

Nuclear Family Groupkarmic Theoretical Scheme

Esquema Grupocármico Teórico da Família Nuclear

Esquema Grupocármico Teórico de la Familia Nuclear

Frederico de Arruda Falcão*

* Bachelor in Industry and Telecommunication Engineering by PUC-Rio, Masters in Business Administration by PUC-Rio, Executive Masters in Management of Not for Profit Organizations by Université du Lyon 1, MBA by INSEAD. Entrepreneur and Professor. Volunteer of Centre for the Higher Studies of Conscientiology (CEAEC).

fredfalcão@gmail.com

Keywords

Groupkarma
Nuclear family
Interprison
Cosmoethic infiltrate
Projection
Megalock

Palavras-chave

Grupocarma
Família nuclear
Interprisão
Infiltrado cosmoético
Projeção
Megatravão

Palabras-clave

Grupocarma
Familia nuclear
Interprisión
Infiltrado cosmoético
Proyección
Megatrava

Abstract:

This article proposes a nuclear family groupkarmic theoretical scheme based on an ego defensive mechanism psychological concept, the projection. The article initially introduces the theme context, defines the objective and clarifies its relevance. The methodology is described, consisting on the author's extensive life experience on the subject such as, readings, conscientiological courses, conscienciotherapy, conventional therapy, family and group observations, planned experiments, writings and publications. Then, the article presents the literature review pertinent to the discussion and elaborates the arguments explaining and supporting the proposed nuclear family groupkarmic theoretical scheme. Finally, it concludes suggesting the intermissivist to give the proper importance to the nuclear family not only as a proexis starting point, but also as an environment to identify the recycling priorities, the megalocks. Thereby, he or she could take an evolutionary leap, increase the self-wellbeing and gain moral authority to assist the family and beyond. Aiming at helping the intermissivist on this journey, there is an illustrative schematic indicating the traps to be avoided along the way.

Resumo:

O artigo propõe um esquema teórico evolutivo da relação grupocármica da família nuclear baseado num conceito psicológico do mecanismo de defesa do ego, a projeção. O artigo inicialmente introduz o contexto do tema, define o objetivo e esclarece a relevância da proposição. A metodologia utilizada é descrita consistindo da vasta experiência de vida do autor no assunto, como leituras, cursos em Conscientiologia, consciencioterapia, terapia convencional, observação familiar e de grupos, experimentos planejados, escritas e publicações. Em seguida, o artigo apresenta a revisão de literatura pertinente ao tema de discussão e elabora os argumentos explicando e embasando o esquema grupocármico teórico da família nuclear proposto. Finalmente, a conclusão sugere que o intermissivista dê a devida importância à família nuclear não só como ponto de partida para a proéxis, mas também como ambiente para identificar as prioridades recinológicas, os megatravões. Assim, o intermissivista poderá dar um salto evolutivo e de bem-estar, e ganhar autoridade moral para assistir a família e além. Visando ajudar o intermissivista nessa jornada, apresenta esquema ilustrativo apontando as armadilhas a serem evitadas.

Resumen:

El artículo propone un esquema teórico evolutivo de la relación grupocármica de la familia nuclear basado en un concepto psicológico del mecanismo de defensa del ego, la proyección. El artículo inicialmente introduce el contexto del tema, define el objetivo y aclara la relevancia

Text received for publication on: 15.03.2017.
Approved for publication on: 10.05.2017.

de la proposición. La metodología utilizada se describe consistiendo de la vasta experiencia de vida del autor en el tema, como lecturas, cursos en Concienciología, conciencioterapia, terapia convencional, observación familiar y de grupos, experimentos planificados, escrituras y publicaciones. A continuación, el artículo presenta la revisión de literatura pertinente al tema de discusión y elabora los argumentos para explicar y fundamentar la propuesta del esquema grupocármico teórico de la familia nuclear. Finalmente, la conclusión sugiere que el intermisivista dé la debida importancia a la familia nuclear no sólo como punto de partida para la proexis, sino también como ambiente para identificar las prioridades recinológicas, los megatravones. Así, el intermisivista podrá dar un salto evolutivo y de bienestar, y ganar autoridad moral para asistir a la familia y más allá. Con el objetivo de ayudar al intermisivista en esta jornada, presenta un esquema ilustrativo apuntando a las trampas a evitar.

INTRODUCTION

In my 8 years of Conscientiology, throughout my own experience, readings, self and hetero-observations, I have seen that the groupkarma, at a nuclear family level, is one of the most complex and difficult themes to deal with in intraphysical life, on a daily basis, not theoretically, but in theoric.

For some people, family is the core of their proexis. In most of Chico Xavier's psychographed books in partnership with consciex André Luiz, probably the most credible and renowned psychographed books in Brazil, family is the most ubiquitous type of karma. These stories were real and the characters in them were also real people.

