



* Bree Bessette e Gabriel Sereni*

***Bree Bessette**

Graduated in Economics and Hispanic studies, internet entrepreneur, volunteer and instructor in training at the International Academy of Consciousness, and scientific director of the Grinvex (New York, USA).
bree_bessette@hotmail.com

Gabriel Sereni

Graduated in Philosophy and Psychology, internet entrepreneur, instructor and researcher at the International Academy of Consciousness (New York, USA), and coordinator of the Grinvex (New York). gsereni@hotmail.com

Palavras-chave
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Proéxis
Robéxis

Key-words
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Existential Robotization

Palabras-clave
Autenticidad
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Overcoming the Intraphysicality Syndrome

Superando a Síndrome da Intrafísica

Superando la Síndrome de la Intrafísica

Abstract:

This article seeks to help consciousnesses interested in being more coherent and authentic with themselves and their existential program while evolving in the intraphysical dimension, by introducing the hypothesis of the *intraphysicality syndrome*. The intraphysicality syndrome is present when the holothosenic pressure of intraphysicality influences the consciousness to behave incoherently with the personal code of cosmoethics to a degree that leads to consiential ectopia. The techniques and methods presented lead to healthy detachment from intraphysicality and aids the transition to a more multidimensional authenticity and lucidity.

Resumo:

Este artigo visa ajudar consciências interessadas em serem mais coerentes e autênticas com elas mesmas e com seu programa existencial durante a evolução na dimensão intrafísica, pela introdução da hipótese da *síndrome da intrafísica*. A síndrome da intrafísica está presente quando a pressão holopansênica da intrafísica influencia a consciência a atuar de forma incoerente ao código pessoal de cosmoética num grau tal que leva à ectopia consiential. As técnicas e métodos apresentados propiciam o desapego saudável da intrafísica auxiliando a transição para maior autenticidade e lucidez multidimensional.

Resumen:

Este artículo se propone a ayudar consciencias interesadas en ser más coherentes y auténticas con ellas mismas y con su programa existencial durante la evolución en la dimensión intrafísica, por la introducción de la hipótesis de la *síndrome de la intrafísica*. La síndrome de la intrafísica está presente cuando la presión holopansênica de la intrafísica influencia la conciencia a actuar de modo incoherente con su código personal de cosmoética en tal grado que la lleva a la ectopia consiential. Las técnicas y métodos presentados proporcionan el desapego saludable de la intrafísica, auxiliando la transición para una mayor autenticidad y lucidez multidimensional.

INTRODUCTION

Objective. The objective of the authors in the development of this study was to provide a hypothesis for a pathology of the consciousness, based on symptoms they observed in themselves and in their evolutionary colleagues. In addition the authors suggested to find solutions, strategies and techniques to overcome this problem.

Methodology. The methodology used by the authors was self-research as active participants in Conscientiology and observations of colleagues and students made by themselves and by other participants in Conscientiology.

Definition. The *intraphysicality syndrome* is a combination of symptoms continuously manifested by intraphysical consciousnesses in their actions and choices when the adoption of intraphysical values and pattern thosenes overrule their own authentic ones, to the degree that it constitutes or leads to consiential ectopia.

Synonyms: 1. Existential robotism; intraphysical addiction; physical enslavement; robotization; social dependence. 2. Ectopic intraphysicality; inauthenticity.

Antonyms: 1. Homeostasis; lucid multidimensional awareness; consciential flow state. 2. Teleguidedness.

Influence. The consciousness manifests the intraphysicality syndrome when the influence of the intraphysical dimension, its paradigm, its one-dimensional perspective, and its holothosenic pressure, presses upon the consciousness in a way that the consciousness begins to think, prioritize, behave and manifest in an overly intraphysical manner

Definition. *Consciential ectopia* is an anomalous positioning of the consciousness in regards to his or her personal code of Cosmoethics and the existential program planned in the intermissive period, often due to the intraphysicality syndrome.

Self-Trap. The intraphysicality syndrome fools the consciousness into the self-trap of believing *only what he/she touches and sees*. In effect the consciousness has become “too intraphysical.”

Symptoms. Symptoms include adoption of intraphysical values, existentially disorganized prioritizations, and robotization, among others, all of which come at an expense to the person’s evolution.

