

Study on *Thosenating Know-how*: a Proposal for Achieving Balance in one's Thosenity

Estudo do *Saber Pensenzar*: Proposta de Obtenção de Equilíbrio da Pensenedade

Estudio del *Saber Pensenzar*: Propuesta de Obtención de Equilibrio de la Pensenedad

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Abstract:

This paper focuses on *thosenating know-how*, one of the six communicative competencies proposed by this author-researcher in the book *Evolutionary Communication in Consciential Interactions* (Seno, 2013), deepening the analysis of thosenation, exploring possible ways of balancing thosenity, and seeking to apply *thosenation know-how* during group interactions. The objective of the paper is to propose the possibility of achieving thosenic balance using the *think-feel-express* triad and to evaluate the effects of each item in the multidimensional thosenation of a conscin's everyday life, a synthesis based on the author's experiences. The methodology used was literature review and self-research, self and heteroexperiences, and the author's self-reflection. The paper concludes with a personal proposal for a *technique to expand thosenating know-how* (TKWET) to help one qualify thosenity and coherence in personal consciential manifestations.

Resumo:

Este artigo focaliza o *saber pensenzar*, um dos 6 saberes comunicativos propostos pela autora-pesquisadora na obra *Comunicação Evolutiva nas Interações Conscientiais* (Seno, 2013), aprofundando a análise da pensenzação, explorando possíveis formas de equilíbrio da pensenedade e buscando aplicar o *saber pensenzar* durante as interações grupais. O objetivo deste trabalho é propor a obtenção do equilíbrio pensênico pela tríade *pensar-sentir-expressar* e avaliar os efeitos de cada item na pensenzação multidimensional da conscin na vida cotidiana, sintetizados a partir das experiências da autora. A metodologia utilizada foi a revisão bibliográfica associada à autopesquisa, auto e heterovivências, com autorreflexões da autora. Conclui com a proposta pessoal de *técnica de amplificação do saber pensenzar* (TASP) para auxiliar na qualificação da pensenedade e da coerência nas manifestações conscientiais.

Resumen:

Este artículo focaliza el *saber pensenzar*, uno de los 6 saberes comunicativos propuestos por la autora-investigadora en la obra *Comunicação Evolutiva nas Interações Conscientiais* (Seno, 2013), profundiza el análisis de la pensenzación, explorando posibles formas de equilibrio de la pensenedad y busca aplicar el *saber pensenzar* durante las interacciones grupales. El objetivo de este trabajo es proponer la obtención del equilibrio pensênico por la tríade *pensar-sentir-expressar* y evaluar los efectos de cada elemento en la pensenzación multidimensional de la conscin en la vida cotidiana, sintetizados a partir de las experiencias de la autora. La metodología utilizada fue la revisión bibliográfica asociada a la autoinvestigación, auto y heterovivencias, con autorreflexiones de la autora. Concluye con la propuesta personal de la *técnica de amplificación del saber pensenzar* (TASP) para auxiliar en la cualificación de la pensenedad y de la coherencia en las manifestaciones conscientiales.

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INTRODUCTION

Motivation. Upon publishing the book *Evolutionary Communication in Consciential Interactions* (Seno, 2013), proposing six communicative competencies (speaking know-how, listening know-how, reading know-how, writing know-how, translating know-how, and thosenating know-how), the author prioritized the study of the most important item in consciential manifestations – *thosenating know-how*.

Convergence. In a self-assessment of personal communicative performance in each of the six communicative competencies, quality and efficiency gaps, associated with the *way one thosenates* and produces often vitiated or truncated reasoning were observed.

Specialties. From this personal demand, the approach was expanded to understand the relationships between themes studied by the specialties thosenology and communicology and a reflection on possible inter-connections was made, obtaining fruitful synergy.

Objective. The purpose of this paper is to understand how consciential interactions are affected by a conscin's way of thosenating and which recinological actions can be taken, seeking to analyse their impact on self-evolution, in carrying out one's personal proaxis, and in group life in general.

Origin. Considering that *a thosene is produced before a conscin expresses or verbalizes* its thosenated informational content, one can observe a clear relationship between the thosene and its communication, and how much the qualification of one of these elements alone affects the other, going well beyond simple interaction.