"Bonds of diverse natures strongly unite us. In the first place, the affective bonds, being those of blood, family, or not, related predominantly to the psychossoma (Vieira, 2010, p. 97)". "The psychossoma is for the groupkarma what the mentalsoma is for the polykarma (Vieira, 1994, p. 195)". The groupkarma usually involves intense emotions, intense conviviality, and more. It is one of the most intense experiences many people deal with in a lifetime.

Especially for intermissivists, this is a very important subject. Intermissivists are supposed to be cosmoeethical infiltrates in their families to serve as evolutionary examples and assist the nuclear family members (Costa, 2015). In addition, Professor Waldo Vieira (2010, p. 94) explained that an intermissivist only opens his or her polykarmic account after closing his or her groupkarmic account. But WaldoVieira (1994, 624) also suggests that the polykarmic account increases as the egokarma account is gradually neutralized and after neutralizing the worst groupkarmic debts.

Perhaps most conscientiological researchers would admit that people could just be free to enter their polykarmic account after accomplishing the full assistance to their groupkarma. However, there are other theories such as that a consciousness could be working on all three different levels at the same time: egokarma, groupkarma and polykarma. For example, many penta practitioners, who are working on a polykarmic level, may still have some bad thoughts about themselves, thus creating an egokarma, and at the same time be assisting their nuclear family members, or groupkarma. But it is not the purpose of this article to dig deeper into this debate.

Taking into consideration that most intermissivists have a polykarmic duty at the core of their proexis, and that the intermissivist can only access it after reasonably assisting the groupkarma, it is imperative for these intermissivists to be able to satisfactorily assist the members of their groupkarma as soon as possible. Preferably starting from the closest members, the nuclear family.

In light of this, understanding the complex multidimensional and seriexiological dynamic of one's closest groupkarmic environment is vital. If a doctor wishes to heal a patient, first, it is necessary to make a precise and comprehensive diagnosis, only then can the doctor evaluate the best course of action: medication, treatment, behavior changes, and so on. Therefore, understanding the dynamics taking place in one's family will help the intermissivist to better diagnose his or her specific case and elaborate a proper course of action to succeed in his/her groupkarmic mission, thus avoiding the peril of getting stuck in this groupkarmic entanglement, either partially or completely, what could compromise a down the line polycarmic assignment, and consequently hinder one's proexis.

To discuss this topic, first the article defines the objective and portrays its relevance. Second, it explains its methodology and introduces a basic literature review. Followed by a discussion over the proposed nuclear family groupkarma theoretical scheme. Finally, the article presents a brief conclusion.

I. OBJECTIVE

The objective of this article is to propose a theoretical groupkarmic scheme and shed some light in the family multidimensional, seriexiological, interconsciential, and intraconsciential dynamics at play.

The proposed scheme does not intend to explain the whole groupkarmic or family multidimensional and seriexiological forces at play, but part of it. Moreover, it is not our pretension that this proposal applies to 100% of cases. Nonetheless, it can hypothetically become a powerful tool to be used to deal with one's family interassistentially, and also for self-knowledge.

II. RELEVANCE

This article brings new perspectives to the groupkarmic body of knowledge and literature, in an attempt to help to better understand it.

The article also aims at proposing a theory that can help intermissivists to increase their lucidity and discernment about their nuclear family situation and how to properly assist it, hence opening the pathway for the intermissivist to proceed with more advanced clauses of his/her proexis, and the widening of groupkarmic assistance, and finally the opening of his/her polykarmic account.

III. METHODOLOGY

The methodology consists of literature review, the author's personal life experiences related to the topic; courses, parapsychic dynamics, and debates with other conscienciologists; reflections and study on the subject; general self-research; analysis of his groupkarmic dynamics; and experiments within the family environment.

Family has been a big issue in the author's life from the start and the author's studies in conscienciology. Some of the initial findings were even mentioned briefly in a tertulia presented by the author –encyclopaedia entry: 'Tyrant Prince Syndrome' (Falcão, 2017), with Dr. Waldo Vieira as a mediator. The entry's theme was inspired in a family member, leading to a gradual revelation of aspects of the author's personality too.

These findings were then followed up with intensive conscienciotherapy sessions, the PDPA (Advanced Parapsychic Development Program), a 9 day immersion course at the Saquarema campus of conscienciology,

with 2 epicons and 10 students present, followed by parapsychic preceptory, deepening the author's researches on the subject. There were also some individual conversations with Dr. Waldo Vieira during the Wednesday mornings holocycle attendances, besides discussions during mini-tertulias.

