

Teaching Existential Inversion in an International Office



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Abstract

In this article the author shares her experience of practicing and teaching the technique of existential inversion in the United States.

The article outlines recommendations for presenting the topic of existential inversion to people who have not had much exposure to the idea (as was the case in the US). The author argues that an effective way to introduce existential inversion in a new setting is to approach it head-on in a straightforward fashion. This approach offers greater respect to the students as well as their intermissive course.

The author has studied the topic of existential inversion since 2002 and later wrote and taught the course “Who, What, Where of Existential Inversion”, in New York, NY, September, 2010.

Introduction

Existential Inversion is an evolutionary strategy, started at a young age, to help the person to align themselves with the values from their intermissive course. The technique can assist the person to evolutionarily grow in the most effective way possible in the intraphysical dimension through the prioritization of lucidity and maturity.

Teaching and discussing the existential inversion technique in areas where the topic is not yet deeply understood, allows more consciousness access to the technique in the intraphysical dimension. For people who planned a technique like this, the information is already within them from the intermissive planning, but can be at times covered up and obstructed by the overriding demands of their current culture or physical brain. Presenting the topic of existential inversion in the intraphysical dimension, can help the predisposed person to re-access their innate ideas, and hence position themselves with their more lucid values sooner. Due to this, the instructor of the inversion technique, can at times, act as an evolutionary catalyst for certain groups of people, due to their unique position of having learned and understood the ideas first, and therefore, at times, the responsibility to teach and inform others of the ideas when applicable.

The following article lists recommendations and approaches for discussion and presentation of the topic of existential inversion in locations where little to no information is available on the topic due to limited resources (classes, instructors, or books). The approaches below were used to write the “Who, What, Where of Existential Inversion” course for the International Academy of Consciousness, and was given in New York, September 2010 for the first time.

Background

The research used to obtain these approaches was from the author’s regular teaching of the CDP (IAC’s 40 hour Consciousness Development Program) in the United States, where she had numerous discussions with young people and inversion candidates over the course of 4 years. During the CDP the topic of inversion is briefly discussed in one of the classes. In addition to receiving feedback from teaching in the United States, the author also received ideas about teaching the topic of inversion from her brief visits to Brazil – where she took the ASSINVÉXIS teacher training class in 2005 – and from her time in the New York Grinvex group. The approach to writing and teaching the course also came in part from inspirations from the extraphysical helpers more related to the course she was writing and from some personal projections with evolutionary colleagues not yet met in the intraphysical dimension, who appeared to be coming in the future.

Objectives

In any class or lecture that approaches the topic of inversion, the following four objectives will apply to help the student/ inversion candidate grasp the topic of Existential Inversion. The well prepared instructor will look over these elements prior to presenting the topic to make sure they are adequately researched and knowledgeable and to make sure their examples line up with the required points below.

1. Offer an overview of the topic of the Existential Inversion technique. Clarify why a technique like this may benefit some people to reach their existential program.

The discussion of “what it takes” to do a maxi-existential program can help to reach the above objective by demonstrating how elements of the inversion technique can assist one to get started on their existential program more quickly, with less unnecessary mistakes, evolutionarily- speaking.

2. Discuss the complexities involved with the technique of Existential Inversion, making sure you have ample time to clarify and elaborate on all main topics presented, especially the avoidances.

As the class is one of the few places to clarify a student’s doubts, the instructor needs to make sure they leave time to thoroughly describe reasons and provide well thought-out examples for any topic brought up surrounding the main ideas of the technique.

3. Provide straight-forward, comprehensive information on how to execute Existential Inversion.

Some people could have studied a topic like this before they were born and knew that there was a good chance they would come across an idea like inversion to help them to achieve their existential program.

When we find ourselves in a place where the people around us may benefit from the technique and we are currently the person who is best able to communicate it, we would theoretically have the most responsibility.

4. Offer the student a chance to ask questions about the technique

Students will often come to a class on existential inversion with many ideas and questions about what the technique entails and whether they can do the technique. One main objective as an instructor is to do the best they can to allow the student the time, space and opportunity to ask the question during the class. Usually, the answers allow them some inner resolution and the ability to start application of the technique without delay or hindering doubts that could linger if not addressed.

In offices where there is not a large group of inversion instructors or classes, there are normally less places and people to discuss the ideas with after the class, or in between classes, so the overall environment of the class should be such that the person feels very open and comfortable to discuss, debate and question any of the topics peacefully. In a class about inversion, it is equally important for people who may benefit from the technique as it is for those who may not benefit from the technique, to get a chance to have their doubts and questions clarified.