Method. This research developed from conscientiological literature review and the author's self-experimentation, based on the observation of her own *way of thosenating*, and that of other conscins, building a *thosenation-communication synergism*.

Development. This study contributes to the development of thosenology and communicology research by seeking to enumerate important influential factors in the *way of thosenating*, with repercussion on inter-consciential communication.

Structure. In addition to the Introduction and Final Considerations, to explain the subject, the development of the paper is structured in the following four sections:

1. **Thosenation;**
2. **Balance of Thosenity;**
3. ***Thosenating Know-how Applied to Groupality;***
4. **The Thosenating Know-how Expansion Technique.**

I. THOSENATION

Thosenity. *Thosenity* is a consciousness' quality of manifestation of its thosenes.

Pattern. The uniqueness and ego of a consciousness are manifested by their personal thosene, forming their very own characteristic, unmistakable, and unique thosene pattern.

Act. According to conscientiology research, all consciential manifestation involves the *act of thosenating*. Hence, the uniqueness in the various *ways of thosenating* of each consciousness. The *act of thosenating* is the fundamental, basic, and surprisingly most complex action among all manifestations in a consciousness' life at any circumstance, existential dimension, or evolutionary moment (Vieira, 2018, p. 2,101).

Uninterruptibility. Every day, each consciousness practices the act of thosenating, producing uninterrupted diverse thosenes, with different focuses and directions of attention, whether self-controlled or not, with discernment or not, depending on their personal level of self-lucidity.

Goal. The *act of thosenating* is combined with *thosenic enunciation*, defined as “the act or effect of a conscin expressing themselves seeking to tune the way of thinking, feeling, and acting in soliloquies and/or interlocutions in verbal, non-verbal, and parapsychic language, in any multidimensional reality” (Seno, 2018, p. 9,733).

Rectilinearity. Organizing the uninterrupted sequence of thosenes, erupted ceaselessly, challenges all consciousnesses, and at the same time, distinguishes them one from another. Therefore, knowing how to thosenate optimally, productively, and without wasting energy becomes the goal of those who want to achieve rectilinear thinking, without shortcuts and dispersions, aiming at clarity, transparency, and logic in the exposition of the ideas and feelings expressed by their healthy and assistantial energies.

Definition. *Thosenating know-how* is the way of multidimensionally thinking, feeling, and expressing the contents produced and reflected by the consciousness itself when using the attributes will, cosmoethical intention, skills and competencies, exercising the pararight and paraduty of an inhabitant of the Cosmos.

Approach. The study of thosenating know-how is based on the “intraconsciential approach of the ego to essential thought, reflection, decision, attitude, and coherent conduct based on the mentalsoma, without the predominance of the passions of the emotional body” (Vieira, 1994, p. 523).

Decision. Congruent with self-experimentation, understanding the individual ability to think/thosenate helps a conscin in taking a definitive, logical, and coherent position before life and evolution, leading to the ultimate self-evolutionary consequences and the maximum use of mature self-discernment.

Conduct. “In intraphysicality, cosmoethical consciential authenticity is still an exceptional conduct in contrast to the standard conduct of anticosmoethical consciential inauthenticity” (Musskopf, 2012, p. 122).

Self-discernment. Consistent with discernmentology, self-discernment allows a conscin to establish the often-subtle difference between cosmoethical and *anticosmoethical* authenticity.

Capacity. Thosenating is closely connected to the capacity to use discernment combined with lucidity, considering the interpretations of facts and parafacts experienced by a consciousness in the various thosenic dimensions.

Essence. In intraphysical life, each conscin reflects their *way of thosenating* in their behaviours, speech, attitudes, actions, marked by the known and experienced cosmoethics, in the different environments where they circulate multidimensionally.

Groupality. In group conviviality, a conscin is faced with their reality of self-manifestation observable from the results and repercussions of their encounters with the other conscins. Interrelationships do not always occur in harmony. They can trigger conflict and difficulties in intercommunication.

Difference. Thosenation may differ depending on the dimension a consciousness is manifesting itself. In the extraphysical dimensions, a thosene may mean instantaneous action, without mismatch between thinking and feeling. In the intraphysical though, thosenating isn't enough, there is a need for a conscin's physical action for them to materialize/communicate what they are thinking and feeling, through the soma or through verbal, oral, or written expression. The issues of political will in the collective should be emphasized.