IV. LITERATURE REVIEW

GROUPKARMA

The evolutionary group is the reunion of consciousnesses, more or less lucid, that evolve together according to the affinity of their ideas, sentiments and actions. It is the same as groupkarma in relation to the law of cause and effect. Consciousness form consciential families. (Vieira, 2010, p. 13)

Every consciousness has an evolutionary group that is composed of millions of consciousnesses in different dimensions and evolutionary levels.

Malu Balona wrote her second book, *Self-healing Through Reconciliation* (2009, p. 27), with the aim of understanding the role of the consciousness in the groupkarmic process, which is based on emotional relationship.

She describes groupkarma as the personal commitment to the set of consciousnesses that make up the conscin's social surroundings: family, friends, acquaintances, professional colleagues, and emotional relationships in general. This group becomes much broader when we consider the many existing dimensions (multidimensional approach).

THE LAW OF CAUSE AND EFFECT

Furthermore, Vieira explains that every pathological act returns a pathological outcome. While every cosmoethical act returns a positive evolutionary outcome. This is the law of cause and effect, that inevitably works on us, intraconscientially, on our thosenes, even against our will.

Many times we forget this reality because the return of the action is not immediate, although it is inevitable.

There is an advantage and intelligence in doing what is correct, from a cosmoethical point of view, either individually or in group.

GROUPKARMIC INTERPRISON

According to Vieira (2010, p. 64) groupkarmic interprison is the condition of inseparability, within the evolutionary group, of the consciousness that practiced anticcosmoethical acts together, and so they get stuck together at the margin of evolution, until one manages to rearrange his/her evolutionary path cosmoethically.

Their existences and experiences remain jammed due to the inseparability principle of consciential affinity that acts through our thosenes.

Our bonds lock us in tight shackles or free us with libertarian keys. Everything depends on the maxifraternity manifestation of the consciousness.

During this phase, the consciousnesses, prisoners of one another, try to set free from each other, but they absolutely fail. The most beloved colleague of yesterday, becomes the most hardened and ruthless chaser today because of the irrationality of emotions. The purest affection of the past, transforms itself into explicit and declared hatred in the present. They want to live apart because, at least temporarily, they cannot stand

each other, but the common mistakes done at the same time in the past, whether by 4 or 100, yoke them together and impose the presence of one another (Vieira, 2010, p. 98).

Alike consciousnesses attract themselves with irresistible force. Nobody loses nobody, and nobody gets rid of nobody.

Groupkarmic interprison is based on the principle of interconsciential inseparability or evolutionary inseparability. Supported by the universal law of thosene affinity, those that thosenate similarly attract each other and live together, inseparably.

THE LAW OF AFFINITY

Vieira (2010, p. 28) says that you were born from your mother because of the law of affinity or the relationship established between these two consciousnesses. This law applies both to conscins and consciexes. The consciousnesses attract each other through their deepest affinities.

He gives the example that usually when a mother dies in labor, in a troublesome manner, it is because of lack of affinity or frank antagonism between the consciousness of the foetus and the consciousness of the mother. On the other hand, most cases of happy labor are a consequence of the profound affinity or frank empathy between the consciousness of the foetus and the consciousness of the mother.

Continuing his discourse, Vieira affirms that our previous extraphysical relations determine our current human (intrapysical) relations whether healthy or pathological. No one receives freely a certain mother and father, because there are strong bonds linking the consciousnesses evolving together. The majority of rebirth cases involve reconnecting consciousnesses that lived together, more or less intimately, in many human lives and throughout many centuries.

Future sons and daughters may have acted as extraphysical helpers or intruders of their parents.

In a great number of cases, the animal conception of a new life is the healthiest solution for the relief of the multiple emotional disorders and conflicts within a group of consciousnesses. (Vieira, 2010, p. 30)

Further, Vieira, proposes a categorization of affinity groups that most influence our evolution:

1. The emotional ties (e.g. family) related to the psychossoma.
2. The empathy bonds of cultural and intelectual nature, related to the mentalsoma.
3. The links of social, professional, commercial, and industrial nature, for our human survival, related to the holosoma.

Our union with others generates healthy or pathological effects, through our conscious, semi-conscious or unconscious manifestations. The healthy effects are libertarian and for us and those around us, both intraphysically and extraphysically. The pathological ones are stagnant or regressive to us and our entourage (e.g. generating groupkarmic interprison).

