



Ivan Ferrer Maia*

* Visual Artist. Student of the Applied
Conscientiology Course of CEAEC.

ivanfm@fccp.br

Key-words

Applied Conscientiology
Crisis
Foreigner Syndrome
Group Existential Programs
Self-analysis

Unitermos

Auto-análise
Crise
Conscienciologia Aplicada
Proéxis Grupal
Síndrome do Estrangeiro

Palabras-Clave

Auto-análisis
Crisis
Concienciología Aplicada
Proexis Grupal
Síndrome del Extranjero

Exposing the Authentic Self

Exposição do Eu Autêntico
Exposición del Yo Auténtico

Abstract:

This article presents some results concerning the self-knowledge and multidimensional experience obtained during the Applied Conscientiology Course at the Center for Higher Studies of the Consciousness (CEAEC) in Foz do Iguaçu. The author used self-analysis, making a succinct account of some problems and concepts that he experienced during the course. The importance of multidimensional self-analysis to predispose the completism of the group existential program was evidenced.

Resumo:

Neste artigo são apresentados alguns resultados referentes ao autoconhecimento e à vivência multidimensional alcançados durante o Curso de Conscienciologia Aplicada no Centro de Altos Estudos da Consciência (CEAEC), em Foz do Iguaçu. Para tanto, o autor utilizou-se da auto-análise relatando, de forma sucinta, alguns problemas e conceitos que vivenciou durante o curso. Ficou evidenciada a importância da auto-análise multidimensional para predispor o completismo da proéxis grupal.

Resumen:

En este artículo son presentados algunos resultados referentes al autoconocimiento y a la vivencia multidimensional alcanzados durante el Curso de Concienciología Aplicada en el Centro de Altos Estudios de la Conciencia (CEAEC), en Foz do Iguaçu. Para lo cual, el autor utilizó el auto-análisis relatando, de forma sucinta, algunos problemas y conceptos que vivenció durante el curso. Se puso de manifiesto la importancia del auto-análisis multidimensional para predisponerse al completismo de la proexis grupal.

1. INTRODUCTION

A centipede was happy quite,
until a frog in fun
said, "Pray, which leg comes after which?"
This raised her mind to such a pitch,
She lay distracted in the ditch,
considering how to run.

(anonymous)¹

Questions. Can self-analysis confuse us to a point where it becomes an obstacle to our next evo-

lutionary step? Would this disorientation originate from fear of making a mistake, of changing, of exposing our atrophied ego, even to ourselves?

Objective. This article will examine, by means of self-analysis, the utilization of Applied Conscientiology to restructure the atrophied ego, in order to rehabilitate the fortified ego.

Interpretation. In order to perform this self-analysis I considered the following two instances:

1. The accurate interpretation of the fact (the truth, what really happened).
2. The imaginary interpretation of the fact (a wish

that it had happened so, when it actually did not).

Cosmoethics. During self-analysis, some facts should not be exposed for several reasons, especially due to the cosmoethic. During my account I paid special attention not to vampirize the reader, or to put myself in the victim position. I was also careful to avoid unnecessary evocations.

2. SELF-ANALYSIS

Social-cultural-environmental influence.

I was born on January 02, 1974, in Campanha, a town located in southern Minas Gerais. Campanha is a town with less than 15 thousand inhabitants and over 255 years of history. Sounding the bell in the cathedral's campanile, which is situated on the highest point of town, is one of the main means of communication².

Foreignism. In my first years I already felt somatic funneling, resulting in the Foreigner Syndrome³. At the same time, my parapsychism was considerate, and I experienced constant projections, clairaudience and clairvoyance.

Pathology. The Foreigner Syndrome reinforced the manifestation of several pathological behaviors, some of which I describe below:

A. Encapsulation (Exaggerated Shyness):

- The newly arrived stranger feeling converged into exaggerated shyness. I remember that by the age of three I was ashamed to go near my parents, and the feeling just got worse with outsiders.

- Lack of adaptability to my classmates and their children's play drove me to constant isolation. Afraid of feeling inferior, I would not go to their homes by myself and I did not like it if they came to mine.

B. Inferiority Complex:

- Everything from society seemed gigantic to me; I felt (conscientially) very small and incapable to perform any task.

- My soma was underdeveloped, which strengthened my inferiority complex, which was reflected in other activities, especially in sports.

- It also affected my school performance. I felt incapable of learning, and had difficulties keeping my attention focused.

C. Psychosomatic Escape:

- Thus, playing exaggeratedly with toy soldiers (psychodrama), drawing, and painting became the means to escape from reality. These activities helped to develop my creativity, but doing them excessively

blocked my interest in other areas.

- In this artistic period, I identified myself with the emotional drama of baroque art and expressionist artists like Van Gogh. Movements of romantic essence - suffering, nature and nostalgia. I saw in fame and artistic recognition a way to fortify my atrophied ego.

D. Attachment:

- I felt myself ever more attached to my family's house, out of fear that I would not adapt in other places and anxious not to reveal my fragile ego.

