

# Overcoming the Graphothosenic Inertia Syndrome

Superação da Síndrome da Inércia Grafopensênica

Superación del Síndrome de la Inercia Grafopensénica

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## Keywords

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## Palavras-chave

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Reflexão  
Tertúlia

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## Abstract:

This article aims at explaining the author's self-research about mental inertia, low intellectual self-esteem, and self-victimization. The motivation for the research became evident when I started penta. The methodology used was bibliographic and self-research, the application of the 5-hour reflection technique, and the writing of the author's biography. The text contains techniques used by the author to broaden her vision and self-experimentation of the consciential paradigm, to help her overcome these weak-traits. The results observed include: improvement in the author's decision-making process, a better perception of the function helper, and a decrease fear of assuming responsibilities. In conclusion, this study emphasizes both the importance of penta and reflection, as tools for self-research and for intraconsciential recycling.

## Resumo:

Este artigo tem o objetivo de apresentar a autopesquisa da autora sobre a inércia mental, a baixa autoestima intelectual e a autovitimização. A motivação para a pesquisa tornou-se evidente quando eu iniciei a tenepes. A metodologia utilizada foi a autopesquisa e a pesquisa bibliográfica, a aplicação da técnica de reflexão de 5 horas e a escrita da biografia da autora. O texto contém técnicas utilizadas pela autora para ampliar a sua visão e a autoexperimentação do paradigma consciential para ajudar na superação desses traços. Os resultados observados incluem: a melhoria no processo de tomada de decisão da autora, uma melhor percepção do amparo de função e a diminuição do medo de assumir responsabilidades. Em conclusão, o estudo enfatiza tanto a importância da tenepes como da reflexão no papel de ferramentas para autopesquisa e para a reciclagem intraconsciential.

## Resumen:

Este artículo tiene el objetivo de presentar la auto-investigación de la autora sobre la inercia mental, la baja autoestima intelectual y la autovitimización. La motivación para la investigación se hizo evidente cuando inicié la tenepes. La metodología utilizada fue la auto-investigación y la investigación bibliográfica, la aplicación de la técnica de reflexión de 5 horas y la escritura de la biografía de la autora. El texto contiene técnicas utilizadas por la autora para ampliar su visión y la autoexperimentación del paradigma consciential para ayudar en la superación de esos traços. Los resultados observados incluyen: la mejora en el proceso de toma de decisión, una mejor percepción del amparo de función y la disminución del miedo a asumir responsabilidades. En conclusión, el estudio enfatiza tanto la importancia de la tenepes como la reflexión en el papel de herramientas para auto-investigación y para el reciclaje intraconsciential.

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## INTRODUÇÃO

**Presentation.** Evolution is an individual process, and cannot be outsourced. The reeducation process is taken through everyday lessons, example, and the recording of experiences that can serve as time-capsules for future lives. Achieving significant self-reeducation is a challenge for most intermissivists.

**Goal.** The objective of this article is to present the endeavor of self-research, and the selection and application of techniques conducive of reducing mental inertia, a weaktrait emerging from a monarchic temperament. According to the Encyclopedia of Conscientiology (Sánchez, 2012) monarchic temperament is the innate, anti-fraternal and still pathological manifestation of the consciousness, resulting from many past-life experiences in the monarchy.

**Reason.** The reason for doing this research was the author's dissatisfaction with the quality of her clarification task, identified during penta. There was also a feeling of disorganization in the author's intellectual life, low intellectual self-esteem, and self-victimization, mainly when among other intermissivists.

**Methodology.** The methodological resources used by this author to achieve self-research were: writing her biography, recording her study habits, and the bibliographic research of the themes and techniques mentioned below.

**Specialty:** Recyclology. Pentology.

**Structure.** The development of this article is structured in the following sections: 1. Graphothosenic Inertia Syndrome. 2. Mental Laziness, Low Intellectual Self-esteem, and Self-victimization. 3. Consciential Lab. 4. The Techniques Applied.

## I. GRAPHOTHOSENIC INERTIA SYNDROME

**Graphothosenic Inertia Syndrome.** According to the Encyclopedia of Conscientiology (Bassanesi, 2013, p. 9.901 to 9.908), graphothosenic inertia syndrome is the nosological state characterized by the parapsychic state during which resistance to starting or continuing writing prevails in the either young or veteran intraphysical consciousness.