Consolidation. Vieira (1994, p. 737) affirms “There can not exist an interdimensional epicenter, well consolidated in his tasks, if the responsible person does not have the feet well placed on the rocks of the Earth and the mentalsoma in the Cosmos, without any conscious alienation”. The person with the intraphysicality syndrome has both feet and head *in the intraphysical dimension*.

Pressure. Every consciousness evolving in the intraphysical dimension, suffers the strong influence and pressure of this dimension, its holothosenes, its conditioning effects, and its funneling of lucidity to different degrees. Part of this is normal and is part of the adaptation process to this dimension, but too much can be pathological.

Psychosis. The negative effects of the intraphysicality syndrome can continue into the extraphysical dimension as in the case of parapsychotic post-mortems and extraphysical consciousnesses with parapsychopathologies, victims of intraphysical conditioning - fixed beliefs, addictions - or attachments to physical things, emotions, pattern thosenes, and people.

Failure. When present in the conscientiologist (one who participates in the science of Conscientiology) the intraphysicality syndrome constitutes a failure on their part to apply the ideas, principles, and techniques of Conscientiology in a fully coherent, organized, and conscientially non-ectopic manner, even if the person “appears” to be doing their existential program from an intraphysical perspective.

Sections. This article is divided into four sections, besides the introduction and conclusion. The first section analyzes the causes of the intraphysicality syndrome and how it works. The second section deals with the symptoms and behaviors associated with the syndrome. The subsequent section describes the most common traps of the syndrome while the last section provides techniques to overcome the syndrome.

Causes & How it Works

Causes. The intraphysical dimension has many elements which can restrict and influence the resomated consciousness, causing the intraphysicality syndrome. Furthermore, the causes and symptoms are similar, often because the effects themselves reinforce and in a sense cause the syndrome. Listed below, and described subsequently, are the six main causes of the syndrome.

1. Holothosenic pressure.
2. Mesology and Social Influence.
3. Self Mimicry.
4. Emotionality, Emotional Attachments and Addiction.
5. Fear.
6. Multidimensional Ignorance.

Holothosenic Pressure

Exposure. Most of society and many of those participating in Conscientiology have become influenced by the intraphysical holothosenes they grew up in and were exposed to, as well as those they are exposed to regularly.

Thosene. A *pattern thosene* is a reoccurring thosene constructed by the consciousness as a defense mechanism to deal and manage holothosenes imposed by environments, society, people, ideas and situations, very often done without lucidity, and developed throughout many lives.

Fossilization. Pattern thosenes held over time can fossilize and enslave the consciousness, fixating beliefs and supporting the ego. Many common intraphysical pattern thosenes, seen as acceptable in society, such as repressing one’s self to avoid conflict with others or living a “comfortable life” are indeed self-corruptions for a consciousness with a maxi-existential program and a better comprehension of cosmoethics.

Astringe. Due to holothosenic pressure compounded by the person’s self-corruptions, consciousnesses end up

manifesting themselves in an astringed manner, doing things conflictive to their true feelings and wishes.

Example. For example a person growing up in a repressed family, culture or environment, may adopt a pattern of repressing true feelings and thoughts about others, avoiding attention and being perceived as well mannered, and “politically correct” in society.

Liability. If the person’s pattern thosenes continue beyond a certain point of maturity and time, they can become a liability to the person’s evolution and existential program.

Cities. Holothosenic pressure – common wherever there is more frequent human contact - is generally much stronger in highly populated cities. This is because of the greater quantity of consciencial energies (often of a different holothosene than one’s own).

ONE SHOULD NOT CONFORM TO HOLOTHOSENIC PRESSURES AND GROW ATTACHED TO ATTITUDES, BELIEFS, OR PATTERN BEHAVIORS THAT ARE NOT TRULY HIS OR HER OWN.

Mesology and Social Influence

Influence. The influence of accepted societal behaviors (intrapysical pattern thosenes), beliefs, and the expectations and pressures by others to adopt them, are also a major cause of the intrapysicality syndrome.

Examples. Commonly accepted societal behaviors and beliefs could include any of the following:

1. **Work.** Working long hours “beyond the 9-5” for one’s career is a natural thing to do.
2. **Balance.** The perception that spending a lot of time on personal development or volunteering at a non-profit is an unbalanced thing to do.
3. **Acceptance.** Acceptance of your family or society is necessary in order to live a good life.
4. **Wealth.** The accumulation of wealth is a sign of one’s success.
5. **Idleness.** Entertaining idle friendships and conviviality is part of life.
6. **Parties.** Spending time drinking or hanging out at social events is the best way to relax.
7. **Sports.** Following sports and getting caught up in following a particular team, in a sense living through them, is naturally good and normal behavior.