COSMOETHICAL INFILTRATES

Giuliana Costa (2015), who was quoted by Dr. Waldo Vieira as a clear case of cosmoethical infiltrate in Africa, classified the diferente types of cosmoethical infiltration as follows:

- i. Circumstantial cosmoethical infiltrate. The intermissivist is born in a family in pathological conditions with the objective to rescue those left behind from his or her groupkarma and assist them, probably through exemplarism.
- ii. *Lato Sensu* Cosmoethical Infiltrate. The general intermissivist context is an example, in which all are infiltrates in the pathological socin (intrapysical society) with a greater assistantial amplitude and reaching all consciousnesses by means of articles, books, encyclopaedic entries, and as travelling instructors giving courses around the world.

iii. *Stricto Sensu* Cosmoethical Infiltrate. The infiltrated consciousness that is living in a given context and with a group and he/she does not tune in with the holothosene and attitudes of that particular group, but acts discreetly and anonymously to assist it. This type of infiltration can be further divided into 2 types as follows:

1. Self-aware *Stricto Sensu* Cosmoethical Infiltrate. A consciousness that is totally lucid of his/her mission as an infiltrate, knowing his/her objectives in that group and context, and maybe also lucid even about the serioxiological players and karmic issues being resolved. This consciousness usually is in a better condition to deal with the other consciousnesses and pathological context in an imperturbable way.
2. Oblivious *Stricto Sensu* Cosmoethical Infiltrate. A proexological infiltration within the consciousness' groupkarma with the mission to rescue and assist it, however without lucidity of the process and the objective. The assistential consciousness may even have a vague idea of the mission and objective at hand, but is not sure. This is most probably the case when the assistential consciousness does not have the complete holomaturity necessary to deal with the debts at play, but on the other hand he/she supposedly has already overcome the problematic aspect of that group and will have moral authority to assist it.

EGO DEFENSE MECHANISMS

According to Saul McLeod (2009), Freud once said: "Life is not easy!" The ego -- the "I" -- sits at the center of some pretty powerful forces: reality; society, as represented by the superego; biology, as represented by the Id.

When these make conflicting demands upon the poor ego, it is understandable if you feel threatened, overwhelmed, or feel as if you were about to collapse under the weight of it all. This feeling is called anxiety, and it serves as a signal to the ego that its survival, and with it the survival of the whole organism, is in jeopardy.

In order to deal with conflict and problems in life, Freud stated that the ego employs a range of defense mechanisms. Defense mechanisms operate at an unconscious level and help ward off unpleasant feelings (i.e. anxiety) or make good things feel better for the individual.

Memories banished to the unconscious, or unacceptable drives or urges do not disappear. They continue to exert a powerful influence on behavior. The forces, which try to keep painful or socially undesirable thoughts and memories out of the conscious mind, are termed defense mechanisms.

There is a perpetual battle between the wish (repressed into the id) and the defense mechanisms.

McLeod (2009) continues to explain that we use defense mechanisms to protect ourselves from feelings of anxiety or guilt, which arise because we feel threatened, or because our id or superego becomes too demanding. They are not under our conscious control, and are non-voluntary. With the ego, our unconscious will use one or more defense mechanism to protect us when we come up against a stressful situation in life. In academic psychology, some researchers consider the ego-defense mechanisms natural and normal. When they get out of proportion, they become a problem, such as anxiety disorders.

While in Conscienciology, some researchers consider the hypothesis that these mechanisms are dispensable throughout the evolutionary process.

There are a large number of ego-defense mechanisms. However, for the purpose of this article we will focus on only one:

PROJECTION

Projection is one of the main defensive mechanisms and it involves individuals attributing their own unacceptable thoughts, feelings, and motives to another person. Thoughts most commonly projected onto an-

other are the ones that would cause guilt such as aggressive and sexual fantasies or thoughts. For instance, you might hate someone, but your superego tells you that such hatred is unacceptable. You can 'solve' the problem by believing that they hate you. (McLeod, 2009)

“Projection is the process by which persons attribute personality traits, characteristics, or motivations to other persons as a function of their own personality traits, characteristics, or motivations. Furthermore, it is generally assumed that projection is a defense mechanism with which persons can reduce their anxiety concerning their possession of undesirable traits. For example, Freud (1924 / 1956) suggested that undesirable traits were projected outward and “in this way recognition of the [self-] reproach is withheld” (p. 180). That is, projection was seen as akin to repression in that projection helped protect people from conscious awareness of the fact that they possessed an unacceptable trait. It has also been hypothesized that when people know that they possess an undesirable trait, projecting the trait onto respected individuals will enable the people to reevaluate the trait more positively or convince themselves that although they possess an undesirable trait, they do not deviate from their reference group.” (Holmes, 1978)

The ChangingMinds.org presents projection as follows.

When a person has uncomfortable thoughts or feelings, they may project these onto other people, assigning the thoughts or feelings that they need to repress to a convenient alternative target.

Projection may also happen to obliterate attributes of other people with which we are uncomfortable. We assume that they are like us, and in doing so we allow ourselves to ignore those attributes they have with which we are uncomfortable.

Projection also appears where we see our own traits in other people, as in the false consensus effect. Thus, we see our friends as being more like us than they really are.