Action. According to intraphysiology, if a consciousness acts, there is the opportunity to eternalize, realize, and materialize the hitherto abstract thought and feeling within itself, still volatile, dispersed, immaterial products as they are in the brain, the thosenity, and intraconscientiality.

Product. In the intraphysical dimension, when thought and feeling are put into action, they materialize following the pattern of the energies exchanged. The action in intraphysicality moves the immanent and conscial energies. Encouraging someone to do something or dedicate themselves to something, or even do something for themselves (writing, for example) demands intense movement of conscial energies.

II. BALANCE OF THOSENITY

Triad. *Thosenating know-how* is the result of the interaction and the effects of the ways of thinking, feeling, and expressing something. Such a triad presupposes the use of self-discernment and lucidity to balance these three inseparable elements of the thosene, considering the conscin's evolution in each interrelation.

Will. A conscin is sovereign over their personal decisions as regards their self-evolution. Their conscial power lies in the self-lucid perception of the condition of being the only agent of change at their evolutionary level.

Self-research. Obtaining self-balance in thosenity involves dedication to self-research, using the consciological techniques available for a conscin to know their personal way of thosenating.

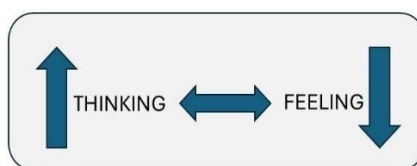
Proposal. The author's self-reflection and self-research results are shared in the next paragraphs containing the self-discoveries obtained this far, the study of which still being in progress, with the first research findings being exposed.

Self-evolution. Self-commitment to intermissive values allows any conscin to find the point of equilibrium for themselves, even if provisional, at each evolutionary level. At each stage of intraphysical life and with each opportunity for resoma along the seriexis, actions based on these values sustain the conscin's self-evolution in the multidimensional here and now.

Detection. In the author's self-research, the importance of knowing how to detect in oneself the source generating intimate imbalance, when it is initiated; which elements were mobilized and why; the role and weight of each of these elements in intraconsciality were all observed.

Imbalance. It is observed that thosenic imbalance can occur when thinking and feeling flows do conflict with each other, generating some incoherence in self-manifestation. For example, the contents/idea of the *thought* (tho) may go in a positive homeostatic direction, but the emotion/sentiment of the *feeling* (sen) may be nosographic, unqualified, or negative, or vice versa, as schematized in Figure 1.

FIGURE 1 – DIAGRAM OF THE FLOWS OF THINKING AND FEELING



Conflict. When remaining for a long time contrary or contradictory, due to the non-resolution, honing or non-expression of such a condition, these directive forces tend to imbalance thosenity, what may impair the conscin's holosomatic homeostasis and their more authentic and coherent manifestation.

Convergence. When thinking and feeling are convergent, coherent, in the process of authenticity in the conscial manifestation, the tendency is rather for intimate peace, well-being, happiness, and holosomatic health.

Interests. It is important to understand the various interests and values of each conscin, as they are relevant vectors and influencers of the ways of thinking and feeling revealed in daily actions in intraphysicality.

Example 1: thinking about someone's strongtrait whilst feeling antipathy towards them. If the thosenated content (thought and felt) is not verbalized appropriately, it can lead to bifrontism or consciential inauthenticity, fostering intimate conflict.

Example 2: proposing to play samba-pagode (Brazilian musical genres) in a rock-and-roll show. Musical dissonance is likely to drive away audience.

Example 3: proposing a meeting to study, research, and write will turn away many not yet adept at studying and increasing their cognition.

Example 4: proposing a review of a large group project to update and reorient the general and priority guidelines will probably not be welcomed by those who originally prepared it.

Likelihood. Considering the frequency with which conscins present incongruities in their own way of thinking and feeling, probably a good part is experiencing some kind of intimate conflict with unique characteristics.

Impediment. One possible reason for this condition is lack of self-research and recin to remedy intimate conflicts, which prevent the theatrical experience of holosomatic homeostasis, when the vehicles of manifestation would be aligned and in tune with the conscin's self-thosenation.

Re-education. Self-research makes possible the identification of the point of thosenic imbalance enabling a conscin to seek adjustments through consciential re-education, learning new ways of thosenating, and consequently a new way of thinking and feeling the intraphysical world's issues and challenges.

