

ANALYSIS OF PERSONAL PARADIGM THROUGH GRAPHOTHOSENIC SELF-RESEARCH

Inês Terezinha do Rêgo

ABSTRACT. Under the analysis of self-paradigm, this article highlights the progressive chaining of thosenic self-research through parapsychism, as a source of personal knowledge, based on facts and parafacts, compatible with the principle of disbelief in the multidimensional approach and self-critical posture of the author's graphotherapeutic reeducative process. Display of personal experiences, as a self-research technique, questioning projective psychodramas, reflecting the theorice of gradual emancipation from religious bonds, exercising recycling claritask through writing and developing self-evolutionary fearlessness through daily assistantial practice in penta, teaching or in free lectures, support the author's partial mnemonic portrait by giving new meaning to the accumulation of experiences from current life or legacy from the past, in the continuous intimate and technical detachment of self-gescon.

Keywords: Lucid projections. Thosenity. Penta. Teaching. Lectures. Gescon.

INTRODUCTION

Goal. This article exposes the experiences of self-research and personal recycling with a focus on the practice of consciential paradigm, highlighting the experiential processes carried out during the author's last years. The goal is to analyze the re-education of the consciousness through graphotherapy, an evolutionary and prescriptive technique that encourages self-criticism, stimulates cognition and adjusts self-conscientiality.

Methodology. The main tools used were personal registers of the main experiences and manifestations of personal paraphenomena that promoted changes in intraconsciencial and interassistential patterns, in addition to extraphysical fearlessness. This process was guided by study and bibliographic research to support logical connections, development and structuring of the topics covered.

Structure. The text is presented in 8 descriptive sections followed by final considerations. It begins with clarifications on the consciencial paradigm regarding multidimensionality, contextualizing lucid projection and the Lucid Projection School, as facilitators in creating analysis parameters in the search for qualified information. In the development, brief introductions are made, describing personal experiences and self-research analysis, the author's projectiological

syntheses, showing personal and retrolives' tendencies in the religious context. Then, cognitive processes and beneficial criticality developed with self-recycling of religious thosenity and graphothosenity are discussed, favoring the achievement of consciential autonomy. The practice of personal energetic task (penta), teaching and conscientiological lectures are brought as attractors of assistance to the dogmatic evolutionary group.

Self-exposure. Graphothosenic self-exposure associated with personal experiences is one of the most used self-research techniques in conscientiology to expand the ability to understand and reorganize the physiology of one's thoughts, feelings and energies during writing. This possibility results in reflection, identification of intraconsciential difficulties and obstacles that are important for the individual's evolutionary continuity.

1. CONSCIENTIAL PARADIGM – MULTIDIMENSIONALITY

Dynamics. Conscientiology proposes the expansion of consciential knowledge in an integral and multidimensional way. For Daou (2005), self-awareness and multidimensionality researcher, the paradigmatic differential of conscientiology in relation to other lines of human knowledge is the evolutionary acceleration through self-experimentation, prioritizing the intraconsciential effort integrated with assistantial practices.

Projectiology. Projective techniques and techniques for mobilizing consciential energies proposed in projectiology are to be started by one's own will and to consciously and willingly expand lucidity, making a greater self-awareness possible, with multidimensional interaction (Daou, *op. cit.*).

Multidimensionality. The relationship with multidimensional spaces can be intangible and imperceptible, as it has subtle characteristics. Multidimensionality designates several coexisting dimensions, including the intraphysical one, materialistic, and dense. In the extraphysical, parageographic dimensions, there are specific spaces in which native or visiting extraphysical consciousnesses, of different evolutionary levels and functions, are housed. (Daou, *op. cit.*)

Parareality. Multidimensional reality is perceived and experienced by the researcher in different degrees of ease and quality. Accounts of conscious projections portray direct access to extraphysical dimensions, consciousnesses and communities, as research material.

2. LUCID PROJECTION

Self-reality. Conscientiology and projectiology allow access to personal information about one's existence. Lopes (2015) treats lucid projection as a useful and voluntary tool for updating the consciential self-reality, allowing extraphysi-

cal experiences to become the expression of the identity of consciousness as close as possible to its intraphysical life.