Colleagues. Another type of social influence that is encountered by the conscienciologist is from the postures, beliefs and behaviors of their evolutionary colleagues. When a conscienciologist models his/her behavior, personal self-research and existential program after that of their colleagues without discernment and lucidity, this can create a type of *consciencial ectopia by hetero-mimicry*.

NO TWO EXISTENTIAL PROGRAMS ARE IDENTICAL, EVEN THOUGH THEY MAY BE INTERDEPENDENT AND SHARE SIMILAR CLAUSES AS PARTS OF THE GROUP MAXI-EXISTENTIAL PROGRAM.

Self Mimicry

Self-Mimicry. Due to self-mimicry - the repetition of behaviors and patterns from the person’s past lives – the consciousness tends to adopt old intrapysical behaviors and postures that also serve as a cause for the intrapysicality syndrome.

Values. Often intrapysical activities derived from self-mimicry tend to make sense in a physical one-dimensional framework and lead the person to adopt values that are coherent with that self-mimicry and their old “intrapysical selves”.

Assistance. These values are usually a negative influence on the person’s execution of the existential program, which is centered on assistance – not a common activity in the intrapysical dimension and possibly the person’s past lives either. Evolutionary gain usually makes little sense to a world that puts so much value to intrapysical gain.

Example. An example is people following careers in areas already mastered in past lives, even though they reinforce old patterns in this life, enhance the development of no new synapses and may not be cosmoethically suited to their existential program.

***IF YOU DO WHAT YOU HAVE ALWAYS DONE YOU
WILL GET WHAT YOU HAVE ALWAYS GOTTEN AND WILL
LEARN LITTLE MORE THAN YOU ALREADY KNOW.***

Emotionality, Emotional Attachments & Addiction

Self-hypnosis. Emotions can create a self-hypnosis that tends to funnel the person's awareness and lucidity causing him or her to act in a repressed psychosomatic manner. This can reinforce intraphysical patterns of behavior for the person.

Enslavement. Consciousnesses with emotional enslavement create resistance to new behavioral patterns that go against the intraphysical ones that easily command their energies.

Example. For example when everyone in a group laughs, there is a pressure and emotional expectation for each person to laugh along with the group, and due to this emotional pressure to conform to the pattern behavior of the group the person will laugh, even if on an authentic level the person does not find it funny. When the person tries to change this response, he/she may find it difficult.

Addiction. The person may be addicted to these patterns of behavior, feeding and thriving off them often perpetuating a complacent type of intraphysical cruise control or procrastination which is a sign of the intraphysicality syndrome.

Chore. Another example is when the person tries to work with energy, it may feel like a laborious chore (like getting back into physical shape) which irritates the person, but once he or she gets over that hump and becomes more energetically unblocked and authentic, it is easier to stay in shape and maintain.

Gratification. People valuing instant gratification are attracted to intraphysical pleasures such as eating, having sex, going out with friends, partying, shopping, surfing the internet, and other superficial activities instead of looking at the real problem.

WHAT GRATIFIES YOU EMOTIONALLY MAY ALSO ENSLAVE YOU.

Fear

Trust. A person may hold on to intraphysical life and become afraid to let go of it because they don't trust extraphysicality, the helpers and the maxi-mechanism enough.

Neophobia. Fear of the new, especially in regards to fear of developing ourselves (fear of failure or avoidance of the responsibility that comes with it) and fear of the extraphysical dimension (including extraphysical consciousnesses) can cause the person to be locked in intraphysicality, paralyzing changes and evolution. Often this neophobia is due to the conditioning of the intraphysical paradigm.

Example. An example of this is when one is petrified of seeing an extraphysical consciousness outside of the body, preventing him/her from having out-of-body experience.

Laziness. Laziness can become a defense mechanism of people trying to hide the fact that they are afraid.

