diferente cuando la base cambia?* Basada en la metodología del constructivismo consciencial, propuesto por la autora en el 2º Simposio Internacional de Pesquisa Conscienciológica, el artículo presenta un análisis preliminar, destacando las áreas de semejanza y contraste. También levanta puntos a ser investigados futuramente por todos los practicantes en Brasil e internacionales.

INTRODUCTION

When first invited to speak on the international panel at this *VII Fórum da Tenepes*, the natural question arose: is penta different in an international setting? Having an international panel in some ways presupposes that some differences must exist. And if so, what are they? The objective of the article is to answer this question while also examining how this could be analyzed, including examining whether I was holding any assumptions on the matter and, finally, to outline the results of my analysis.

Here is a brief summary of my background. I started penta in late January 2000, in New York, at the age of 30, at which time I was an IAC teacher in training. I was undertaking graduate studies in Psychology (career change from marketing), and in a stable medium-term relationship. My partner had started penta 6 months earlier.

I have not practiced penta for a prolonged period of time in Brazil, but I am a regular visitor of Brazil and other countries worldwide.

This article is comprised of the four traditional research article sections – introduction, methodology, theoretical and experiential analysis, and discussion. This brief article incorporates theoretical and experiential anecdotes where applicable to add to the pool of information on experiences during penta. It also attempts to apply and analyze some of the existing theoretical constructs of penta and, to a lesser degree, expand upon – through my self-aware-limited lens – the ground breaking work of Waldo Vieira published in 1995, the Penta Manual (1996, first English translation).

METHODOLOGY

This article is written based on the methodological premise of consciential constructivism – a conceptual framework for the development of self-research introduced by the author at the 2nd International Symposium on Conscientiological Research in Portugal in 2008. That methodology is defined as the *construction and articulation of key processes and thinking as they occur, allowing for the complexity of consciousness' micro-universes, which can be developed to include more complex research of the consciousnesses in its evolutionary process, which requires self-authentication by rational guidelines*. This method was chosen due to the personal nature of penta and the complex nature of self-research, as well as the fact that there has been very little written on the subject that is available for analysis in the public domain.

THEORETICAL AND EXPERIENTIAL ANALYSIS

The primary question in this article is very hard to answer, as we can only experience our own penta, and often our lucidity or exposure to treatments, and who is being treated, is limited. However, it is important to consider the question of whether penta is different internationally in terms of the effects both of and on a penta practitioner based on the location in which they live. Conceptually the practice of penta should be reasonably consistent no matter where you are in terms of the connection with the helpers and the energizations. However, there is still a lack of information to verify this, although informally, from discussions with other penta practitioners, there are differences in the predominant chakras or hand movements, the frequency in alterations of helpers, the number of consciousnesses treated, the depth of connection with the helpers, and the frequency of projections or other parapsychic phenomena during penta, to name a few, and these could change with time and self-knowledge.

Regarding proximity sensitivity, two assumptions are commonly held:

Assumption 1: Internationally people should be cautious in starting penta and ideally seek approval prior to starting penta.

This assumption may have developed because a number of people internationally started penta upon the release of the Penta Manual and were not able to sustain the practice. In addition, there was little information and few people with experience of penta to give guidance or suggestions on how to analyze one's readiness and, as a result, third party approval or guidance was often sought initially.

Let us examine it in the eyes of the criteria established on the Penta Manual and additional considerations, marked as *new*:

- a) Intrapysical stability:
 - I. Financial or career stability.
 - II. Relationship stability.

III. Residence stability (new).

IV. Travel requirements (new).

These intraphysical conditions or pre-requisites are not determined by location, but can be age-related. However invertors can have these established early as well, if they have the appropriate focus, compared to some people later in their intraphysical life. I have added residence and travel as in countries such as New Zealand, travel is encouraged, which can involve changing location and residence frequently. Establishing a stable residence in the beginning of penta can be useful as a guiding factor. Travel (for work, not recreation) puts additional strain (extraphysically and somatically) on a penta practitioner and should also be considered prior to starting penta.

b) Consciential traits:

I. Organization – ability to incorporate the practice into life in a sustainable way.

II. Somatic health – fundamental good physical health and healthy physical daily practices (diet, exercise, and hygiene) or a general absence of troubling physical ailments.

III. Energosomatic health – fundamental good energosomatic flexibility, sensitivity, control and capacity.

IV. Extraphysical ease and awareness – innate or developed parapsychic ability and knowledge of extraphysical reality that is well incorporated into daily life.

V. Assistantiality – an intrinsic and sustained orientation to assist in daily life.

VI. Strength of personality and lucid well reasoned convictions – internal strength and ability to

VII. Rationally make decisions and stick with them in the face of opposition or incomprehension.

Again, these are consciential traits and not determined by location, but rather lifetimes decisions and postures.

c) Personal holothosene:

I. Connectivity – personal holothosene that is conducive for extraphysical helpers to assimilate.

II. Lack of suggestibility – ability to know yourself well and who you are calmly.

This is the extent of the internal development over lifetimes achieved by the person, no matter what location. Lack of suggestibility can be developed more with age, although the opposite can occur with connectivity at middle age, with the demands of work and families.

d) Environmental holothosene:

I. extent of holothosenic support (or lack of hindrance)

This is perhaps, along with e) below, the most major variable to consider when we discuss location. A penta practitioner located in some environments, such as Brazil, can find more holothosenic support than in other locations internationally where penta practitioners and access to conscientiological information are sparse.

It seems that support and an environment where penta is more of a normal practice, and less of a dazzling one, only done by a rare few, could help a lot with sustainable integration (although it is not necessary if the person has a sufficiently strong personality).