Manifestations. Through projective experiences, the intraphysical consciousness (conscin) can verify for themselves the fact that it presents 3 other vehicles of consciential manifestation: the energetic body (*energosoma*) connecting the physical body to other more subtle bodies; the psychosoma, the body of emotions, with humanoid shape, has specific attributes (among which permeability, imponderability, translocation); and *mentalsoma*, the most subtle vehicle used when the conscin acts without physical body, *energosoma* and *psychosoma*.

Projections. Projective capacity is a natural phenomenon for all conscins, who regularly project themselves out of the physical body, even without extraphysical lucidity to realize this fact. When falling asleep, the dis coincidence of the vehicles of manifestation increases with muscle relaxation, predisposing to *this* paraphysiology. The experience of conscious projection overturns all attempts to deny extraphysical reality (Lopes, *op. cit.*).

Dimensions. If the conscin acts only in intraphysicality, their experiences are limited to this dimension. In projecting outside the physical body, the conscin has access to knowledge only possible to acquire in the extraphysical dimension. The majority of human population lacks lucidity for this extraphysical perception.

Development. Extraphysical information generates reflections that expand the consciousness' maturity, provided these experiences are useful and teach. Conscious projection is a skill requiring hard work and technical training with practical actions, aiming at the projector's self-performance.

Recins. The gradual, persistent extraphysical experience and the accumulation and deepening of experiences, triggered by the projector or sponsored by helpers, can impact the consciousness and deepen intraconsciencial recycling (recins). Positive attitudes, enhancing consciential self-evolution, at the same time decrease negative human attitudes (Vieira, 2013).

3. LUCID PROJECTION SCHOOL

LPS. The *Lucid Projection School* (LPS) strengthens the materthosene (matrix thinking) of projection and is an initiative of the IIPC (International Institute of Projectiology and Conscientiology) in its curriculum, for the formation of conscious projectors. The treatise *Projectiology: Panorama of Experiences Outside the Human Body* (2009), is the guiding axis of projectiology, *one* of the specialties of the science of conscientiology.

Classes. The theoretical (1%) and practical (99%) classes at LPS aim at lucid projectability. The purpose is to expand, among conscientiology teachers and students, the multidimensional vision and contact with extraphysical helpers in-

volved in the development and implementation of projectiology. Such experience helps in this self-awareness and in the formation of theoretical-practical (theoretical)-assistential volitional groups.

Focus. The focus of an LPS is the construction of the aggregated thosenes (holothosenes) of the multidimensional experience. The projective self-research theme experienced by the author in 2017 was *Projective Self-conscientiometry* to find hinderers that needed to be overcome, providing the best projective performance.

Classes. In each class, the intraconsciential reality was favored by the paradigmatic and parapedagogical contexts of the School. The consciential laboratory (labcon) of projective self-experiments was rich in individual experiences, translating at the end of the course a conclusive amount, in the form of a technical article (gescon) in personal self-research.

Advance. Students assessed their level of projectability in expanding the projective cycle of conscious projection with personal variables for the same proposed theme. The School worked step by step on a series of technical-educational actions in the stages, aiming at the continuous development of the projections.

4. PERSONAL PROJECTIOLOGICAL SYNTHESIS DURING LPS

Parafacts. The 2017 LPS initial proposal, cited above, was to work on personal hinderers. This process triggered projections of reinforcement of mental-somatic strong traits (strongtraits) and retro-recollections of some weak traits (weaktraits), still present and/or undergoing recycling by the author.

Pre-projective. The pre-projective phase allowed extrapolations by using the technique of the consciential blank slate, to make associations of ideas, interactions of concepts, identification of synchronicities between facts and parafacts in progress.

Projective. The projective phase brought retrocognitive projective experiments, some with psychosomatic sensations or fragmented recollections of interdimensional dialogues and walks, as well as the use of energies for interassistance.