***FEARLESSNESS WITH DISCERNMENT, LUCIDITY AND
POSITIVE INTENTION ALLOWS US TO FIND AND
ESTABLISH THE PATTERNS OF OUR AUTHENTIC SELF***

Multidimensional Ignorance

Ignorance. General multidimensional ignorance on the part of the conscienciologist can lead, even more experienced individuals, into adopting beliefs, decision making processes, views and behaviors that are extraphysically ignorant, disorganized and conscientially ectopic.

Example. An example is the person who fails to take action on an assistential intuition he/she gets because it does not make sense or fit into his/her perception on how things are supposed to be. Had the person known how the maxi-mechanism worked he/she would have acted on the intuition.

Interpretation. This multidimensional ignorance generally leads to a particular margin of error in interpreting extraphysical perceptions and experiences.

Example. Mistakes in interpretation can include mistaking blind guides for helpers, what extraphysical consciousness is sponsoring a particular thought or action if any, how the helpers and the maxi-mechanism work with the existential

program of particular person, etc.

Symptoms and Behaviors

Manifestation. Many symptoms and behaviors of the intraphysicality syndrome that consciousnesses tend to manifest are based on the culture that surrounds them, place of residence, their paragenetics, traits, current level of recuperation, and their level of self-corruption. Listed below and subsequently described, are the two most important symptoms of the intraphysicality syndrome:

1. Robotization
2. Intraphysical Values

Robotization

Automatism. Many behaviors, reactions and decision making processes occur automatically on a type of "cruise control." This occurs even if these thosenes do not accurately reflect the authentic self and true priorities of the consciousness. Automatism makes it easy to behave with common intraphysical pattern thosenes but difficult to act authentically and existentially organized.

Example. Surfing the internet or watching T.V., for example, are generally easier than doing active, concentrated self-experimentation with one's energies, because it is not a common pattern thosene, nor generally conducive to our intraphysical postures and the holothosenes we are exposed to.

Layers. Continuous robotization in our pattern thosene is fossilizing, creating even denser pattern thosenes and layers around the consciousness's authentic self which with time can get hard to break out of.

Recycling. Constant intraconsciential recycling to adjust our pattern thosenes to more authentic ones that suit our evolutionary needs, act as a prophylaxis to the intraphysicality syndrome and fossilizing robotization on the part of the conscientiologist.

ANY UNQUESTIONED OR UNEXAMINED BEHAVIOR OR PATTERN THOSENE IS A LIABILITY UNTIL IT IS EVALUATED WITH LUCIDITY AND DISCERNMENT.

Intraphysical Values

Values. Consciousnesses with the intraphysicality syndrome tend to exhibit intraphysical values creating incoherent behaviors and postures even in their participation in Conscientiology. This adoption of intraphysical values leads to mistakes and incoherences in at least four areas, listed below and analyzed subsequently.

1. Groupality.
2. Lifestyle.
3. Self-organization.
4. Bioenergies

Groupality. Intraphysical values in the context of groupality leads to a lack of evolutionary intelligence in interconsciential relations, as shown in the following three examples:

1. **Self-image.** Consciousnesses that protect their self-image, hiding and repressing their egos as much as possible to avoid consciential confrontation from and to others, often the most fraternal and assistential act colleagues can perform for one another in order to help group evolution.

2. **Status.** Coherency to intraphysical status and age makes consciousnesses forget that these intraphysical values are not necessarily accurate criteria to judge or measure the evolutionary level, past merit, wisdom, or innate ideas of the consciousness.

3. **Criticism.** Consciousnesses that have a problem receiving criticism from others they consider below them in experience, status or age, even though this may block the action of the helpers transmitting ideas to these consciousnesses through someone else in the group.

Lifestyle. Out of all things that anchor consciousnesses to intraphysicality, career and financial lifestyle are the two of the hardest to change. Constant pressure to survive creates a type of philistinism and driving need in the person to reach financial stability and accumulate wealth, narrowing the person's focus and causing the following three incoherent behaviors and postures:

1. **Worry.** The person who worries that he or she does not have enough money, despite the fact that the person is

already getting what he or she needs.

2. **Guilt.** The person with a religious approach to money who feels guilty by thinking that earning a lot of money or investing his/her money is anticosmoethical. This person disregards the fact that money is just energy and when used with lucidity and discernment can open up evolutionary opportunities and higher levels of self-organization for oneself and others.