Examples of projection:

I do not like another person. But I have a value that says I should like everyone. So I project onto them that they do not like me. This allows me to avoid them and also to handle my own feelings of dislike.

An unfaithful husband suspects his wife of infidelity.

A woman who is attracted to a fellow worker accuses the person of sexual advances.

We can thus criticize the other person, distancing ourselves from our own dysfunction.

One explanation is that the ego perceives dysfunction from 'somewhere' and then seeks to locate that somewhere. The super ego warns of punishment if that somewhere is internal, so the ego places it in a more acceptable external place - often in convenient other people.

Projection turns neurotic or moral anxiety into reality anxiety, which is easier to deal with.

Projection is a common attribute of paranoia, where people project dislike of themselves onto others such that they believe that most other people dislike them.

Another possibility is that when others criticize you, they may well be criticizing a projection of themselves.

When others are using projection, you can hold up a mirror to show them what they are doing. As usual, this may well be met with other forms of resistance.

V. THEORETICAL GROUPKARMIC SCHEME

The proposed family scheme is focused on the perspective of an intermissivist consciousness. The intermissivist supposedly is the more lucid consciousness within his/her family, and thus has the responsibility of

having a deeper and broader understanding of the family's dynamics, in order to better be able to assist them and him/herself.

Before explaining the scheme it is important to state that the author works with the premise that the universe is extremely complex, way beyond our capability to perceive and understand all variables at play, and at the same time that the universe is extremely efficient and effective with its resources to solve multiple issues within a single dynamic - in this case the family one.

To understand the scheme let us try to go through it using a hypothetical storytelling approach. Imagine an evolutiologist trying to solve a bunch of problems in an efficient and effective way. The evolutiologist has a group of consciousnesses that he/she needs to help evolve, get better, overcome their own flaws and gaps. At the same time, the evolutiologist needs to help each consciousness improving their personal evolutionary record (PER), in other words solve their groupkarmic interprison by paying their evolutionary debts.

The evolutiologist knows that a consciousness usually has many flaws (weaktraits) and gaps (absentraits). However, using the principle of efficiency and effectiveness, the best approach for that consciousness would be to focus in overcoming its worst weaktrait or absentrait at that particular moment in time. The worst weaktrait or absentrait is that trait that is mostly impairing the consciousness evolution, either by stagnation or by PER deterioration. This worst trait is called evolutionary megalock (in Portuguese: *megatravão evolutivo*). Therefore, every effort, energy, and time spent on other matters would not be as efficient and effective to one's evolution.

Probably that evolutionary megalock is the cause of many current evolutionary interprisons or debts. It is to be expected that many of one's conflicts and misdeeds leading to these interprisons and debts would emerge from the manifestation of one's worst traits – law of cause and effect.

Now, consider Sigmund Freud's theory of the ego-defense mechanisms, and more specifically the projection mechanism, in which we project our undesirable thoughts, feelings, and desires onto others. It is very common for a consciousness to see a part of itself in another. This happens usually when that other person also has similar characteristics. Some describe these other people as reflections or mirrors of ourselves. People then tend to dislike those who have similar negative traits, temper or personality as their own.

Assuming that the projection mechanism is ubiquitous and even considered (in psychology) as a normal manifestation of a consciousness. If that is the case, most probably, one of the common scenarios in which an evolutionary interprison occurs would be when two consciousnesses with the same negative trait meet. They would reflect that undesirable manifestation onto one another and a conflict should emerge. The worst the trait both have in common, presumably, the worst the conflict and its consequences. So the projection mechanism that should be something used to protect oneself, can actually harm us. Multidimensionally and seriesiologically speaking, and taking into account the law of cause and effect, the projection mechanisms, in light of the above hypothesis, could be a nosographical mechanism producing a myriad of evolutionary interprisons and stagnating one's evolution. Not to mention that this keeps the consciousness in a state of discomfort and prevents it from advancing and increasing his/her wellbeing. We will further discuss this aspect.

Although one could argue that the projection mechanism is essential for our evolution, since it is an important mechanism for a consciousness to see itself and what needs to be recycled, as if a world without the projection mechanism would be a world with much less evolutionary opportunities, the projection mechanism may be seen as a paradox, because at the same time it generates conflicts, pain, suffering, and interprisons, it is helping the consciousness to develop self-knowledge and self-awareness.

One way this hypothetical dynamic producer of evolutionary interprisons can be stopped would be whenever one of the consciousnesses recycles the trait or manifestation that he/she has been reflecting onto others, generating conflict. As soon as this consciousness no longer presents this negative trait to be reflected onto others, the urge, emotion, or need that would cause the conflict is no longer there. The recycled consciousness now will have a more neutral interaction with the consciousness that still carries the negative trait/manifestation. This because, first, the recycled consciousness will no longer have the negative trait/manifestation to project onto the other and see him/her as something disturbing, and second, because the other consciousness will no longer hold the “perfect” mirror showing undesirable aspects of the recycled consciousness. Therefore, if at least one of the two consciousnesses recycles the conflicting trait/manifestation the conflict between them will probably cease to exist or will be significantly mitigated.