Interassistance. Interassistance is consistent with the author's current evolutionary moment, as she performs daily assistance activities in conscientiological teaching, in the personal energetic task (penta) and in the interassistential service to related groups (groupkarma).

Activities. The projective process is being updated, with the intention of carrying out assistance activities in the extraphysical dimension soon, learning and/or remembering in practice this new way of working. The author realizes that she is in the stage of technical projective development, marked by the parapreceptorship of extraphysical helpers.

Retrocognitions. Fragmented retrocognitions experienced in conscious projections were self-clarifying considering the author's current context, working

for expanding her knowledge of the past, including present personal tendencies, which still persist as reminders of retrolives, especially in the religious milieu.

Psychodramas. Projections in form of paratherapeutic psychodramas recalled her fear of the extraphysical and of consciexes (extraphysical consciences), as well as the psychosomatic sensations related to these fears, currently observed in subtle forms in the author's intraphysicality.

Case 1:

Retrocognition. The report of a retroprojective parapsychodrama during the LPS deals with a panoramic view of a wide area, with many people inside a space with high walls, in group ritualistic attitudes and prayers.

Projectiocritics. This psychodrama from a distant past was also an indicator of religious remnants in today's thosenity. This trait has not been recycled or overcome yet, whether as an internal model or an automatic, outdated mnemonic representation. It could be a reference to the oldest multimillennial memory (holomemory), still guiding the thosenity, possibly patterned in previous lives and easily stimulated by active retrosynapses.

Questioning. How much still needs to be done for the deassimilation and mentalsomatic self-prophylaxis of religious thosenity? The answer is not simple, since the process of holothosenic change has already begun with religious self-dissidence in this lifetime. Antidogmatic conscientiological theories and practices (theorices) are still creating the necessary evolutionary neosynapses.

Case 2:

Register. The account of a second projective parapsychodrama during the LPS describes a dark, metallic wall being slowly raised around the author. This paraphenomenon generated the consciencial condition of suffocation and tightness in the chest, a psychosomatic reaction that immediately provoked a return to the physical body, due to these impressions.

Projectiocritics. The projective parafact is related to the research theme proposed for the class on catalepsy, associated to typical claustrophobia reaction. Such connection refers to fears, insecurities or various concerns in the author's everyday life, comparing the sensations perceived in the extraphysical sphere of energy, where recurrent thosenes gravitate. Claustrophobia, as a situational phobia experienced in closed and narrow environments, is a conditioning not so active on the author, possibly associated to lack of confrontation (fear) of difficult situations representing some danger.

Fear. Fear (or fears) has long been detected as a weak trait (weaktrait) to be worked upon and overcome, especially as: fear of death, fear of the extraphysical or of consciexes. These irrationalities had been already tested in previous LPSs, with self-confrontations in projective experiences during other courses, in 2013, 2014 and 2015.

5. SELF-RESEARCH OF RELIGIOUS SELF-THOSENITY

Symptoms. The self-investigation of any expression of latent intraconsciential doctrinal traits, still present in the conscin's microuniverse, is carried out measuring the level of these unquestionable principles, apparent in actions, tendencies or temperament.

Self-exam. Self-observation of thosenes and attitudes with remnants of fundamentalism or clouding preconceptions or the indisputability of moral dictates is important. Such principles associated with excessive self-righteousness can migrate to other life sectors, causing difficulty of accepting the plurality of positions, characterizing the consciential immersion in the evident self-ignorance of dogmatism.

Self-diagnosis. Self-inserted dogmatism in personal manifestation, detected through the holothosene of research, correlates with the current temperament favoring the structural outline of the sectarian mind.

Self-confrontation. Particularization of oneself entails neo-associations of ideas and recyclogenic resignifications of self-dogmatism. The linkage with *the principle of disbelief* creates prophylactic synapses to compose the anti-dogmatic cognitive structure. Sustaining critical self-judgment enables the consciousness to deconstruct incoherent and oppressive myths and ideologies.