Challenge to Teaching Inversion Internationally

A picture is worth 1000 words, but what if you don't have examples of other inverters around, or the examples you do have are so few that it is difficult to make an objective analysis on "what it takes" and "looks like" to apply the inversion technique? This is exactly the struggle that one faces when speaking about existential inversion in a new place for the first time. With few or no immediate examples, the inversion candidate will have a harder time discerning if the technique is right for them. This limited perspective makes it more difficult for the new student to understand the benefits of the existential inversion technique, at times, leading them to the incorrect conclusion that all techniques studied within the science of Consciousness (inversion and recycling), as well as the application of "no technique", are the same. Without the faces of many inversion candidates, it is harder to demonstrate the benefits of the inversion technique alone. Harder yet is discussing the 'avoidances' of the technique without examples to back these up.

Due to the above, the person planning or preparing to teach existential inversion in an area where the topic is not yet deeply understood, may benefit from the following recommendations.

Recommendations for Teaching A Class on Existential Inversion

The following sections of the article list recommendations and approaches for discussing and presenting the topic of existential inversion at a distant or international office (in relationship to Brazil).

Instructor must Understand and be Comfortable with the Inversion Technique

The instructor must be prepared to be the face of inversion. Although not perfect, the instructor or presenter of ideas must be comfortable with both the explanation of the inversion technique and existential inversion itself, being aware that eyes will be on them at least somewhat as a representative of existential inversion. Due to the limited examples of inversion participants in new places, the

instructor/presenter, needs to take extra care regarding how they embody the technique of inversion, as their behavior will be linked to the topic of inversion in the minds of newer students.

An instructor on existential inversion does not necessarily need to be applying the existential inversion technique (although this can help), but the instructor needs to be able to understand the technique and its benefits in order to be able to transmit this over to the students. If any instructor has an internal problem with the technique, they should make sure to rectify this within themselves before teaching the techniques to others to avoid having that issue come through in their energies in a class.

The Need to Approach the Topic of Inversion Directly and Head-On

One common tendency for anybody presenting on the topic of inversion is to want to “water down” inversion, in order to make it more agreeable to the audience. Part of this tendency is related to the counterflow one faces when discussing leading-edge ideas which are often confrontational for people around them. This tendency is especially persistent when presenting the topic of existential inversion to a new environment or to a new group of people who have not yet had much exposure to the technique and its implications.

When the author was first preparing her class on inversion for the United States, she would often think about the counterflow of that region, and she would begin to prepare her class aiming to please the hostile people that she imagined may attend. One mistake that the author made was catering her ideas toward the difficult students she would anticipate being in the class. When this happened, several times, the extraphysical helpers reminded her “not to water the ideas down” and to design the class to assist evolutionary colleagues from the intermissive course – and not to “please” the people she thought would be in the class. The idea was that the class would be given for people who were specifically seeking a technique like inversion and would derive personal benefit from its application.

Although the topic is open to everyone, the frequency of the ideas should target the intermissive course – and not cater to the current intraphysical society.

The helpers reminded the author that she was able to learn about the full existential inversion technique in Brazil years ago and that she owed it to other people to give them the same experience. It did not seem fair to give other people “less than she had” due to her own insecurities or fears in approaching the topic of inversion head on. The author did her best to keep this perspective when writing the course curriculum and, later, when teaching the course.

All instructors should be aware of the counterflow that predisposes the instructor to dampen the ideas of the topic of existential inversion, and be careful to know if we are altering an idea due to necessity (perhaps it is appropriate in certain places) or if we are lessening the idea to give ourselves an easier time teaching the class. In the end, the main idea is that, although the technique may be approached differently from place to place, all classes and discussion dedicated to existential inversion should fully explain and confront the existential inversion technique. It is up to the listener and their existential program to decide if the technique is right for them, but it is the instructor’s duty to give everyone the best chance to understand the technique so that they can make a well informed choice as to what is correct for them.

The instructor needs to be deeply comfortable with the idea that with a clear and coherent discussion of the technique of inversion, some people will naturally find that the technique is not for them. If the

instructor finds themselves trying to (even subconsciously) “prove” that the technique is right for everyone, it would be good for them to take a step back and to be more objective. Trying to force the technique on everyone will downgrade the technique for the more serious applicant and will subtly manipulate the student who may not be ready for the technique.