Based on the logic above, it could be hypothesized that the recycled consciousness will probably not get involved in conflicts caused by that negative trait/manifestation anymore since he/she does not serve as a mirror to anyone else with that same trait/manifestation. However, the consciousness that has not recycled the negative trait/manifestation will continue to have conflicts caused by it and will create new evolutionary interprisons or worsen the existing ones.

Moving forward in this dynamic, as soon as a consciousness has recycled the negative trait, now he/she is ready to assist and serve as an example to the other consciousnesses that are still harming themselves and others with the manifestation of that negative trait. So by recycling a negative trait or manifestation, this consciousness now has the responsibility to rescue those past adversaries that still have it, and thus improve his/her PER. Those past adversaries can be his/her ex-victims or ex-harasser/injurer/tormentor/intruder.

Now going back to the evolutiologist having to plan the next evolutionary step of a group of consciousnesses, assumably knowing all the above aspects, this evolutiologist may try to solve these 2 initial problems summerized here:

1. The necessity of a certain consciousness to evolve, and likely the most effective and efficient way would be to focus on recycling the evolutionary megalock – which is the presumably major producer of the worst evolutionary interprison at that given moment.
2. The necessity of the same consciousness to improve his/her PER –by recycling this megalock. Once dealt with this consciousness can now work on assistential rescue missions.

An intelligent solution would be to assemble a group of consciousnesses that have the same evolutionary timing in terms of which evolutionary megalock to recycle first in the next life.

The evolutiologist needs to respect the laws of affinity and cause and effect, meaning helping consciousnesses that have lived together and have past conflicts to be solved to get back together again.

In this way the consciousnesses put together again will have the opportunity to undo their evolutionary interprison. But the evolutiologist needs to be careful, because of the projection or mirror effect of a megalock in past adversaries, as there is a higher risk these consciousnesses will have more intense negative emotions towards each other even if not at a conscious level.

This problem can escalate to dangerous levels, leading to increased conflict and worsening of the evolutionary interprison, which would generate the opposite effect of the evolutiologist’s goal.

One way to try to overcome this risk would be to place in the group a better resolved consciousness that is either:

1. Capable of overcoming the negative trait/manifestation throughout the group experience and then assist the others to do so or
2. Who has already overcome the negative trait/manifestation, and hence can put in practice at once the assistance the group needs.

This consciousness would act as a multidimensional seriexiological evolutionary epicenter responsible for leading the group through the planned path of group recycling and reconciliation, achieving in this way the objectives initially desired of 1. Individual evolution towards a better self – more peaceful, lucid, and imperturbable of all group members and 2. The undoing of the evolutionary interprison amongst the group members.

Surely, this is the ideal scenario, but presumably all consciousnesses have their free will, so usually one or more group members may choose not to recycle and lose their opportunity to evolve as fast. The epicentre will not be hold accountable for those members that chose not to recycle and evolve as long as he or she fulfilled the job satisfactorily.

The worst case scenario is when the epicenter does not take on his/her responsibility. Then the whole mission can be lost, but this is not the object of this article and it will not be further discussed here.

Let us examine further the two cases presented above as these types of epicenters present some similar and some distinct characteristics.

On one side, both epicenters are cosmoethical infiltrates, both need to take on the evolutionary leadership responsibility to guide the group through the evolutionary path: self-recycling and reconciliation. However, in the first case, the epicentre still presents the negative trait/manifestation, whereas in the second, he/she has overcome it.

These are possibly representations of *Self-aware Stricto Sensu* Cosmoethical Infiltration and *Oblivious Stricto Sensu* Cosmoethical Infiltration, as the epicenter who has already recycled the negative trait/manifestation before entering the group mission, and the Circumstantial Cosmoethical Infiltrate as the epicenter who has not yet overcome the negative trait/manifestation before entering the group mission.

Yet, is it possible for an evolutionary group leader to have recycled the group megalock and still not be lucid of the process, as proposed by Costa (2015). This article will not explore this hypothesis though.

Another aspect that helps to push the family members towards reconciliation is the discomfort and tension caused by conflicts. This is an intelligent mechanism or force, hipotetically, because conflicts create a discomfort or tension that can only be resolved truly and deeply by reconciliation. Usually, a true reconciliation is one that eliminates any wrong doings or hurt feelings forever, something not usual in my perspective and experience. It involves recycling the trait that caused it. Therefore, conflict creates tension, and this pushes people towards recycling, so they can reconcile and eliminate the discomfort.