Case 1:

Course. The *Religious Thosenity Recycling course 1*, promoted by CINPAR (International Center of Paremiology), a PRE-CI (Pre-Conscientiocentric Institution) of Paremiology, in October 2016, in Foz do Iguassu, was attended following the motivation after some lucid projections, bringing the information that religious process was part of the author's previous lives, as well as of recent past in this life. Participation in this course had the purpose of acquiring information for self-consciential qualification with more universalistic postures.

Effects. The three-day immersion in the course brought many reflections because there was a lot of cognitive information to be processed in a short time. The self-critical review of values inherent to life, the mistaken conviction centered on beliefs and faith, the personal tendencies influenced by dogmas were unveiled. The paradox of being an educator with scientific affinity still subjected to irrational dogmatic ideas was experienced (see Kauati, 2018). This was the opportunity to compare the dogmatism of religion's absolute truths with the theoretical [theoretical + practical] anti-dogmatic consciential research, guided by the principle of disbelief.

Reflections. After the course, some observations were made regarding the author's religious self-maxidissidence ties, due to the shift to the conscientiological neoparadigm. The main ones are listed below, in alphabetical order:

- 01. Self-questions:** and rebuttals regarding irrational dogmas and beliefs.
- 02. Annulment:** of individual personality with reduction of personal world.
- 03. Self-castration:** in evolutionary terms.
- 04. Self-correction:** the crass conditioning arising from the doctrinal consolation task (consolation task).
- 05. Takeover:** fear of taking initiative arising from dependence.
- 06. De-repression:** of mentalsomatic self-expression.
- 07. Distancing:** the break with the religious holothosenic pattern.
- 08. Confrontation:** of counterflows (somatic, material losses).
- 09. Identification:** with genuflection acts and postures, mystical crutches, mystical practices.
- 10. End:** of blindness caused by faith and religious fidelity, mega-rupture with old groups preaching harmony with credulity and obedience; superstition; outsourcing of responsibilities; pseudo-links.

Case 2:

Course. The *Religious Thosenity Recycling course 2*, also promoted by CIN-PAR, in November 2017, emphasized the neophilic, libertarian and assistential position from the anti-dogmatic consciousness. The disbelief work aimed at critical analysis, for reconstruction of healthy, evolutionary self-certainties. The author's goal was to identify the unconscious attitudes of latent dogmatism, with due care regarding the ideational risks of turning conscientiological conceptions into dogmatic ones.

Effects. In this course, the most subtle religious manifestations were reviewed. The group shared and questioned doubts about absolute certainties. There were developed the breaking of protocols, the analysis of the level of religious commitment and its behavioral structures.

Deconstruction. Deconstruction was proceeded through claritask, without replacing undoctrination by similar ideas. The configuration of personal religious traits became crystal clear to everyone and self-awareness started to dissolve personal dogmatism. Self-dogmatism could be recycled through self-understanding and lucidity, combining prophylactic synapses with the new anti-dogmatic cognitive structure.

Reflections. The theorice of *Self-questionology* allowed the author make a list of the main discerning manifestations which led to intimate renewals, through gradual emancipation from religious dogmatism, in alphabetical order:

- 01. Condition:** to analyze ectopic holothosenes.
- 02. Determination:** intimate, around thosenic disconnection.
- 03. Developmen:** of self-criticism regarding personal beliefs and tendencies.
- 04. Disassimilation:** of unsympathetic energy from dogmatic remnants, as prophylaxis.
- 05. Fixation:** holosomatic, of self-dissident process in this life.

06. Non-affectedness: by themes, situations and facts, proving break with religious bonds.

07. Recycling: ascending, intraconsciential.

08. Scoring: by mapping personal dogmatism through retro-experiences correlating with current temperament.

09. Self-comprehension: facing difficulties and lack of personal positioning to external facts with counter-arguments.

10. Self-experience: of bioenergetic techniques in the elimination of consciential monovision.

11. Self-understanding: of consciential immaturities and of being a consciousness.

12. Self-unlocking: parapsychical, for assistance, such as penta (personal energetic task).

13. Theorice: antidogmatic, creating evolutionary neosynapses.

6. GRAPHOTHOSENITY

Authorship. In conscientiological authorship priority is re-educational communicability for interassistential achievement. As it is independent, it cuts out from reality, from polymathic apprehension and from multidimensional cosmivision. As it is autonomous, it has the intraconsciential freedom to position itself openly, producing without worrying about pleasing class entities or institutions – it is a sophisticated, effective instrument to motivate written clarifying ideas.