The extraphysical helpers and author decided that when writing the course, the author would first prioritize the frequency of the intermissive course; second, the policies and methodology of the Conscienciological organization where she would be teaching; and last, the instructor’s anticipation of the student’s viewpoint. In this way, ideas were stated at the correct energetic frequency, something that takes more courage as an instructor, but allows more students the chance to connect. The author found that this order of writing the course helped the student, as it was the most likely to connect them to the more universal intermissive course, dealing less with the limited perspectives of the author and the organization. The concept is subtle, but nevertheless important.

The ideas above oriented the author during the writing of the course, as well as the dedication to the individuals known and unknown from her intermissive course who may not have had access to the technique so far in this life.

Be Objective, Critical and Respectful with Topic and Avoidances of Existential Inversion:

One of the most important topics for an instructor presenting the ideas of the existential inversion technique in a new area is to make sure that they thoroughly evaluate both sides of the avoidances of inversion. In a new or remote place, it is less obvious to some people why the inversion technique discusses some avoidances. The instructor who is more secure on the topic of inversion would be able to see both sides of the avoidances of inversion in order to present a more objective analysis to the listener. One of the problems that can happen is that the instructor can become less secure with the ideas and begin to make a one-sided case for the inversion technique.

If we as instructors can respect all levels of evolution and also respect that not every person will want to apply the inversion technique, we will be more likely to have the respect of the student, who may or may not agree with us. We need to position ourselves as instructors to see the shades of gray in situations. For example, many inverters can list the negative effects of marriage and childbirth, but the secure inverter would also be able to identify the many positive aspects of these activities. We need to be respectful and to look at all sides of the picture in our presentation of facts or we risk becoming biased and uneducated in our presentation of ideas. In new places, when discussing inversion, it is sometimes the very first time a person has ever heard about avoiding common, seemingly all-positive institutions in their society. Ideally, the instructor approaches these themes with a deep respect for the culture where they are teaching, even as they discuss that certain choices that are sometimes viewed by society as “universal” or “necessary” are nevertheless choices.

The idea behind inversion is to help the consciousness to see other options and ways to live their life in the intraphysical dimension. Many times, the consciousness will not feel okay with their inner pointer if they don’t see other examples of people who have done what they inwardly feel they should. The instructor can position themselves to demonstrate that it is okay not to want marriage and not to want children, while noting that wanting these things is also okay, and does not necessarily make the consciousness less-evolved. This approach offers the individual the most respect and choice. It also puts the person at ease, as in some cases a person may think they want marriage or children so much that they are afraid to take the class on inversion.

If the student sees that you as an instructor are not pushing in either direction, they can attend the class with minimal internal conflict and adopt whatever ideas make the most sense to them.

Promote the Ideas of Inversion and Not the Inversion Status:

The instructor needs to demonstrate the benefits of applying the inversion technique, without attributing a status to a person who is able to apply this technique. Our existential program is already planned and doing one technique over another will not make our current existential program larger or smaller.

As stated earlier, one of the most helpful tools for the instructor of inversion is to be as technical as possible with the inversion technique. If we break the technique down to explain how aspects of it can help the person to reach their existential program, and how the avoidances can offer some people more freedom, we are ultimately giving the individual the ability to understand each aspect of the technique, and then granting them the freedom and opportunity to decide whether or not they agree with any given aspect of the technique.

This more universal approach to the class allows people of all ages, and also of diverse backgrounds, a chance to connect and understand the ideas of the inversion strategy. This also helps avoid the self-intrusion that some people get when they feel they should have been inverters and no longer can due to one factor or another.

The idea is to be the best we can all be, emphasizing personal freedom and choice without restrictions on anyone. Studying the topic of inversion can be advantageous to any interested person of any age.

With the above said, the instructor needs to take care not to “down-grade” the technique in anyway. If we don’t hold a certain standard for what we call the existential inversion technique, we risk making the technique, less effective for future generations, who may need this technique to implement their existential programs in the future.

Results of Teaching “Who, What, Where of Existential Inversion” in NY, IAC Office, September 2010.

The class “Who, What, Where of Existential Inversion” was taught in the New York, IAC office, September 25th, 2010 from 4:00 – 8:30pm for the first time.

Prior to the teaching of the class, most students in the New York office had only been introduced to the topic of existential inversion in the CDP module 4.3 for a few minutes, and through reading the Journal of Conscienciologia #34. Other literature on the topic is available in the New York office but is only in Portuguese, a language which most students are not fluent in.

14 people attended the class in total. 4 were instructors of the New York IAC and 10 were students.

As a result of the class, several students discussed the possibility of starting a Grinvex group. As of yet, no group has been formed.

Main bibliographical references and sources of documents consulted in the development of the course.

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