

CONSCIENTIAL REALITY BY THOSENIC REORGANIZATION

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Abstract: This paper shows how the fear to err, as well as self-deceit and personal resistances transform themselves in barriers to existential recycling. Also thosenic reorganization is here presented, along with assistential mechanisms as pro-evolutive tools for existential recycling. The text concludes that the deep understanding of personal sentiments contributes to both self-reorganization and hetero-assistance.

Key-words: Self-deceit; consciential reality; consciential recycling; self-overcoming.

As long as the intraphysical consciousness knows about Conscientiology's leading-edge ideas and is ready for it, he or she manifests a tendency to think about the necessary self-reorganizations to be made to improve his or her evolutive productivity. This mechanism may lead to a reevaluation of concepts about errors and rightness, life conceptions and, specially, about the way consciousnesses position themselves before life and relationships.

Historically and even pluri-existentially, there is a tendency among consciousnesses to conceal errors from themselves. This happens because socio-cultural conditionings from the majority of human societies point errors in order to denigrate someone. There is an ideal to venerate those who always do the right thing, the perfect ones. The demand to being accepted, to conquering someone's esteem, imposes an ideal of not committing errors. By "error" it is meant in this text not only anti-evolutionary procedures, but also personality groves, the weak traits or *consciential immaturities*.

The demand from the intraphysical consciousness to being accepted corresponds to the love demand that blossoms up by the first relations between baby and mother. The survival of the baby, from the first days of life onwards, depends exclusively on mother cares or on who ever is exerting the maternal function. As the child grows more and more autonomous, the overcoming of that dependence is expected. The persistence of love demand, however, is observed, and can assume a pathological character if the individual attaches him or her self to such process, avoiding to express his or her individuality by fear of "displeasing", of not being accepted or loved anymore.

The fear for rejection may be profoundly related with the very individual resistance in perceiving him or her self. It helps creating personal illusions, elaborated to flee away from one's own reality. Consciousnesses learn how to mask their own conditions, how to conceal their weaknesses.

The impact of self-deceit is so strong, that one's own consciential reality stays camouflaged, above all, to the person him or her self, because this reality eventually becomes perceptible to others. This way, a group with cooperative and assistential purpose can catalyze its members' personal evolution. In the group, the mirror reflection, that is, the act of taking someone as an example to review both concepts and attitudes, provokes a shock inside one's personal reality. As we overcome the resistance phase, the mirror reflection shows to the person what he or she tries to conceal.

According to psychoanalysis, that idealized image people have from themselves is called ego-ideal, a condition created to attenuate both suffering and anguish that reality itself imposes to consciousness. Through the ego-ideal mechanism, the person flees from him or her self, living in psychical hideaways. The objective of that mechanism is to avoid contact from the person with him or her self, denying this way both sentiments and desires.

How is it possible to think about recyclings without intimate contact with one's own *consciential* reality, though?

This condition tends to be one of the most difficult to overcome. Lot of courage is needed to see oneself as a whole, with both "good" and "bad" aspects, or in *junguian* language, "one's own shadow".

Going further on with *junguian* interpretation, "shadow" may be understood as pluriexistential

aspects, where consciousness presents an unnecessary self-mimetic behavior, considered in this text evolutionary pass-crossing, that is, pathways that have been followed without any evolutionary productivity. Shadow integrates consciousness as part of the whole, that is to say, the integral *self*, also containing the strong traits or points where consciousness has already overcome itself, constituting today strong traits of its personality.

Deceit occurs because as long as the consciousness stops using its potentialities, it also quits doing what it has to do for its self-rescue, the start point of its evolutionary retaking. By keeping away annoyances, the consciousness also goes away from the opportunity of self-confrontation. By means of rescue, one can disrupt the barriers of the ego-ideal, in order to reach the real ego, wherefrom operating changes becomes possible.

As remainings from a recent past, the utilization of repressive mechanisms of the kind “watching one’s own thoughts” is still usual, as one thinks about *thosenic* reorganization. A repressive mechanism, no matter how subtle it may be, only keeps the individual away from his or her own reality, endangering this way the opportunity of a real reorganization.

How to reorganize without repressing, inculcating, or even contenting oneself with the situation, though, as we already identify some anti-evolutionary tendencies?

The way to be followed is that of profound self-understanding, self-observation, along with the examination of the manner by which those tendencies function. It is necessary to identify the mechanisms maintaining that structure, what lays behind, what are the secondary gains, that is, the satisfaction still obtained by the functioning of the old *modus operandi*. This understanding approach of oneself opens doors to reorganization, producing besides an assistential effect over the consciousness’ *extraphysical* companies. Through *thosenic* affinity, those extraphysical consciousnesses may find themselves coupled to the intraphysical consciousness and evolutionarily paralyzed by the same *traps*.

This way, it is possible to escape from the recurrent, self-mimetic cycles, and pass to the assistential cycle. The resonance of existential recycling reaches both intra- and extra-physical spheres, widening the assistance potential.

The repressive mechanisms act specially on the sentiments, which sometimes happen to be incoherent with what is considered the best, the most evolved. To learn how to work on one’s own sentiments without giving up before the intensity they present, in other words, using the *mentalsoma*, is another challenge to *thosenic reorganization*.

Our self-mimeses are linked together with the form by which we cope with our sentiments. In that context, reorganization becomes something fundamental to consciousness’ evolution.

Emotions that are not well understood provoke symptoms, that is, they can be identified in the *somatizations*, for example. This condition imposes to the individual one more impediment on the way to the equivocated reorganization intended, where his or her own emotions either are not copped with, or he or she tries to integrate them in a rigid and inflexible manner.

Thosenic reorganization occurs *intraconscientially* after a personal reference. This cannot be mistaken for substitution of an anti-evolutionary for a pro-evolutionary pattern. Nor even with the extirpation of negative parts of one’s own. It is rather a conquest to consciousness, an intimate transformation that happens slowly, intensely and permanently.

Conclusion: To look to oneself and understand one’s own consciential reality is a fundamental step to *thosenic* reorganization, because there is no way to change something that is not even known in depth. This look to oneself, without self-deceit, repressions or prejudices, comprehends both deep understanding of one’s own sentiments and ways of action, that is, the manner by which each one of us structures him or her self. This understanding allows for a reorganization of pro-evolutionary bases, because it makes both self-assistance and assistance to others (intra- and extraphysical consciousnesses), of the same pattern, possible.

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