Self-paradigm. Overcoming any self-paradigm when carrying out the self-renewals of doctrinal retroideas is established through consciential openness and the use of the Principle of Disbelief.

Changes. The ideational changes are expressed by the neoplateau of existential and intraconsciential self-lucidity with the conscin's renewed positioning, refuting conditioning, traditions and supposed absolute truths. Consciential paradigm is experienced without abdicating scientific knowledge already developed, adding logical reason in self-criticism of the surrounding, dogmatics-addicted holothosene.

Orthothosenes. The lucid consciential researcher's theoretical procedures, unlike dogmatics, are guided by disbelief self-experiments. Prophylactic mental-somatic and bioenergetic immersion are inserted in the holothosene of recyclable truth and debatable logic. Lucidothosenes of open ideas generate libertarian extensions of consciential neosynapses.

Case 1:

Article. Writing the article on spiritism, *Kardec, Interparadigmatic Precursor of Consciousness* (Rêgo, 2017), has been a great challenge for the author,

requiring a review of the religious paradigm as opposed to the consciential paradigm, with an emphasis on critical interparadigmatic concepts and analysis.

Study. In this article, the comparative study between “Emancipation of the soul” and “Projectiology” demonstrated the discontinuity in the study of consciousness ever since its infancy, in Kardec’s time (1804-1869), without the necessary deepening and recognition of the new paradigmatic matrix. However, an unprecedented extraphysical interface emerged from Kardec through the study of paraperceptions.

Writing. Researching and writing part of the religious theme flowed normally, without any counterflow. Researching counterpoints between conscientiology and religion required the author’s energetic self-sustainability. The greatest difficulties were in the counter-arguments and repercussions on the desire to write critically and make analytical syntheses, requiring an assertive stance to face and sustain the antagonism of the theme with the neoscience.

Multidimensionality. Intruding thosenic pressures required the author’s firm decision to preserve a healthy personal holothosene, reading at the same time several conscientiology treatises on the researched theme, maintaining self-discipline and multidimensional self-vigilance, also between writing intervals. The entire graphic process of the article required an exhaustive immersion, successively entering and exiting antagonistic holothosenes. This experience required constant parapsychic self-discernment regarding energetic interactions.

Revisions. In later revisions there were minor repercussions, considering that it involved less time. The renewal of antagonistic religious evocations called holothosenic pressure from consciexes fossilized in this monothosenes. Hence the author’s self-determination in maintaining the energetic and mentalsomatic mastery (as support techniques). The parapsychic dynamics attended by the author at the IIPC, during the revisions, were excellent de-intruding supports, clarifying and directing the evoked consciousnesses to the appropriate extraphysical environment.

Reflections. The experience of writing and revising the article on religiosity allowed the perception of parafacts in the disbelief exercise in experiencing and sustaining graphoassistance, entering into the para-pedagogical and re-educational thosenic contents of the chosen theme. For the author, the article represents dogma vaccine, that is, the consciential pregnancy (gescon) that immunizes against probable unnecessary repetitions in the future, reinforcing the practice of the consciential paradigm against religiosity.

Case 2:

Verbet. The critical awakening and self-research on religiosity led the author to compose the verbet 4417, Permissive Conscin, presented and

debated in 03/09/2018, in Foz do Iguassu. The verbet shows various weak-traits found, related to religiosity and corresponding conscial dogmatopathy, awaiting self-identification and origin diagnosis, in order to carry out possible confrontations and recycling.

Weaktraits. In the verbet, from the perspective of *self-researchology*, the self-conscial study evidenced in everyday manifestations, the permissive conscin's main *weaktraits* listed are the following, in alphabetical order:

01.Closeness: conscial, clouding convictions, ectopic attitudes and submission to moral violence.