**Synonymy.** Sedentary graphothosenity, graphothosenic resistance, authorial procrastination syndrome.

**Antonymy.** Dynamic graphothosenity, prolific graphothosenity, author technique.

## II. MENTAL LAZINESS, LOW INTELLECTUAL SELF-ESTEEM AND SELF-VICTIMIZATION

**Mental Laziness.** The word 'mental' originates from early XV century, "pertaining to the mind", from Middle French *mental*, from late Latin *mentalis* "of the mind", from Latin *mens* (genitive *mentis*) "mind". 'Laziness' has an unknown origin, but probably has roots in the German *laisch*, "weak, feeble, tired".

**Synonymy.** Stagnation, inertia, idleness, leisure, acedia, apathy.

**Antonymy.** Action, effort, productivity, dedication, commitment

**Low Intellectual Self-esteem.** The word 'low' is of unknown origin, however most likely has roots from Old Norse *larg* "low, low-down, short; humble". The composition element 'self' comes from Old English, *one's own person*, "own; same". The word 'esteem' comes from Old French, *estimer*, "to estimate, determine" from Latin *aestimare* "to value, determine the value of appraise". It appeared in the XII century. The term "self-esteem" emerged in the XX century. The word 'intellectuality' derives from the Latin *intellectualitas* "faculty of understanding, intelligence". It appeared in the XIX century. It is characterized by the negative perception of oneself in relation to intellectuality.

**Synonymy.** Insecurity as to intellectual ability, fear of expressing own thoughts.

**Antonymy.** Security as to intellectual capacity, confidence in one's own abilities.

**Self-victimization.** The element of composition 'self' comes from Old English, *one's own person*, "own; same". The term 'victim' comes from the Latin, *victima*, "victim; man, or beast that is about to be slain". It appeared in 1672.

**Synonymy.** Self-devaluation, self-punishment, self-castration.

**Antonymy.** Anti-victimization, self-valorization, anti-convenience.

**Attitude.** The *Encyclopedia of Conscientiology* presents some pathological attitudes characteristic of the intraphysical consciousness sufferer of graphothosenity inertia syndrome. Here are 3 examples of attitudes more obvious in people presenting this syndrome:

1. **Hedonism.** A person who presents the weaktrait of hedonism lives for pleasure, always pursuing the easier way around, trying to find shortcuts for everything in life.

*While reading her biography, the researcher recognized that she is still using self-victimization because her family used to diminish her intellectual capacity when she was young. She also identified the weaktrait of hedonism in herself. She remembered that as a child she did not like to study and was hyperactive. She did not use to do homework, and when she had group research work, she was always playing and did not get involved. She did not help her friends with the work, but because she was friendly and communicative, they would include her name on the final text. This behavior continued throughout her youth, and got worse when she started going out at night and drinking heavily. From a very young age, the author wanted to study medicine, but was too busy partying, and this precluded her from studying. She gave up taking the college entrance exam, and ended up in depression (later understood as melin). A year later, she enrolled for Business Administration School, but after only 2 years she gave up due to partying. She tried a second college a year later; she passed the admission exam. The course was data-processing. She later dropped out of college again, and moved to the United States. The author did not like the language of the new country where she was living. She worked during the day and studied English at night. She was shy to speak the new language and always thought that she had to study more. She came across conscientiology in the United States, and immediately the science made all sense to her. At the beginning of the projectiology and conscientiology course, she had a projection with a consciousness that presented himself with the paravirtual of Dr. Waldo Vieira. He began to explain to her that she should become a conscientiology instructor. She replied that she would not be able to teach people. However, four years later, she decided to start the program to become an instructor, but due to mental laziness and intellectual dispersion, it took her three years to conclude it. When she started teaching, she felt the need to read and study more, because sometimes she felt insecure in face of more intellectual students, especially the Americans. She used to give excuses not to teach English classes because she considered that her English vocabulary and pronunciation were not perfect. She thought that just giving classes was already fulfilling her proaxis.*

2. **Intellectual Dispersion.** The intraphysical consciousness with intellectual dispersion lacks mental organization, has poor objectivity, and starts many projects but does not finish any.

3. **Pride.** The fear of making mistakes is characteristic of a person too proud of herself or himself. Such a person has a distorted self-image, believing in own perfection. The person avoids assuming responsibilities for fear that the others will notice her imperfections.

**Acceptance.** During the 5-hour reflection technique, it became clear to the researcher that accepting mental laziness as a monarchical trait leading to low intellectual self-esteem and self-victimization, in her manifestation and attitude was the first step towards recycling this weaktrait. The true willingness to qualify her assistance, and physical and mental self-organizations were indispensable conditions for overcoming the weaktraits of mental laziness, low intellectual self-esteem, and self-victimization.