Emotion. Dealing with emotionality is generally more challenging because people do not know how they really feel at a deeper level. This highlights the need to relearn how to take care of emotions and feelings, which oscillate throughout the day and even for weeks or years.

Interrelationships. In group conviviality, maladjustments in the expression of one's own emotionality affect interrelationships, for better or for worse, especially when the conscins involved act inauthentically and manifest escape, denial, or omission behaviours regarding the self-perception of the emotions experienced.

Stresses. Thus, the daily accumulation of sensations, emotions, and unresolved problems generates a chronic imbalance predisposing to emotional self-intrusion. The smartest thing is to seek thosenic balance, investing in these two consciential aspects:

1. **Affectivity.** Increase coherence between the ideas and emotions felt for the exercise of healthy affectivity in consciential interrelationships with conscins and consciexes, cultivating lucidity and discernment, and avoiding instincts commanded by the abdominal sub-brain.

2. **Intellectuality.** Invest in mentalsomaticity, study, knowledge acquisition, and increased cognition. Mentalsomatic development tends to sustain the most balanced and intelligent ways of thinking.

Value. When a conscin values mentalsomaticity, this facilitates the re-education of exacerbated emotionality, if any. Intellectual practices feed the brain and parabrains, providing opportunities to balance thinking and feeling when valued.

Fact. Consciential evolution flows naturally towards balance. According to evolutiology, the consciousness evolves by perfecting its consciential attributes prioritizing interassistance. Increasing cognitive knowledge, associated with self-knowledge of one's own way of thinking and feeling reduces intimate conflicts to eliminate them and achieve thosenic harmonization.

Focus. The smartest thing is to have the *serenissimi* as examples of balanced thosenity, as they conquered intimate harmony by focusing on their own strongtraits and learning from their own mistakes.

III. THOSENATING KNOW-HOW APPLIED TO GROUPALITY

Self-reflections. The ideas and proposals of ways of thosenating exposed here result from the author's self-experiences with groups and observation of other colleagues' hetero-experiences, in the search for the balance of thinking-feeling-expressing (thosenating).

Usefulness. Collective experience provides opportunities to test self-evolution through self-manifestation of behaviours, thoughts, and feelings. Knowing how to balance reasoning and discernment (tho) with moments for affective exchanges (sen) generates harmonious conviviality.

Intention. Authentic consciential manifestation reveals the intimacy of the being. When pre-*serenissimi* open the thosene, generally some adjustment in intention aligns the think-feel-express balance.

Claritytask. "True happiness is to learn, in depth, about *evolutionary intelligence* (EI). However, we should not seek to please with our approaches. Let us try, above all, to clarify with our reasoning. *Claritytask: anti-lie service*" (Vieira, 2014, p. 83). Use more discernment and less the abdominal sub-brain, governed by emotions and impulses.

Psychosoma. There are unhappinesses due to some thosenic addictions sustained by *toxic or pathological emotions*, such as the following twelve, listed alphabetically:

01. **Discouragement.**
02. **Feeling of abandonment.**
03. **Feeling of exclusion.**
04. **Feeling of injustice.**
05. **Feeling of rejection.**
06. **Feeling of self-victimization.**
07. **Frustration.**
08. **Insecurity.**
09. **Loss of control.**
10. **Need for recognition.**
11. **Revolt.**
12. **Wanting to abandon something or someone.**

Sensitivity. People with high parapsychic sensitivity can paracapture not only the subtext of other people's manifestations, but also extraphysical occurrences. They become vulnerable when this trait is associated with the weaktrait of exacerbated emotionality or parapsychic lability.

Positioning. Prominent parapsychics may present lucid positioning difficulties in consciential interactions.

Inauthenticity. In a group, considering the hypothesis a conscin needs to express their personal positioning and for this to happen they would need to say 'no' (which could go against the will of others), the act of wanting to please them prevents this conscin from positioning themselves authentically, in fear of not being accepted/recognized.

Self-deception. The lack of courage to be authentic may represent the easiest way out, although yielding negative medium- and long-term effects, and the possibility of causing communication noise in interactions.