- It was very difficult for me to perform external activities on my own (excessive dependence). Paradoxically, I did not like people coming along with me to the activities, so as to not disappoint them, or give them a chance to compare me to others in the group.

Existential Program. The feeling that one is an outsider can have its positive side. During childhood I suffered no physical trauma, except for some minor fractures. My problem was, however, existential, a feeling of inadequacy, a Foreigner Syndrome that drove me to search solutions beyond those the resigned intraphysical society could offer. In this way, the Foreigner Syndrome may have functioned as *intraphysical program insurance*, directing my attention to activities that would make me reflect about consciousness, multidimensionality and evolution.

Contact. In 1994, I moved to another city in Southern Minas Gerais to study Architecture. Displeased with the atmosphere there, I decided, together with a friend from Campanha, to study in a city farther away - Pelotas / RS. The reason (or excuse) was to deal with *attachment* and to study Visual Arts at the Federal University of Pelotas. There, we got in touch with a local unit of IIPC, International Institute of Projectiology and Conscientiology, and later on with the unit of IIPC in Porto Alegre. This contributed to the acquisition of more *cons*. In 1999, we enrolled on the first class of the Applied Conscientiology Course, held at the Center for Higher Studies of the Consciousness, in the city of Foz do Iguaçu. I describe below some concepts I have been experiencing:

A. Crises. At that moment, the crises increased, because I identified that questions having to do with ego and groupkarma had not been satisfactorily resolved. I realized that I was not totally free for performing polykarmic work of significance. The upsetting question was always the same - *What am I do-*

ing, or not doing, that prevents me from practicing an individual and groupal existential program? I must work with the crises and improve their level, from latent and recurring crises to evolutionary crises.

B. Courage. I felt that I should not be afraid to make mistakes. I was discovering a method for avoiding making mistakes, through making mistakes. I struggled to identify the pathothosene, to undermine pride, to give up certainty and perfection (disarm intrusion). "Making mistakes is not a mistake. The mistake is the lack of *courage* to identify a mistake". An error is a manifestation of some latent problem. I have, very often, developed masks and disguises, in order to hide my weakness, no matter how subtle. It was not easy to acknowledge my lack of openness and my encapsulation. I felt somewhat ashamed when I had to admit to others that I still did not constitute an evolutionary duo. It reminded me of a *samurai* story, when in order not to feel dishonored and without prestige because hunger had defeated them, they would, as they starved, pick at their teeth simulating they had just eaten⁴.

C. Synchronicity. I started to put together an amalgam of multidimensional events, with greater lucidity. Synchronicity occurs to trigger multiple happenings. I can mention four situations among others:

1. When I finished college and returned to my hometown (groupkarmic rescue), several friends synchronously experienced lucid projections during that period. The fact triggered debates among us, positively reverberating in a larger group. The new experiences drove rusty and stagnated evolutionary gears back to work in that location, especially from some consciousnesses.

2. Here is an example, at least curious: I left Minas Gerais, on a Thursday, to take a class in Campinas (in the state of São Paulo), but when I arrived there, the teacher had not shown up. Surprised, I read on the billboard that a lecture from IIPC would be held in the auditorium of that very institution, a few yards away from where I was, practically at the same time as my class, at 12:30 p.m. There, besides helping a size-reduced organizational team, I was able to re-encounter some intraphysical consciousnesses and function as a password.

3. I work as a teacher for a Teaching Cooperative, whose main objective, besides academic instruction, is the development of the spirit of cooperation. I would like to draw attention to the fact that several

of my classmates from the Applied Conscientiology Course are also involved with this idea (holothosene).

4. At the school where I teach, sometimes I see myself involved with consciential questions, dealing mostly with human interrelationships. The problems that show up there are specifically related, in some way, to the themes focused on in the Applied Conscientiology Course⁵: sustainability, fortified ego, crises, "rotten orange and garbage can" (defined at the end), interdependence, among others.

D. Differentiation. I learned to distinguish, with precision, the consciousness that is coupled to myself. No matter what environment we are in, consciousnesses will always be coupled, interfering or intervening, may they be the needy, victimized, furious, depressed or the helper type. There is no way to perform a significant work with these consciousnesses without knowing the quality or the origin of their intention. This skill aided my relationships at home, at work and in my daily life.

E. Sustainability. Maintaining equilibrium at crises or in the middle of an argument demands constant thosenic effort. Further still, I was able to perceive that sustainability starts to be significant when, besides ourselves, we are able to keep the environment and the people in it in healthy balance and harmony. This is especially true at the moments when we are taken by surprise.

F. Casuistic. One day, in the past year, I was walking quite energetically towards the bus station, right after one of my classes at the Campinas State University. As I passed by a bus stop, a young man drew closer. He was short, around 30 years old, unarmed, well dressed and drugged. He told me with a threatening tone that he was on parole, had nothing to lose and that he needed R\$5 to buy drugs. I realized that when I got in touch with this consciousness, a coupling occurred, through which extraphysical intruders connected to me. I carried out *differentiation*, realizing that I was suffering thosenic attacks (mental wedge) and that sustainability would be fundamental for the assistance I predisposed myself to perform. Before I said a word, the young man declared that I would not have the money and almost thanking me moved away returning to the bus stop, where he stayed a few more minutes before leaving.