### III. CONSCIENTIAL LAB

**Hypothesis.** From her childhood, the author strongly believed that she was incapable intellectually. Allied to hedonism and the consciential basement of youth, this only worsened the process of mental laziness and low intellectual self-esteem. In the adulthood, she began to use intellectual incapacity as self-corruption.

**Conscientiotherapy.** The author went through conscientiotherapy in June 2015, in Foz do Iguassu, Brazil. She was diagnosed with low intellectual self-esteem, but the therapists added that she was already working on this issue as she was reading many books on the subject. She was already attending college at that time, and she would soon present her first entry in the Encyclopedia of Conscientiology. The observation that the author had monarchic traits was the most shocking aspect during the conscientiotherapy sessions. A feeling of outrage took over, followed by mental confusion, and denial. That did not seem to be possible because of the years she spent cleaning houses in the United States, and that she did not feel ashamed or angry for this, like some of her friends who had to do the same job. Conscientiotherapists remarked that she was applying the "getting off the high heel" technique. After returning home to the United States, it took her 9 months until she could begin to reflect on the monarchic traits. She recalled the discomfort when Laura Sanchez, conscientiology instructor, used to bring the theme of the monarchy to the conscientiological "Tertulias" (intellectual gatherings) (Sánchez, 2012). Then she decided to watch a Tertulia in which Laura talked about the monarchic temperament, and she realized that hers was like the researcher's story. At that moment, she accepted to have monarchic temperament, and decided to watch more tertulias on the subject.

**Penta.** In August 2016, the author began practicing penta. Until that moment, she had not written anything on conscientiology, and this fact provided some discomfort. During a penta session, the helper remembered she had written a movie review for the Journal of Conscientiology (JofC) in 2014, and an entry for the Encyclopedia of Conscientiology in 2015, which proved she was an abled writer. In that moment, an idea came to mind, inspiring her to watch as many Tertulias as she possibly could, and to send in questions every day. She put this idea in practice and felt the need to reciprocate all the help the function helpers had been giving her, so she decided to get back to writing again. In another penta session, the helpers inspired her to apply the 5-hour reflection technique, to overcome the lack of self-organization.

### IV. THE TECHNIQUES APPLIED

**Self-research.** The techniques used by the author are described below, according to the consciential paradigm. They may be also useful for the intraphysical consciousness wishing to overcome graphothosenic inertia syndrome.

**Tertulia.** By attending the tertulias every day, watching them live online, or later recorded, the intraphysical consciousness enters the verbal and written holothosene. The verbetographer bares it all, and often with less time studying conscientiology, but showing owning up to his / her intermissivist responsibility. The

access to several leading-edge truths keeps the energetic bond of those distant with the CEAEC and the cognopolis, making the intraphysical consciousness feel confident in overcoming weaktraits. The intraphysical consciousness realizes that he / she is not alone, and there are more people in the same situation who are being proactive in overcoming similar weaktraits. It was during a tertulia of Terezinha Mello on Cosmoethical Anti-monarchism (Mello, 2017) that the author understood that she had mental laziness, and that this was a monarchic trait.

**Five-Hour Reflection Technique.** The author applied this technique for 4 consecutive weeks. In the first week it was very difficult, but some ideas came up to serve as Encyclopedia entries, and to show the importance of example. In the second week, the author had an insight and realized that the monarchic trait of mental laziness was the cause of the low intellectual self-esteem and of the self-victimization. A retrospective was made and mental laziness was found all the time in the author's life. In the third week, it was clear that to provide quality assistance, it would be necessary to invest in overcoming mental laziness, and consequently the graphothosenic inertia syndrome. The fourth week closed with the understanding that this recycling had begun some time before, as the author had been reading a lot, but lacked reflection. We should read not just to entertain ourselves, but to generate knowledge.

## V. CONCLUSION

**Experimentation.** The 4 main evidences or conclusions that came from the experience of personal recycling are listed below:

1. The trait of mental laziness makes it difficult to qualify assistance.
2. Penta helps a lot as a final propeller in the recycling of graphothosenic inertia syndrome.
3. The understanding that writing qualifies the assistance.
4. The update of self-image resulting from self-reflections.

**Responsibility.** Firmness in assuming the author's intermissivist responsibility became clear. According to the consciential paradigm, the best way to do clarification task is through example. To qualify assistance one needs to invest in recycling weaktraits and assuming a more conscienciologic lifestyle. Keeping contact with the holothosene of the cognopolis, especially for those living outside Brazil, helps to keep focus on the qualification of assistance. The complete clarification task includes example, and conscienciological teaching and writing.

**Gratitude.** The author would like to record here her gratitude for her helpers and their inspiration giving her the incentive to continue self-research.

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