This tension and discomfort may arise from a subconscious perception of the interprison, generated or intensified by the conflict, preventing the evolution/freedom every consciousness seeks, in a conscious or unconscious level, which will lead to a higher well-being.

Unfortunately, many people deal with this discomfort in different ways keeping or worsening the negative consequences of it. Some of the pathological ways used to cope with this conflict tension are:

1. Escape (e.g. moving to another city/state/country minimizing or avoiding family contact) – running away geographically.
2. Severance (e.g. ignoring or breaking up with another family member) – pretending to live as if the other didn't exist.

3. Escalation (e.g. intensifying the mutual or unilateral aggression believing it will lead to resolution) – struggle for power.

4. Repression (e.g. suppressing negative thoughts, feelings and desires towards another, pretending that everything is fine) - living a facade.

5. Workaholism (e.g. working late, weekends and constant business trips) – almost never at home.

It is important to emphasize here a hidden trap for intermissivists: arrogance or the feeling of superiority. This attitude can occur towards a family based on the discovery of being an intermissivist and supposedly a cosmoethical infiltrate, and hence someone more evolved than the others. This attitude may lead to an escalation, or an escape disguised as a diaspora, or repressions disguised as a fake imperturbability trait.

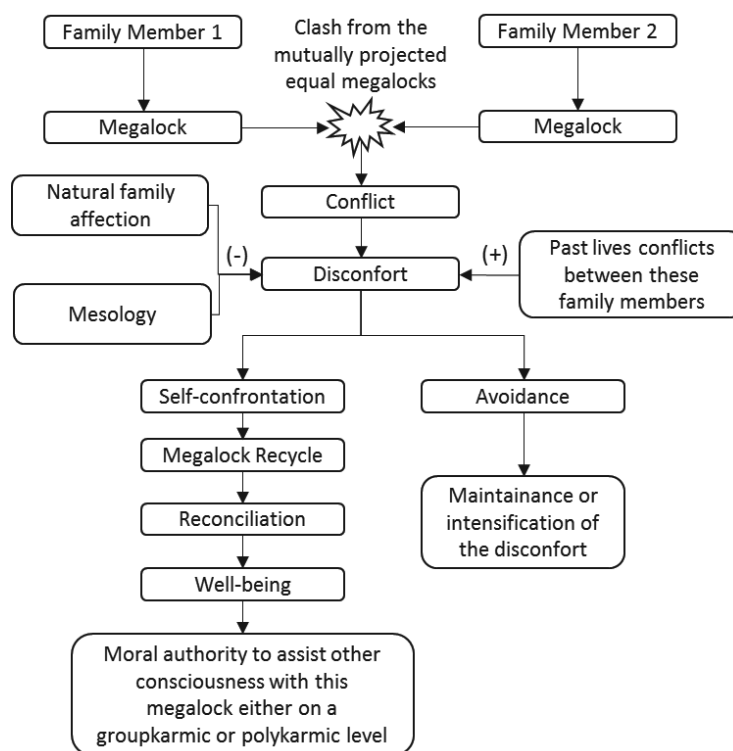
Nevertheless, none of these methods eliminates the tension and discomfort. Rather, they intensify them, or maintain them, generating unpleasant repercussions, like a psychological-emotional trauma. These attitudes only postpone the necessary recycling and reconciliation, either later in this lifetime or in another.

To counterbalance or balance positively these tensions and discomforts, the evolutiologs can rely on two other forces at play in planning a nuclear family. The first is the natural affection between parents and children and also between simblings that would hamper eventual animosity between members of the family. The second is the social pressure for parents to make an effort to have a healthy relationship between themselves and with their children, as well as for simblings to go along. This would also help to inhibit past and present hostilities.

All these aspects, presumably, create a tenuous balance of forces to provide the opportunity for those consciousnesses to work together towards recycling, reconciliation, and evolution.

The figure 1 shows a simplyfied graph of this theorem:

Figure 1. Nuclear Family Evolutionary Dynamic Theorem Based on Projection.



And finally, another incentive for the intermissivist not to measure efforts to recycle the megalock lies in the possibility that the recycled megalock would also be the starting point, if not the main point, of the intermissivist initial assistance to his or her target audience on the polykarmic level. Evolutiologists and serenissimus have areas of expertise and, supposedly, they often focus their assistance on target audiences with evolutionary needs that match their expertise. For example, Zephyr's expertise is on parapsychism or interdimensional communication. This expertise, or moral authority on a given subject, often emerge from the a consciousness biggest intraconsciential triumph, which would be to overcome its megalock.

As for a technique to overcome the megalocks, Waldo Vieira (1994, p. 174) recommends to rely on the person's megastrongtrait.