3. **Selfishness.** The person who desires luxurious items and a very comfortable lifestyle, to whom the idea of living simply while evolving becomes synonymous with not having fulfillment; the person who sees volunteering as a job without benefits or a hassle, manifesting selfishness and lack of understanding in regards to the basic mechanisms of assistance.

AT OUR LEVEL OF EVOLUTION SURVIVAL CANNOT REPLACE, NOR SHOULD IT BE CONFUSED WITH, EXISTENTIAL COMPLETISM.

Self-Organization. Conscientiologists need self-organization to avoid being caught up with the intraphysical needs of his/her existential program at the expense of its more hidden multidimensional clauses. He/she can experience evolutionary disorganization by the constant distracting involvement with his /her daily life, taking the focus away from existential and evolutionary priorities, and the needs that the maxi-mechanism has for him/her. Listed below are five points requiring special attention:

1. **Commitments.** One should be very careful when making a large commitment such as graduate school, choosing a career/job, or moving one's location of residence for example, as any long term commitment acts as a strong *consciential anchor* in the intraphysical dimension that demands time and energy, and can be difficult to change once set in place. The demands of these commitments can pull the person away from the ideas and responsibilities of their intermissive courses.

2. **Intrusion.** Keeping a strong will is important to overcome the pressure, counterflow, and the stress that results when the person tries to implement a new change in his/her life or pattern behavior. Intruders tend to block him/her by reinforcing old behaviors (energetic and emotional enslavement) such as procrastination, fear, second guessing, etc. This will sabotage the person's organization and activities, especially the more advanced ones such as installing vibrational states, trying to have a projection, writing down consciential ideas, etc.

3. **Self-Deceit.** A consciousness shows self-deceit when he or she has reached a level of organization that is intraphysically efficient, appears to be organized to his/her colleagues, "gets by," and thus procrastinates additional efforts to organize himself/herself more, even though a higher level of self-organization would allow him/her to do more assistance. Consciential ectopia can appear organized and clean.

4. **Self-Corruption.** Self-corruption is always present when a consciousness who makes a self-agreement in regards to a change in his/her life or personal conduct fails to honor it when under the influence of the intraphysical day-to-day and experiences the positive stress in trying to implement the "new" self (failure to maintain).

5. **Priorities.** When defining priorities and making major life decisions, the consciousness should never fail to consider the evolutionary group it should be working with and the assistance he or she needs to perform. Priority should always be given to assistance and the helpers. The link he/she has with the ideas from his/her intermissive period should not be cut even if temporarily.

PRIORITIES SHOULD BE CONSISTENT WITH THE NEEDS OF THE GREATER GOOD, CHOSEN WITH DISCERNMENT AND LUCIDITY.

Bioenergies. To not fully understand and recognize the importance of one's parapsychic development or the mastery over the bioenergies and lucid projectability can be a great setback. If a person is not careful, these aspects can be seen as "add-ons" to other aspects the person is completing such as volunteering and teaching for example, and their development comes more as a side effect, than through organized and disciplined regular practice. Listed below are four points regarding these aspects:

1. **Assistance.** The "law of least effort" applied to parapsychic and bioenergetic developmental restricts and delays the person from achieving more advanced assistance as a consciential epicenter later on. This can happen when the person determines the frequency of working with bioenergies and the exercises they do, based on the status quo of his/her colleagues or the minimum effort needed to withstand counterflow, instead of listening to his/her helpers or trusting his/her own self-guidance based on his/her existential program and innate ideas.

WHAT LEVEL OF PARAPSYCHISM AND BIOENERGETIC MASTERY IS NECESSARY FOR YOU TO ACHIEVE FULL EXISTENTIAL COMPLETISM ?

2. **Projection.** Daily or regular lucid projection may be very important for the completion of the person's existential program, so he or she should concentrate efforts to develop projectability on a regular basis, even though it appears difficult, or as an "add-on" to the existential program.

3. **Value.** Conscientiologists should give proper value, interpret and accept responsibility for extraphysical experiences such as intuitions, receiving a mini-moratorium, or having a temporary expansion of parapsychism, otherwise they may exhibit a "value displacement syndrome" due to their perspective and posture being too intraphysical.

4. **Navigation.** To avoid making certain life changes because it is not to the person's likings or preferences, even though the changes are being sponsored by the helpers, is to say no to Extraphysical Navigation by helpers trying to optimize the maxi-mechanism of assistance and the group maxi-existential program.

