

## CASE STUDY: MNEMONIC STIMULI IN THE CATHAR CONTEXT

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**ABSTRACT:** This paper discusses the application of the retrocognitive field self-research technique in order to stimulate the activation of mnemonic triggers that can generate retrocognitions. The experiment was carried out in November 2018 by three researchers who visited the French Pyrenees region together, with a focus on the holothosenic traces of the Cathar heretics. For a better understanding of the reader, the article provides some definitions of key concepts, in addition to a brief historical overview of the researched group. Then, it describes the itinerary of the trip, ending with the finding of synchronicities between the retrocognitive experiment and the Cathar context, a series of seriexological correlations, questions, and final considerations.

**Keywords:** Seriexological self-research; Cathars; Catharism; Mnemonic triggers; Holomemory; Retrocognitive travel.

### INTRODUCTION

**Retrocognitions.** Retrocognitions are parapsychic phenomena strongly linked to holomemory.

**Access.** From the point of view of personal effort, these reminiscences of past lives can occur spontaneously, without the conscious action of their protagonist, or in a provoked way, through techniques to encourage access to past memories.

**Rarity.** Being triggered by variables present in the context of each conscin, the spontaneous experience of literal retrocognitions can be a very rare event.

**Proactivity.** For this reason, the researcher of Seriexology is very interested in the self-provoked emergence of memories of past lives.

**Triggers.** The vast majority of procedures that stimulate the recovery of remembrance fragments are supported by the activation of mnemonic triggers.

**Definition.** According to the seriexologist Pedro Fernandes “retrocognitive trigger is any and all intra or extraphysical elements capable of triggering the revival of cerebral retrosynapses (retroparaengrams; remembrances) generating proexological and holosomatic repercussions on the lucid conscin, man or woman” (Fernandes, 2021, p. 177).

**Parasynapse.** Apparently, reviving in this existence some context that is emotionally striking and that resembles a previous experience of the same nature could open a “synaptic path for the due download of retro-experience” (Fernandes, 2021 p. 143).

**Overlap.** The retrocognitive trigger would come into action just when the current mind perceives the overlap of elements of the process in progress (event in this life) that allude to a previous life memory, opening the flow of information from another time and space.

**Identification.** The most efficient way to stimulate the mnemonic triggers seems to require, in the first place, the identification of possible roles and historical contexts in which the researcher has played a leading role.

**Consecutivus.** Aiming to create a retrocognition environment, the practice of volunteering at the conscientiocentric institution *International Association of Seriexological and Holobiographic Research* (CONSECUTIVUS), in addition to administrative and teaching activities, encourages its collaborators to seriexological self-research.

**Cathars.** From the deepening of the study and investigation of historical scenarios that seemed familiar, the Consecutivus author and volunteer soon identified herself with the study of the “Cathars”, a denomination given by the Catholic Church to a community of heretics who proposed a return to the principles of primitive Christianity.

**Course.** The first result of this research was the proposition in August 2017 of a brief introductory course on catharism through a seriexological approach.

**Visit.** In addition to the historical knowledge acquired by documentary sources, the best way to progress with research on the Cathars seemed to be the technical visit

to the place where they lived, in order to activate energetic memories and to activate the retrocognitive triggers.

**Intermissivists.** Participation in the 1st International Meeting of Intermissivists in Europe, from 9 to 11 November 2018, was the crucial opportunity to extend the trip to the south of France and to visit geographical points where catharism flourished, in order to search energies, favouring access to holothosenic retroforms and accessing synchronicity corridors related to this group.

**Retroform.** It is worth mentioning here the definition of holothosenic retroform, proposed by Fernandes, as being “the multidimensional conceptacle created from the energies externalized by the self-potentiality of consciousness (self-manifestation) fixed in the same place in several lives, capable of generating repercussions on one's consciousness when visiting such environment at different times along the Seriexis” (Fernandes, 2021, p. 193).

**Objective.** Thus, this article aims to make public the retrocognitive travel experiment in the south of France carried out by the author in the company of two other researchers, which took place in November 2018, in order to encourage the activation of possible retrocognitive triggers that could indicate previous experiences at that location.

**Methodology.** The methodology for writing this article consisted of discussing the central theme and some key concepts in its introduction. Soon after, a brief historical overview of the trajectory and philosophy adopted by the Cathars in the French Pyrenees region was shown. Subsequently, some details of the trip itself were addressed, followed by seriexological correlations evidenced by synchronicities, presenting final considerations through associations of ideas and possible hypotheses for future deepening.

**Structure.** The structuring of the article followed the same sequence described in the methodology.

## I. Brief Historical Panorama of the Cathars in the European Pyrenees

**Context.** Before detailing the events perceived during the trip to the south of France, it is necessary to briefly expose the target context of this seriexological experiment.

**Definition.** The Cathars were communities that set out to rescue and adopt the principles and apostolic lifestyle proposed in early Christianity.