For many years my partner and I were the only penta practitioners in New York. Now more penta practitioners have started, and we have noticed that there has been a shift in focus away from assisting the IAC office, due to there being more support locally, and we also hope to see a more balanced approach develop in New York to the practice of penta.

e) Extraphysical and intraphysical treatment needs

Some locations may have more treatment needs of particular types and intensities, and affinities would help to support this type of assistance (see rapport discussed below).

Assumption 2: Location doesn't matter when it comes to assistance.

To analyze this assumption, two questions come forward: Does proximity assist with the practice of penta? Or can someone, say in Brazil, be just as effective in assisting internationally as someone doing penta locally?

a) Implementation phase in the establishment of penta.

The first contradiction to this assumption is the wide-known idea that when a person starts Penta, they get treated first, and they treat those closest to them, then their neighborhood etc... Therefore, yes, proximity does matter, and has an effect in the beginning of penta.

A few years after my partner and I started penta we decided to move into Manhattan, where we have now lived for 8 years. But when we first moved it took 6 weeks for the extraphysical environment to settle (to stop the extraphysical consciousnesses literally yelling in my ears days and night). Manhattan is the most densely populated borough of New York (most people live and work in densely populated high-rise buildings that are at least 20 floors high). Interestingly we also have an unusually large number of hospitals in the vicinity.

b) Extraphysical bait and energetic interactions

In terms of the increased incidence of extraphysical bait with the development of penta, proximity to other consciousnesses can also play a large role in the amount of extraphysical bait that can occur. Even though this can also be done at a distance based on energetic evocations, it is more focused around the specific location of the practitioner. In New York most people use mass transit (trains, subways systems and buses) to travel. Given that, in any one day a penta practitioner using mass transit can come into contact with, within a 3' (~1 m) radius, 300 or more intraphysical consciousnesses and, at work, depending upon the size of their workplace, more than 100 intraphysical consciousnesses and, including conference calls and meetings, an average of additional 50 intraphysical consciousnesses a day. Life in New York for the average penta practitioner is energetically and extraphysically demanding, as it is in a few other very large cities in the world that rely on mass transit and have many large companies.

c) Rapport

Being able to establish a rapport is necessary for assistance. As with any consciencial research, this is more complex and individual, and based on one's holobiography and holokarma, affinity with people, cultures and places, will allow for greater assistance. Therefore when you live in a country and city you automatically (even if it is your first life there) start to develop a greater rapport for it, understanding and therefore naturally developing a greater capacity to assist in that area.

Also, due to the focus during the day, unless in an international role or reading international news, or being engaged by evocations from one's group karma (if away from them) or projective experiences, which would all broaden the scope of reference, the energetic rapport will tend to be focused locally, regionally or nationally. Also, when continually thinking and working in certain industries, a person's mindshare is predominated by those holothosenes, making lucid assistance outside of these parameters more difficult.

In penta, the practitioner doesn't act alone but rather in conjunction with a multidimensional team of helpers. Not being the only one involved in penta means that the rappers developed are not solely based on the practitioner, but are rather an aggregation of the rappers of the whole multidimensional team. For instance, through the helpers' knowledge of the assistance required, they make modifications to the energetic exteriorizations, and the energetic applications or assimilations required.

d) Other proximity-sensitive considerations

Availability – In emergency situations the availability of the penta practitioner can be useful locally, but can also be used internationally. During the September 11th events in New York my penta was completely different than it has been any other day since. That being said during penta I have seen my energies being used in emergency situations due to natural disasters in other countries, with the time of the disaster coinciding with my penta.

In New York one consideration for availability is the focus on work and the high cost of living. To live in New York requires a lot of time and focus on subsistence, and less on assistance, and reduces assistential availability.

Experience and consciencial maturity – How does experience with energetic assistance change the scope of penta and to what degree?

Space and household items – New York is like Japan in that we often live in small apartments. This leads to a much greater concentration of consciencial energies. It is important to consider the layout of the apartment, as the closer the penta room is to the bedroom, the more extraphysical pressure there can be prior to penta.

New questions to research: Are all the helpers involved with penta related to the country or not? Does this change with practioner's experience?

DISCUSSION

In general, the decision to start penta is based on the consciousness and not their location. Although in principle penta should be no different internationally than in Brazil, support is more limited internationally. A question to ask yourself - have you been able to carry on decisions in your life without support?

When you start penta in a particular location, regardless of whether internationally or in Brazil, the location will affect you and you will affect it. So what are your location's characteristics? For instance, in New York, with its fast-paced, densely populated work-oriented focus, there are increased extraphysical, energetic and time considerations that will be compounded for the practitioner. The practitioner in return will treat aggressive, predatory, intraphysically oriented consciousness with all their holosomatic pathologies, and those closest to them. Due to its intense nature, New York tends to condense both the benefits and difficulties of establishing penta, as outlined before.

Some questions for ongoing research that have developed from this preliminary analysis:

What are the differences in penta by location, and what is the extent of those differences?

Does experience with penta and consciential maturity increase the scope of consciousnesses treated in penta, and does this develop?

How can penta be increasingly demystified, better enabling people to make rational assessments and decisions for themselves regarding their own conditions to start penta internationally?

How can research on penta be appropriately and confidentially collated and analyzed based on our current collective experience, in Brazil and internationally, 16 years after the release of the founding book on the subject?

REFERENCES

1. **Vieira, Waldo; *Penta Manual; International Institute of Projectiology and Conscientiology*; Rio de Janeiro, RJ; Brazil; 1996.**