DO YOU EVOLVE ON YOUR OWN TERMS, PERSONAL NEEDS AND WISHES OR DO YOU FOLLOW THOSE OF THE ASSISTENTIAL MAXI-MECHANISM ?

Traps of the Intraphysicality Syndrome

Proposal. Proposed below are twelve types of traps, or groupings of pattern thosenes and behaviors the person can fall into, due to the effects of the intraphysicality syndrome. They can get stuck in the trap, and may not recognize it. Each trap is a trap insofar as it does not constitute the evolutionary and developmental limit of the consciousness, and insofar that it constitutes consciential ectopia on the part of the consciousness that exhibits it. The traps are proposed as hypotheses to help the reader to identify intraphysical patterns within himself or herself for the purposes of self-research and intraconsciential recycling.

01. **Poverty.** The poverty trap is present when the fear of overspending makes the person avoid courses, activities, travels or commitments – even to the helpers – in order to maintain their financial security and avoid "risks". The person makes evolutionary choices based on the money he/she has at the moment, often acting in fear of overspending. This type of decision-making exhibits a naivety on the part of the person and creates a block towards actions that would otherwise accelerate his or her evolution and possibly constitute a necessary part to the person's existential program (ARACÊ, 2005).

02. **Part-timer.** The "part-timer" trap is present when consciousnesses act like a helper when they volunteer or teach, but go back to their usual intraphysical behavior, postures and pattern thosenes, when they leave the office of the conscientiological organization they volunteer at.

03. **Theory.** The theory trap is present when consciousnesses get caught up in the theories of Conscientiology but fail to adopt the ideas in their daily life. They enjoy the ideas, the principles, and theory, but without a tendency to test them or organize themselves to apply them, and hence tend to lack multidimensional experiences. Here Conscientiology is approached more as philosophy than an applied science.

04. **"Church-Goer".** The "Church-Goer" trap is present when participants in Conscientiology approach the science as another religion, or a hobby or past time. They just replace their beliefs with consciential theories and ideas and seek out "what they should be doing," lacking a healthy autonomy and theorice.

05. **Satellite.** The satellite trap is present when participants in Conscientiology stays on the outskirts of their evolutionary group, "orbiting" around it but not fully participating in the group existential program. They may take more than they give and have problems "jumping in" due to fear, egotism, lack of self-organization, self-sabotage, and emotional attachments to intraphysical activities. The satellite trap prevents the person from building consciential epicentrism. They sometimes volunteer enough to be "part of the group" but the volunteering is usually haphazard and inconsistent. They fail to recognize both the importance of the group existential program and are ignorant to the deeper implications of existential incompletism.

06. **Job.** The job trap is present when participants in Conscientiology are overtaken by the current of their professional career or job and have difficulty in not letting it take over their available time, as well as healthily separating themselves from its holothosene. They tend to prioritize their job over assistance and the existential program. One must be careful not to let intraphysical life swallow him/her up.

07. **Entrepreneur.** The entrepreneur trap occurs when participants in Conscientiology become tied and anchored to a company or entrepreneurial venture they own or are involved. This tie happens due to the constant time demand of the company or venture, the fear of failure (and financial instability), and the emotional involvement with watching its progress. Although entrepreneurship gives more flexibility for accomplishing existential program, it can be more of a detriment when the person is disorganized and cannot keep business activities in check to the detriment of his or her existential program.

08. **“Minimum”.** The “minimum” trap is present in volunteers of a conscientiological organization acting as a vehicle for a shared groupal existential program, whom don’t take ownership of their responsibilities, approaching it like a day job and doing the minimum amount of work they can get away with in regards to the needs of the groupal existential program but in a way that is conscientially ectopic for them.

09. **“Corporate-minded”.** The “Corporate-minded” trap is present when participants of Conscientiology measure their level of success and evolutionary progress according to the amount of intraphysical work they are accomplishing and their status and position within the conscientiological organization in which they volunteer at. They view evolution like a type of corporate ladder and may aspire more or less to achieve the “top” (whichever they may perceive that to be). The individual with this trap may exhibit some of the following symptoms:

§ “Sweating blood” becomes synonymous with working hard intraphysically and not intraconsciential recycling, instead of both.