02. **Effect:** outsourcer of decisions.

03. **Holothosenes:** of personal irrationality and acriticism.

04. **Neediness:** diverse, with condescending, superstitious and alienating credulity.

05. **Repression:** of self-expression due to acriticism and difficulty with argumentation.

06. **Self-acceptance:** and compliance with one's beliefs.

07. **Stagnation:** and evolutionary de-prioritization.

08. **Stimuli:** of ritualism, sectarianism and absolute truths.

09. **Temperament:** fragile and gullible for fears.

10. **Trinomial:** experienced as suffering-self-victimization-somatization.

11. **Wash:** cerebral and subcerebral, from interconscial submission, under alienating credulity and dependence.

Examples. According to self-researchology, *the verbet* pointed out some of the parapsychic effects that indicate the erratic everyday conscial manifestation of the permissive conscin, also in alphabetical order:

01.Baiting: unconscious, of permissive consciexes.

02.Blockages: energetic, in the chakras.

03.Fears: related to parapsychism;

04.Parapsychism: permissive and anti-cosmoethical.

05.Symdeas: incompetent and incautious.

Retro-inheritance. Past life experiences with dogmatic holothosenes accentuate the temperament and self-manifestation of intraconscial traits. Reversing this process requires sustaining critical self-judgment, enabling deconstruction of myths, beliefs and ideologies, in order to compose a new anti-dogmatic cognitive structure.

Qualifier. Self-assistential approach is qualified by assertive clarification, understanding and self-lucidity about one's evolutionary moment. There is the right time to address the various fronts qualifying the consciousness, whether through courses, teaching, volunteering, or writing a verbet, article or book on a consciological theme, based on criticism and refutability.

7. PENTA

Penta. Technique that, among other assumptions, includes daily donation of individual energies, is supervised and co-administered by an extraphysical helper, with the purpose of helping intra and extraphysical consciousnesses. This interdimensional practice is related to cosmoethical personal development in interconsciential assistance with will and evolutionary determination.

Inclusion. Human life with a multidimensional approach presupposes the inclusion of the consciexes in the penta-practitioner conscin's daily life, especially the helper. Penta technique is also able to make the penta practitioner more assistantial through imitation of or similarity with the extraphysical function helper. Daily contact with the helper is a rich source for research and learning, improving the helper-helped interaction.

Assistance. The energies donated in penta are qualified by the thosenity and holosomatic health (all vehicles of manifestation) of the practitioner, with advanced assistantial predisposition and alert passivity, establishing the helper-practitioner partnership in favor of the assisted. Daily sessions can favor the experimentation of various paraphenomena that are directly related to the assistance provided.

Case:

Beginning. In 2015, the author started practicing penta, after rationally considering the engagement with multidimensionality and self-availability as a responsible penta practitioner. The first repercussions of the consciential vehicles (holosoma) were felt. As an example, the daily reworking of the energosoma activated all chakras and released stationary energies. The thosenic posture has been qualified with critical self-vigilance. Parapsychism became more adjusted and enhanced for assistantial work.

Help. This started a mutual trust, that is, parapsychic self-development with harmonic and lucid, para-pedagogical aid from function help by energy coupling.

Didactics. Penta practice has developed paraperception of the energy field formed during the sessions, as well as the feeling of being in the extraphysical environment, visualizing the energies and ectoplasm expended during the practices, establishing a connection with extraphysical consciousnesses in the semi-projection condition of the author when assisting.

Consequences. Some more effects can be mentioned from self-availability of assistance in daily penta. Examples include capturing ideas to solve pending personal problems; new ideas for writing or conceptions of certain classes and lectures; besides paraperception of extraphysical domestic environment's improvement and relative intimate pacification of the people living in the house. Retrocognitive paravisualizations of different environments from the past during penta provided new themes for self-research to assess and start recycling the author's temperament.