Intraconscientiality. Waiting for the other to say what to do is an external-*loc* perspective, to rely on the external world, not on intraconscientiality.

Comparison. An example of an unresolved emotional situation is a tendency to perfectionism, ignoring the difference in detail:

1. **Perfectionism:** doing *unnecessary* things with maximum energy.
2. **Detailing:** doing *necessary* things with maximum energy.

Beacon. One consciential attribute required in this intraconsciential recycling is *Evolutionary Intelligence* (EI), discerning the priority from the superfluous, aiming at the overall vision of self-proexis.

Self-repression. Pathological self-repression also consciously or unconsciously unbalances the thinking-feeling-expressing process, translating into the inability to know how to thosenate. Deepening this trait demands constant overcoming effort.

Recin. Prepare the holosoma to react to interactions and interlocutions fully and without blockages, removing the remaining layers of repression, starting from thosenic recycling.

Dose. Not being repressed includes being able to balance the way of thinking with the way of feeling, often difficult to manage during more serious and conflictual dialogue.

Confrontation. Standing before the person with whom a conflict has arisen helps to accelerate the mutual cleansing and clarification of the discomfort caused, often, by immaturities, prejudices, and deficient omissions, among others.

Trauma. Hypothetically, encounters and reencounters of consciousnesses who had a pluriexistential past lives together can lead to discomfort, estrangement, and conflict due to unresolved issues and possible traumas. Such a situation can be exemplified as described below:

Example. The escalation of a conversation between volunteers in a routine work scenario or conducting an activity can reach stages of incomprehension, impatience, and interinvasion, when the unconscious interlocutors experience access to the consciential basement of one or more colleagues involved, this generating intraconsciential impact.

Unawareness. The first reaction of both involved is to defend themselves, bringing out the worst of themselves, surprising those present.

Surprise. Astonishment is written all over everyone's faces and excessive accusations are exchanged about the content expressed in words, which are often harsh and inflexible.

Words. The choice of wrong words, the sound energy expressed in the aggressor's speech, prepare for interinvasion, initiated by the self-invasion of each interlocutor in the face of the uncomfortable and challenging environment.

Marks. Such an extraordinary situation, unusual in the daily lives of the conscins involved, leaves lasting marks, generating self-conflict, unhappiness, ruminations, among other derivations of compromised thosenity.

Solutions. Each conscin participating in such scenario can experience this in various ways depending on the ego's self-sustaining internal strength. Here are at least four possible solutions to the situation, displayed alphabetically:

1. **Aversion.** The hurt conscin does not overcome the discomfort of feeling betrayed, breaking the trust between them and the "aggressor". For as long as it will last, this emotion makes it impossible to renew the relationship between those involved, as the consciential and friendship bond is broken.

2. **Estrangement.** After the incident, the conscin becomes alienated, indifferent to their own and others' feelings, showing insincere well-being to maintain the appearance of being calm and carry out their daily routine. New interaction between those involved is possible, but without the willingness to "touch the subject" of mutual disagreement.

3. **Self-orthosenity.** The conscin can receive the effects of the situation experienced in an emotionally balanced way, exercising self-reflection, self-research, imperturbability and a multidimensional overview, perceiving their own and the interlocutor's weaknesses, respecting the limits of seeking openness to approach the other.

4. **Self-pathosenity.** The entangled conscin can neither get self-deintruded nor get rid of the harmful energies assimilated from the interlocutor and remains thosenically contaminated, making healthy reflection and holosomatic self-equilibrium difficult. Interaction between the involved is still possible, although with more reserve and distance.

Impact. Each conscin's reception in these exemplified scenarios varies widely, as the uniqueness and consciential evolution of each reveal the most fragile points, the *locus minoris resistentiae* (Balona, 2018, p. 14,222 to 14,227).

Management. According to holosomatology, mastering the four vehicles of consciential manifestation during situations of extreme emotional and energetic charge reveals the capacity for self-deintrusion and energetic deassimilation of each conscin. Therefore, for satisfactory holosomatic management, techniques involving cleansing and rebalancing these vehicles of manifestation are recommended.

Self-intrusion. Self-intrusion comes from a conscin's habitual thosenity. If the thosenation arises from an idea arising from some observation of oneself or others, it is relevant to know the implicit reasoning used in such an act. When observing an object, person, or yourself, mental processing is performed that may contain judgment, criticism, or bad intention.