G. Rescue. I feel that each contact, each relationship, is an opportunity for consciential rescue and liberation of interprisons. These are moments that should not be wasted. I noticed that there is a com-

plex multidimensional arrangement that I very often miss. I would realize my blunder only when I started to feel melancholic (sensation of loss) and the wish to go back and restart the relationship would arise. Some other times, when I was more alert to the multidimensionality, a new opportunity would come up, the field would be formed and the inter relationships flowed naturally, potentializing another consciential rescue.

H. Reurbanization. Interventions (and not interferences) from the extraphysical team were clear. The right opportunities for the practice of reurbanization would turn up, especially in unexpected settings. Penta was no longer limited to the preset time but would occur anytime. The reurbanization is attested by the results - a critical mass for conscientiological matters is growing throughout the town. However, the greatest reurbanization occurred in myself, in my daily consciential interrelationships.

3. CONCLUSION

It is not by chance that *to know yourself* has been a concern since antiquity. For each self-analysis, as a consequence, there occurs a pondering about the evolutionary quality of our personal manifestations

During the Applied Conscientiology Course I was able to improve myself, and I am still recycling the pathothosenes and vices that for a long time have prevented my consciential development.

The crises that occurred were fundamental to awaken me for the quantum (defined below) happenings of the groupal existential program. The way I act interferes in a greater organized principle. If I do not wish to interfere in the harmonic process of this principle, it is fundamental that I solve my ego and groupkarmic questions. Priorities started to change. It is no more a question of what I intend to, but what it is the group needs in order to reach a groupal existential completism.

4. GLOSSARY*

Assistential intervention. Assistential action focusing on clarification and the intrusion-free-condition of a consciousness.

Consciential password. Something or somebody acting as an element of catalysis for the increase of the self-awareness level of another consciousness in order to match its actions to the existential program guidelines.

Consciential rescue. 1. Assistance driving a consciousness to leave an anti-evolutionary condition and to amplify its lucidity. 2. Reorganization of unstructured interconsciential relationships.

Evolutionary crisis. Intraconsciential circumstances when a consciousness performs deep self-questionings that will drive it to significant changes of postures and will promote its evolution.

Existential program insurance. Facts and conditions that prevent the consciousness from deviating from the evolutionary objectives of its existential program.

Fortified ego. Condition of the personality structure where self-confrontation and intraconsciential recycling are continuously promoted, and self-esteem is kept at a high level.

"Garbage can". Intrapysical consciousness functioning as a storage of pathothosenes, originated from another consciousness performing as a "rotten orange", listening to it without discernment, letting itself to be contaminated by its negative pattern, and usually feeding back its anti-evolutionary postures.

Latent crisis. Intraconsciential circumstances when a consciousness tries to cover up the need for performing self-confrontation and intraconsciential recycling.

Quantum existential program. Analogy established between the probabilistic and of non-locate concepts from Quantum Physics and the existential program. The existential program considers that at a given moment there will be different courses to be followed by a consciousness, each one with a certain probability of occurrence. The final decision, however, is an individual intimate choice. In other words, each individual chooses the own personal reality that will be experienced. It is also known that the existential program of a consciousness may be instantaneously affected and altered by another consciousness, without the need of any physical contact.

Recurrent crisis. Intraconsciential circumstances when a consciousness constantly returns to the same points of conflict of its consciential micro-universe, without any evolutionary gains.

"Rotten orange". Intrapysical consciousness that contaminates environments and other consciousnesses with its negative remarks and complaints.

Sustainability. Ability to sustain an evolutionary undertaking, thanks to a high level of interconsciential assistentiality.

Thosenic differentiation. Ability to distinguish

ones' own thosenes from those coming from other intraphysical or extraphysical consciousnesses and environments.

5. REFERENCES

1. PAPERT, Seymour. *Linguagem para os computadores e para as pessoas*. In: Logo; computadores e educação. Translation: José Armando Valente; Beatriz Bitelman; Afira Vianna Ripper. São Paulo: Brasiliense, 1985. p. 121.
2. VIEIRA, Waldo. Clang (*communicology*). *Boletins de Conscienciologia*, 3(1): 42-43, 2001.
3. BALONA, Malu. *Síndrome do estrangeiro*. Rio de Janeiro: Instituto Internacional de Projeciologia e Conscienciologia, 1998.
4. RODRIGUES, J. Carlos. *Antropologia e comunicação: princípios radicais*. Rio de Janeiro: Espaço e Tempo, 1989. p. 85.
5. CENTER FOR HIGHER STUDIES OF THE CONSCIOUSNESS. *Applied conscienciology course*. Personal notes, Foz do Iguaçu, April 1999 to March 2001.

*This glossary, prepared by the editors, includes concepts explained during the Applied Conscienciology Course of CEAEC.