8. TEACHING AND CONSCIENIOLOGICAL LECTURES

Case 1:

Teaching. In conscientiological teaching, for example, during 2017, students or former students of the Spiritist religion attended classes taught by the author. They raised questions about neologisms and made paradigmatic comparisons between conscientiology and spiritism. They also asked many questions about the extraphysical environment, helpers and lucid projection. Some were afraid to project themselves.

Questions. Bioenergies, such as the basic mobilization of energies and the VS (vibrational state), were the motto for questions, about how to develop and use them in the various moments of life. Questions about conscial maturity, group evolution, groupkarma and mentalsomatic dependence produced debates and required much clarification. The author's knowledge that followed self-research of her religious thosenic process was important for the claritaskal development of the students, and for the homeostatic and balanced maintenance of the classes.

Case 2:

Lectures. The lectures given by the author, for example, with the themes *Fear of Parapsychism* and *Our Evolution*, attracted an audience of several people involved with religiosity who asked relevant questions comparing conscientiology and spiritism, mainly about animic and parapsychic projective processes. Others have questioned the evolutionary possibilities through conscientiology and the evolutionary scale of the consciousnesses. Those attending the lectures observed the coherence of the relative conscientiological truths and some of them were interested in attending the IIPC courses.

FINAL CONSIDERATIONS

Experiences. Animic-parapsychic experiences and projectiological self-research, which emerged from the listed conscientiometric diagnoses, suggest self-confrontations by mapping traits to be qualified, re-educated and developed, configured through actions and temperament tendencies. From then on, sets of conscial recyclings were programmed, gradually redefining and reorganizing traits through effective conscientiometry and conscientiotherapy techniques, for remission of pathologies in the conscial manifestation.

Thosenity. Conscientiometric thosenity studies have expanded the understanding of religious temperament with identification of traits, attitudes, positions and expressions indicating such thosenity, including:

- 1) Affective and volitional needs.
- 2) Brain and subcerebral wash; dependencies.

- 3) Consciential closure; acriticality; submission.
- 4) Emotional insecurity; credulity.
- 5) Inconsistencies in energetic, animic and parapsychic expressions.
- 6) Phobias (claustrophobia, thanatophobia, spectrophobia, scotophobia, etc.).
- 7) Self-repression of expression and other repressions.
- 8) Stagnant permissiveness; outsourcing of decisions.

Graphothosenity. Sharing writings and printed self-research excerpts are opportunities for autobiographical rescues, resulting from the implementation of the dialogue between the author's theory and practice, personal positions, thosenity, renewed values and attributes, in short, the reach in the represented claritaskal wholesale by the repercussion of related evolutionary groups (karmic groups) on different scales.

Effects. In the intraphysical and extraphysical backstage of interassistance, the impacts on groupkarmic multiexistential relationships appear. They reverberate in cosmoethical recompositions and reconciliations, in the overcoming of self-deceptions and in the establishment of new, healthier habits. The qualification of intention from self-examples has an effect on thosenity, penta's therapeutic features, claritask self-deintrusion in teaching and holophilosophical dissemination of conscientiology, with its disbeliefological configurations.

Opportunity. Self-paradigm analysis through graphothosenic self-research is understood as a current and priority opportunity to uproot the mental-soma from the religious/dogmatic profile. Dynamics of reflection and exhaustive self-research studies on the compromises of the consciousness, anachronistic values, retro-inheritance of holothosenes, allowed a gradual emancipation from dogmatics. These differentiated directives have been chosen by the author to undertake the disbeliefological exercise in changing her evolutionary level.

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Inês Terezinha Soares Fernandes do Rêgo is a Geologist and University Professor, graduated in Geology, Unisinos/RS, post-graduated in Geochemistry, Master in Geosciences, UFRGS; PhD in Earth Sciences, USP, SP; University Professor, UFRGS; Brazilian, born in Porto Alegre, RS; volunteer in Conscientiology at IIPC, Porto Alegre, since October 2013; Verbetographer; Teacher since 2014; Penta practitioner since March, 2015; Lecturer in Conscientiology since 2016.

Translation: Sergio Fernandes (ISIC).

Revision: Marcelo Rouanet.