§ The consciousness may volunteer more than is necessary, when the extra time spent volunteering could be spent better following through or completing the self-research, self-experimentation, self-confrontation and intraconsciential recycling that was brought about and catalyzed by the volunteering. The consciousness does the minimum intraconsciential recycling necessary “to get by” as a conscientiologist or participant in Conscientiology. This is sometimes due to the consciousness hiding in their volunteering so as to avoid self-confrontation and as to not face themselves and change.

§ Expectations that those who have done a lot of work intraphysically for a conscientiological organization, are in some way immune from criticisms because of their “seniority” despite the evolutionary importance of criticism for the consciousness.

§ Criticizing other volunteers who spend what they perceive as too much time on their self-research, self-development, writing, or other “non-volunteer” activities, which they may view as self-serving, even when these activities were sponsored by helpers and/or necessary for the person to complete his/her existential program.

§ Thinking that their existential program and happiness is something they will complete or obtain later in life. The present time is less important or less satisfying. Happiness may be mistakenly seen a luxury or as something to not be expected if you are “working hard.”

§ Activities perceived as being more “enjoyable,” such as writing or self-research, are seen as attainable only in the future, after the person puts in hard work volunteering and has merit, even though the existential program of the person may require these activities in some form to be completed earlier in the person’s life.

10. **Inventor.** The inventors-label trap is present when the existential inventor thinks he/she is superior to others who are not inventors, even when exhibiting little to no productivity (intraphysically and existentially). Due to little or no recycling, this person is not an existential inventor, but is caught up with the status of being labeled one instead. This low level of productivity and lack of full use of potential comes from thinking that “inversion will just happen to them” or that for some reason the greater level of time available intraphysically means that they can somehow be more relaxed about his/her recycling and evolution.

11. **“Poor Me”.** The “poor me” trap is present when the existential recycler who may be actively volunteering and may be very experienced and dedicated, has a low self-image, lack of self-esteem, and a lack of self-acceptance, seeing themselves as victims of life and circumstances. They tend to have a low level of productivity due to self-corruption and denial of their full potential and the opportunities for growth available to them, as they hold the belief that they are too old, time has run out or they are not the “lucky” ones.

12. **Physicalist.** The physicalist trap occurs when the participant of Conscientiology works with an intraphysical approach to Conscientiology similar to that of the physical sciences, to the degree that constitutes consciential ectopia. Thinking of devices that can perform extraphysical and energetic feats, devising third-person studies, and *seeing* are prioritized at the expense of deeper self-research and self-confrontation necessary for the person’s own evolution.

***BECOMING AN ADVANCED CONSCIENTIAL EPICENTER REQUIRES A
NON-TRANSFERABLE INVESTMENT INTO ONE’S SELF-DEVELOPMENT,
NO MATTER WHAT STAGE OF LIFE HE/SHE IS IN.***

Techniques for Overcoming the Intrapysicality Syndrome

Plugs. A person with the intrapysicality syndrome needs to unplug from their “constructed self” and intrapysicality more and more, retracting their intrapysical anchors, attachments, and addictions, and then slowly “plug into” their authentic values and multidimensional self. This happens by changing one’s pattern thosenes and gradually changing the person’s beliefs, postures, and behaviors into authentically coherent ones.

Posture. This does not mean that one should replace the intrapysicality syndrome with an “extrapysicality syndrome,” but instead, one should invest to develop an authentic, sincere, coherent, cosmoethical, lucid and multidimensional posture.. Such posture is the ultimate paraprophylaxis to the intrapysicality syndrome, optimizing the evolutionary results during the intrapysicality cycle of existence seriality.

Activities. The three most important areas to invest in order to counteract intrapysical pressure are:

1. **Bioenergies.** The mastery of bioenergies which frees the consciousness from energetic blocks, fossilized energies, intrapysical pressure, and intrusion.

2. **Coherence.** The development of personal incorruptibility, coherence and genuine authenticity, promotes the consciousness to free himself or herself from its pattern thosenes which do not serve anymore.

3. **Self-organization.** The development of lucid holosomatic and holothosenic self-organization which allows the consciousness to execute existential program in an efficient manner, including the extrapysical clauses.

Techniques. The five techniques that follow can be used to overcome the intrapysicality syndrome, yet they require self-discipline, persistence, personal coherence, and daily self-organization.