CONCLUSION

The groupkarma theoretical scheme proposes, first of all, that the intermissivist acknowledges the importance of family in his/her proexis, and even if not at the core of it, that it represents an important step towards his/her complexis.

Secondly, it suggests that approaching the family as a mirror, the stance becomes a powerful tool to find out the intermissivist's recycling priorities. The family is an important self-knowledge tool, particularly when considering the emmerging conflicts as indicators of weaktraits and absentraits, or even a megalock to be recycled, surely highly important for future evolutionary endeavours and the completion of the intermissivist's proexis.

Thirdly, as the intermissivist identified, researched, and recycled the megalock related to his/her family, it is ready now to assist the family, and further down the road open his/her polykarmic account. It is likely that this recycled trait(s) would also be the starting point, if not the main point, of their initial polykarmic duties.

Fourth and last point, when facing a family conflict or difficulty, the intermissivist has basically 3 options: being 2 negative, and 1 positive. First, the intermissivist can make it worse by escalating the conflict. Second, it can try to avoid, forget or pretend it does not exist (rupture, escape, repression, workaholism), all evasive strategies. The third option is for the intermissivist to recycle him/herself, ending the conflicts and assisting others. This third option will bring enormous benefits for all parts involved and particularly the intermissivist, as it will increase his/her well-being and help him/her to move on with his/her evolution.

SPECIFIC BIBLIOGRAPHY

1. **Balona**, Malu; *Autocura Através da Reconciliação: Um Estudo Prático Sobre a Afetividade*; presentation Daniel Muniz; reviewers Alexander Steiner *et al.*; preface Cristina Arakaki; & preface 1st edition Marina Thomaz; 354 p.; 11 chapters; 20 scenographies; 1 interview; 56 enus.; 2 scales; 3 schemes; 10 graphics.; 6 illus.; 1 index of expressions and popular sayings; 25 infographics; 5 synoptic tables; 2 tables; 17 techniques; 5 theories; glos. 86 terms; 324 refs.; 2 appendices; alphabetical; 21 x 14 cm; br.; 3rd Ed.; *Associação Internacional Editares*; Foz do Iguaçu, PR; 2009; page 27.

2. **Costa**, Giuliana Vieira da; *Initial Approach on Cosmoethics Infiltration*; *Conscientia*; Journal; Vol. 19; N. 3; Section: *Artigo Original*; 2 enus.; 1 table; 3 refs.; *Associação Internacional do Centro de Altos Estudos da Conscienciologia* (CEAEC); Foz do Iguaçu, PR; July-September, 2015; pages 305 to 313.

3. **Falcão**, Frederico de Arruda; *Síndrome da Inércia Grafopensência*; verbete; In: **Vieira**, Waldo (Org.); *Enciclopédia da Conscienciologia Digital*; 11.034 p.; glos. 2.498 terms (entries); 192 microbiographies; 147 tables; 191 verbetographers; 8th Digital

Ed.; Version 8.00; Associação Internacional Editares; & Associação Internacional do Centro de Altos Estudos da Conscienciologia (CEAEC); Foz do Iguaçu, PR; 2013; pages 9.901 to 9.908.

4. **Idem**; *Enciclopédia da Conscienciologia*; Verbete: *Síndrome do Príncipe Tirano*; available at: < http://www.tertuliaconscienciologia.org/index.php?option=com_docman&task=cat_view&gid=14&dir=ASC&order=name&Itemid=13&limit=20&limitstart=120>; accessed on: 21.07.17.

5. **Holmes**, David S.; *Projection as a Defensive Mechanism*; *Psychological Bulletin*; Vol. 85; N. 4; 1978; pages 180 and 677 to 688.

6. **McLeod**, Saul A.; *Defense Mechanisms*; available at: <www.simplypsychology.org/defense-mechanisms.html>; 2009; accessed on: 25.07.17.

7. **Vieira**, Waldo; *Nossa Evolução*; reviewer Tatiana Lopes; 170 p.; 15 chapters; 149 abbreviations; 17 E-mails; 1 photo; 1 microbiography; 1 table; 162 questions; 162 answers; 13 websites; glos. 282 terms; 6 refs.; alphabetical; 21 x 14 cm; br.; 3rd Ed.; Associação Internacional Editares; 2010; pages 13, 28, 30, 64, 94, 97 and 98.

8. **Idem**; Waldo; *700 Experimentos da Conscienciologia*; 1.058 p.; 700 chapters; 147 abbreviations; 600 enus.; 8 indexes; 2 tables; 300 tests; glos. 280 terms; 5.116 refs.; alphabetical; geographical; onomastic; 28,5 x 21,5 x 7 cm; enc.; Instituto Internacional de Projeciologia e Conscienciologia (IIPC); Rio de Janeiro, RJ; 1994; pages 174, 195 and 624.