Apriorismosis. The act of judging others may contain apriorism, prejudice, a way of thosenating typical of precipitation in analysis and reasoning, in search of a quick response to the object or person observed. Criticality is required, in this case, for the final assessment to come closer to the reality of the fact or parafact.

Emotionalism. Ideas with emotional predominance can impair clarity and rationality, favoring an aprioristic, *sen*-charged thosenation.

Variables. It is important to research one's personal thosenic matrix, identifying influences on the ways of thosenating, such as the following five, listed here alphabetically:

1. **Emotionality.** Emotionality influences the way we thosenate. In a thosene charged in the *sen*, the conscin has not yet promoted recins to achieve emotional self-balance in interrelationships and make rationality prevail. *What is the degree of self-awareness and self-control of your emotions?*

2. **Neoeego.** The first transformative impact received in the pre-resomatic period brought to the conscin a new way of seeing the world and themselves, as described by Vieira (2018, p. 15,584): "The neoeego is the ego of the lucid intermissivist conscin when they have theatically undergone through the evolutionary renewal of the disciplines of the pre-resomatic Intermittive Course (IC)". This may be the first variable to understand one's current mode of thosenating. During intraphysical life, instabilities may occur in the way of reasoning due to the various multidimensional interactions and eventual retromnemonic accesses, but with the recovery of cons, it becomes easier to consolidate the neoeego. *How much do you invest in consolidating your neoeego?*

3. **Qualified self-cognition.** Study, erudition, polymatics, allow the formation of neosynapses, supporting mental associations in the development of reasoning. *What is the level of self-organization you apply to increase self-cognition?*

4. **Recin.** The self-effort in recycling a weaktrait and even acquiring an absentrait shows the application of complex and sophisticated reasoning for the conscin to reach a new level of personal evolutionary performance. Recin is characteristic of the conscin's *modus pensanti*. If recycling was carried out and achieved, it is because there was positive and pro-evolutionary thosenation. *What recins have you already made in this lifetime?*

5. **Temperament.** The set of one's retropersonalities produces one's temperament. Seek to identify your temperament, in several areas, stipulating percentages of composition of attributes and traits. What is predominant needs to be known, recognized, and applied in intraphysical life. *What is the essence of your temperament?*

Synthesis. Conclusions can be obtained by interrelating these five aspects: the ego's recin contained in the recin of the mode of thosenating takes the conscin to a new level of evolution and thosenity, while the absence of recins and maintenance of vicious reasoning provoke self-intrusion and interpersonal conflicts, antagonizing the way of thosenating along the flow of personal and other people's harmony in consciencial interactions.

IV. THOSENATING KNOW-HOW EXPANSION TECHNIQUE

Proposal. The author created a technique to assist in self-research and self-recycling of one's own thosenity, describing the step-by-step of the main stages of the thosenic process didactically. It seeks to describe in a simple way the abstract complexity of thosenation, helping us to understand what thosenating know-how is, synthesized by the *think-feel-express trinomial*.

Definition. The *thosenating know-how expansion technique* (TKHET) is the mentalsomatic procedure of identifying and expanding the understanding of the thosenating mode of a conscin interested in promoting recins and their changing evolutionary level, thus consolidating the pre-resomatic intermissive neogeo.

Prerequisites. The TKHET requires at least four prerequisites:

1. Admission of multidimensionality through *multidimensional self-awareness* (MSA) (Vieira, 2018, p. 2,744; 1994, p. 73, 74, and 87).
2. Knowledge of the *Thosenic Differentiation Technique* (Stédile, 2021; Stédile, Lückmann & Cols., 2012).
3. Knowledge of the *Coping with Discomfort Technique* (Almeida, Haymann & Remedios, 2022, p. 1,103).
4. Knowledge of the *Self-thosenic Check Technique* (Almeida, Haymann & Remedios, 2022, p. 898 to 900).

Objective. The *thosenating know-how expansion technique* aims to increase lucidity and self-discernment regarding self-awareness and the analysis of the production and paracapture of thosenes, particularly in situations of self-confrontation with discomfort. It sets the challenge of articulating simultaneously and sequentially already known self-research techniques.