1. **Intrapysical Anchor Identification Technique.** Make a list of all your distinctly intrapysical distractions, attachments and addictions – those things that anchor you in a pathological way to the intrapysical dimension, or the intrapysical values that you hold or exhibit. Next you work to eliminate, cut down, or modify those behaviors or values until a level of balance is achieved, using the techniques below if necessary. This technique is useful to gain greater lucidity in conducting self-research.

2. **Identification of Priorities Technique.** Think about yourself before you were born, and the things in this life that would have mattered the most to you. Make a list of these things. If you were to die today, how would you as an extrapysical consciousness evaluate your current schedule and priorities? What would matter to your extrapysical self in this life? Is what you are doing coherent with this? Afterwards, give the right priorities to the list of things to do.

3. **Self-Hypnosis Technique.** Through positive self-hypnosis, you can counter the thought patterns you have and align them with more extrapysical and authentic ones. This creates a type of authentic mental immersion technique. This can be done by creating a script that you will memorize and repeat to yourself throughout the day. Focus it around the particular intrapysical traps you find yourself in and how to overcome them. Mentally saturate yourself with the particular script that works on the problem areas you identified in the intrapysical anchor technique above. It should motivate you and trigger your willpower each time you encounter that trap. An example of a script is “I will not tolerate lack of effort in installing my vibrational state - I will employ my ironclad will.”

4. **Robotization Break Technique.** When you are working or doing something more intrapysical for a long period of time in the same place, and you find you are not able to work the energies there, leave work, go outside and work with your bioenergies and the vibrational state. This breaks up the intrapysical robotization and the pressure from the denser and more intrapysical pattern thosenes that were blocking the energies of the holochakra. When you return to the place to finish the job, work thoroughly with the energies to clean up the place.

5. **Multidimensional Anchor Technique.** The multidimensional anchor technique (i.e consciential anchor or self-anchor technique) requires you to place different “anchors” (chosen selectively for each consciousness) into the postures, behaviors and thosenes of one’s authentic self, coherent with the extrapysical dimension, until all unnecessary intrapysical pattern thosenes acting as anchors are gradually removed or replaced. The following are examples of positive routines that can be implemented to make this happen:

§ Vibrational State. Installing 20 vibrational states a day.

§ Ideas. Record your consciential ideas and observations every day.

§ Helpers. Make time to work with your helpers every day and work your way up to connect to them on a moment to moment basis.

§ Lucid Projectability. Work to develop lucid projectability daily.

§ Posture. Train yourself to see everything in the intrapysical dimension in a multidimensional way little by little. Pay more attention to your non-physical sensations and your energies. Pay attention to the energies of others. Try to perceive the aura of each person that you meet, and see every person as a consciousness using the body as a vehicle. Perceive things as their potential place in the big picture is, not in just how those things affect your psychosoma. Incorporate

these postures and behaviors into your pattern thosenes until they are permanent. See things as energy not as physical. Try to develop a constant attention to energy and the extraphysical dimension in all of your perceptions.

§ Assistential Bait. Always pay attention to bait sensations and try to sense the helpers and work with them whenever they are present.

CONCLUSION

Balance. The consciousness must straddle the lines between intraphysicity and extraphysicity in a manner that is coherent and balanced. If not lucid, organized, coherent, authentic, and energetically unblocked, the person can become too intraphysical and exhibit the intraphysicity syndrome.

Benefits. The benefits of getting rid of the intraphysicity syndrome are more self-understanding and authenticity, achievements in recycling, development of will and discernment, avoidance of consciencial ectopias, and working more closely with the helpers and the assistential maxi-mechanism. The intraphysicity syndrome is an obstacle to existential completism and the intrusion-free condition.

Conscientiologists. Conscientiologists, although less influenced by intraphysicity than the rest of society, still fall under its powerful influence. If they are not careful they can create mental constructions and defense mechanisms that lead them to believe that they are executing their existential program when they are in actuality not, or not at their full capacity.

Coherence. As conscientiologists it is important to practice coherence with what is disseminated and taught, and to apply the ideas and principles of the science Conscientiology in all manifestations, always working with the helpers as mini-piece of the assistential maxi-mechanism.

Objective. The objective of any participating conscientiologist should be the complete elimination of the intraphysicity syndrome, in other words, those aspects of intraphysicity which cause inauthenticity and ectopia, through daily self-organization, bioenergetic and parapsychic mastery, personal incorruptibility, thosenic reprogramming and the development of lucidity and discernment.

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