

## GROUPKARMALOGY AND PERSONAL INTER-RELATIONSHIPS: SUBLIMINAL ASPECTS AND SYNCHRONICITIES

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**Abstract.** This paper treats, under the main approach of Groupkarmalogy, about the evolutionary importance to the consciences of the analysis of *synchronicities* in everyday life's inter-relations – including *groupkarmic interprisons* – with case study. The text deals further with communication forms (Communicology) occurred during some *synchronic* groupkarmic encounters: conscious or unconscious (subliminal) communication.

**Groupkarmic interprisons.** *Condition of groupkarmic inseparability of the evolutionary consciential principle or consciousness* (Vieira, 1994).

**Groupkarmalogy.** Groupkarmic interprisons are studied in Conscientiology by one of its specialties, Groupkarmalogy.

**Conviviality.** Whenever we encounter another consciousness, in whatever dimension, whether in a casual or in a deliberated manner, a preliminary energetic communication already occurs, by the exchange of consciential energies (CEs), which in turn transmits what essentially the consciousness is (personal *materthosene*).

**Communication.** This kind of communication is generally unconscious or subliminal. In other words, the stimuli do not reach the excitation plateau, in order to come to consciousness, even though the received information cause *thosenic* reactions – they unchain thoughts, sentiments and energies.

**Reunion.** It is possible the occurrence, by those opportunities, of a reunion between consciences of the same karmic group, that is, consciences who had already lived together before the present intraphysical existence.

### Synchronicity.

**Definition.** The concept of synchronicity was introduced by the Swiss psychiatrist Carl Gustav Jung (1875-1961). Jung compared the way Chinese people usually think and see the world to the usual viewpoint of Occidental people. Chinese people normally examine all situations, facts, phenomena that are happening at the same time of the observation, not only what would present a direct cause-effect relation with any given event (causality). Synchronicity or synchronistic facts are simultaneous inter-related events (*significant coincidences*).

**Case studies.** In his clinical practice, Jung could observe and report some cases of synchronicities.

**Phenomenology.** The phenomenon of synchronicity may be partly explained by the attractive force of *thosenic* syntony (whether healthy or pathological), favoring the eventuality of simultaneous convergent facts with the occurrence of *significant coincidences* (Jung). Another hypothesis, whether excluding other explanations, nor exclusive, is the participation of *extraphysical* consciences in the synchronicities, as for the *extraphysical* helpers. *Intraphysical* consciences, on the other

hand, may activate synchronicities by *thosenic* syntony – for example, by establishing rapport with facts, information and consciousnesses related to the execution of their own existential program.

**Laboratory.** Intrapysical life may be viewed as a laboratory, which allows us to test such hypotheses, by improving evolutionary techniques. (Applied self-researches, construction and use of consciential laboratories, elaboration of Conscientiology's courses, among others) That makes possible to increase our rightness rates, with bigger assistential productivity. We are the researchers, each one investigating his or her own consciousness (self-research), as well as other human consciousnesses (hetero-research) by means of our own consciential lab's resources.

**Report.** Three inter-related cases of synchronicities are chronologically reported below:

0. In May 2003, I found myself with my evolutionary duo in Parana State in vacations. We would stay in Madaguari, at the home of L., a former college colleague of Londrina's State University.

1. We stood in touch again less than two years before, after L., as he found himself in Brasília's airport, looked for and found my father – who was there at the same occasion – once he had recognized the announced family name. As my father arrived in Sao Paulo, he told me what happened and passed on to me my friend's address.

2. On the eve of our arrival in Mandaguari, the septuagenarian father-in-law of L. had been hospitalized in the Intensive Care Center in the city of Londrina, having desomated (died) at the end of the second day of our visit.

3. On the morning following our arrival, as a proposal of my friend, we traveled by car to Londrina, where we could contact other colleagues. Finally, in the third and last day in Parana State before going back to Sao Paulo, L. decide to drive us to Maringa, so that we could know that city. On the way, he told us that he still stood in touch, for professional reasons, with a certain R., who had as well studied and graduated herself in Londrina. Once we had arrived in Maringa, I had thought about a friend of my college years, because I knew she was from the town. Later, we got into a delicatessen store to eat something. As we had sat around the table, I had my back turned to the street outside; still, I could notice that in a given moment someone had passed by, recognized my friend and waved to him, who greeted back. In the next instant, I saw R. coming in. I then realized she had been the same friend whom we both had been thinking about (actually, we had been *thosenating*; *thosene* = *thought* + *sentiment* + *energy*). Even though two decades had passed since our last encounter, we recognized ourselves immediately. We talked and, by the time of saying good-bye, I commented with R. about the synchronicity occurred. She mentioned that she normally never walks on that street as she goes back home, returning from the job. I stress that none of these two friends of mine from Parana knows Conscientiology; nevertheless, there were that afternoon in Maringa four italian descents reunited (my mother is a grand-daughter of italians).

**Interpretation.** The accurate and complete meaning of these synchronicities stays beyond my understanding, by lack of a more comprehensive view, both *multidimensional* and *pluriexistential*. Nonetheless, some hypotheses about it could be raised out of the available data. The *first* synchronicity, that of the encounter in the airport, allowed the further events to happen. By the *second* one, we can suppose the activation of an assistential, *multidimensional* mechanism. At that occasion, I sought to emit positive *thosenes* to the hospitalized intrapysical consciousness. By the *third* synchronicity, I was conscious about the synchronic fact at the moment of its occurrence as well. I tried to use the occasion as well as possible. It was as if I had the opportunity, in that second turn of the *evolutionary spiral*, to do better now than I did before, and I tried it then too, but with friendliness and naturalness. There is a possibility of *pluriexistential groupkarmic* reencounter – we four have similar family origins. It might have been as well a present from the extrapysical helpers to us all. Along our evolutionary

pathways we also need to enjoy good things, so that we can learn how to be good to others afterwards. To relax and simply live, without worrying oneself about how to be productive exclusively, is also important to evolution, for relaxedness offers us, for instance, the opportunity to develop our personal creativity. *It is anytime possible to learn something and to assist, including during free time.*

**Objective.** The perception and understanding of the practical mechanism of occurrence of such facts or synchronic indicators in our daily lives are the first step to associate such events one another, as well as to set meaningful links between those synchronic facts and our everyday relations. That global understanding will make possible a greater rightness (without egotistic perfectionisms) by dealing with our personal links (groupkarmic interprisons) and solving past debts, giving us a better orientation about our existential programs –which are our main goals for each new existence.

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