Specificity. The TKHET is used especially during self-coping with personal discomfort. Generally, it begins with the use of the *Thosenic Differentiation Technique*, to identify whether the discomfort is solely from the conscin, or whether consciexes enhance such thosenation. Identifying the informational content of one's paraperceptions is fundamental at the start of the TKHET assisted by *thosenic self-checking*.

Steps. The TKHET has twelve phases, in this sequence:

01. **Discomfort.** Detection of difficulty or intraconsciencial discomfort.

02. **Self-check.** Thosenic self-check seeking to paraperceive the type of thosenic pattern installed.

03. **Content.** Identification of the main informational content of the self-checked thosene.

04. **Comparison.** Comparison of one's average thosenic pattern with the new thosenic pattern accessed. If a difference is found, identify the aspect of thosenic affinity and consider the hypothesis of consciexes being present.

05. **Consciexes.** Self-admission of the potentiation of the paraperceived thosenic pattern, which may or may not be due to the presence of consciexes.

06. **Affinity.** Self-confrontation of the issue or critical point that feeds one's thosenic affinity with these consciexes.

07. **Self-responsibility.** Bring to yourself the problem to be resolved, particularly when the affinity situation is longer-lasting and uncomfortable. Couplings and semi-possession may vary in intensity throughout the day. The goal is to scrutinize the most critical thosene.

08. **Self-reflection.** Self-reflection on the highlighted problem/personal trait, or the analysis of the reason for attracting such type of consciexes.

09. **Self-coping.** Appropriate self-coping, seeking to act in opposition to the logic of reasoning or approach brought by the involved consciex(es). This demands firmness of intent, clarity of thosenic action, and determination of purpose.

10. **Recin.** Self-recycling through self-assistance and consequent heteroassistance to the consciexes who want to be assisted.

11. **Balance.** Achievement of intimate self-pacification (on that subject), which can be replicated in similar situations.

12. **Tolerability.** Increased capacity to be a 'consciousness-assisted-carrier', tolerating various thosenic patterns similar to the pattern experienced in one's own psychosphere.

Multidimensionality. Knowing how to thosenate presupposes the notion of the thosenic dimension corresponding to a consciousness's level of lucidity. Accessing several dimensions simultaneously in a lucid way expands how one sees and understands the world and any event, expanding cognition and cosmovision. This cognitive-parapsychic capacity redirects the consciousness to the thosenic "range" of each specific dimension.

Cosmoethicity. The continued use of the TKHET can assist in the multidimensional qualification of a conscin's use of cosmoethics, contributing to intimate thosenic stability in the face of the various levels of thosenity accessed.

FINAL CONSIDERATIONS

Study. This brief study on *thosenating know-how*, one of the communicative knowledges proposed by the author, sought to bring essential questions to the understanding of the act of thosenating and of thosenation and its effects on consciential interactions.

Thosenation. Learning to know and recognize one's own way of thosenating is key to consciential self-lucidity associated with self-discernment, providing a more interassistential intraconsciencial group and multidimensional experience.

Balance. The proposal was to reflect on thosenity and the influence of thinking (tho), feeling (sen), and expressing (e) in search of achieving thosenic balance and improving self-manifestation, with reduction of

inconsistencies. It reinforces the use of evolutionary intelligence in prioritizing corrections to ways of thosenating in disharmony.

Use. The author proposes the *Thosenating Know-how Expansion Technique* (TKHET) as an auxiliary tool for self-research of one's thosenity, aiming at correcting and adjusting the way one thosenates, pointing out some aspects of affectivity and mentalsomaticity to be honed.

Balance. Self-knowledge of one's own ways of thinking and feeling, when expressed with greater coherence and authenticity, favours the balance of thosenity, helping to resolve intimate conflicts and increase holosomatic homeostasis.

Prospective. The theme presented in this paper is complex and stimulates continued research aimed at understanding balanced thosenity and deepening proposals for diverse analysis on the different ways of thosenating of evolving consciousnesses. Understanding the *think-feel-express triad* challenges researchers interested in the specialty thosenology.

Questionology. Have you, reader, ever reflected on your own way of thinking? Have you identified lucid self-responsibility, discerned from knowing how to thosenate, seeking to understand how to develop thosenic balance in everyday life? Do you apply techniques to obtain your own reverifiability?

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