**Cathar.** Although many authors believe that the term Cathar originated from the Greek *kataró* (meaning “pure”), according to Anne Brenon, the name would have appeared pejoratively within the Roman clergy to name heretics (Brenon, 1997, p. 15)

**Etymology.** Coming from the word “cat”, the real meaning of the term would allude to “cat worshipers”, an animal considered diabolical. According to Brenon, the so-called Cathars called themselves simply “Christians” or “apostles”, being known to the local population only as “true Christians”, “good Christians”, “good men” and “good women”.

**Emergence.** It is estimated that this group started to manifest itself between the 10th and 11th centuries, when singular and isolated events, associated with the execution of heretics, were so remarkable that they were worth noting in history.

**Roots.** Due to their strong dualistic vision of the creation of the world, many authors raised the hypothesis that they were, the good Christians, a religious current stemming from Manichaeism or Bulgarian bogomilism. However, experts like René Nelli (Nelli, 1980, p. 49) and, more recently, Anne Brenon present strong arguments to support the thesis that this new proposal for a return to the apostolic way of life arose within Christianity itself (Brenon, 1997, p. 29).

**Dualism.** The dualistic belief that human souls and the entire extraphysical dimension would have been created by a good god, as opposed to soma and every intraphysical dimension, which would have been created by an evil god, made this community defend an ascetic lifestyle.

**Asceticism.** In order to deny the matter in order to free themselves from compulsory resomas, the initiates assumed routines of prayer and fasting, abstained from sexual practices, adopted the fruitarian diet and did not consume meat or products from animals with warm blood. Fish, however, could be eaten.

**Pyrenees.** Seeking a salvationist ideal, it was in the European Pyrenees scenario (understanding what we know today in the territories of Occitania and Catalonia) that this group found an opening for the flourishing of its proposals.

**Trade.** Strategically located on the shores of the Mediterranean Sea, the region of southern France and north-eastern Catalonia has opened up to trade routes that have enriched local society with diverse ethnicities and tolerance of different religious beliefs.

**Villages.** Villages soon flourished at the intersections of land roads, which were gaining economic importance and administrative autonomy.

**Bourgeois.** New socio-economic actors emerged, among them the bourgeois class stood out offering numerous trades.

**Money.** In spite of the condemnation of the clergy, the money passed to the merchandise in circulation, making capital available for new enterprises.

**Spiritualization.** The moment of relative peace, with the settlement of the barbarian peoples and the perfecting of agricultural and livestock production techniques, allowed the population of this region to reduce their efforts to survive and start to worry about the salvation of their souls.

**Negligence.** While Catholic clerics demonstrated drastic inconsistencies in the face of the teachings they preached, in addition to saying incomprehensible Masses in Latin and isolating themselves within monasteries, the community of good men and good women found rapid entry and acceptance among the faithful.

**Volunteering.** Good Christians were volunteers in the dissemination of their faith and supported themselves with their work through autonomous activities, such as weaving and papermaking, so they were called weavers in some locations.

**Women.** They preached gender equality, with women being accepted into the priesthood and representing important pivots for the sect's success. In this sense, they welcomed the widows and young women of the gentry who did not have the necessary skills to enter marriages that would keep them in the circle of the most prominent families.

**Reception.** They also offered shelter to artisans and workers who would have no alternative but to engage in almost slave labour relations.

**Salvation.** Offering hope of salvation, they promised the remission of the sins of believers (even if it was only on their deathbed) in the form of baptism by the laying on of hands, also known as *Consolamentum*.

**Sympathy.** Many other reasons led the local nobility to sympathize with the principles of these good men and good women, covering them up despite the dissatisfaction of the Roman Catholic clergy. Among them were the non-recognition of papal authority and the weakening of parish influence in feuds and villages, the release of tithing payments and the permission to use money like any other commodity, enabling the return of it with interest.

**Greed.** Decades of relative harmony and prosperity in Occitania and Catalonia strengthened the local lords but aroused the attention and greed of the northern nobility and the Roman clergy.

**Crusade.** Frustrated in an attempt to dissuade the said Cathars from their principles and convince them to convert to the Roman Catholic Apostolic Church, the Roman clergy allied with the French monarch to summon the Albigensian Crusade in 1209.

**Pretext.** There are authors who claim that the Albigensian Crusade was a pretext by the French king to dismantle the Occitan political configuration, thus taking the power and the lands built by the local nobility.

**Duration.** After thirty-five years of conflicts marked by atrocities involving the Catholic clergy, Catholic nobles, opportunistic mercenaries, noble defenders of heretics and good Christians themselves, this crusade of Christians against Christians had its final mark during the siege and the surrender of the fortress of Montségur.

**Montségur.** On March 16, 1244, more than two hundred suspected of spreading Catharism were burned alive at the foot of the Montségur hill.

**Disguise.** Faced with the threat of persecution and extermination, which persisted for centuries, the adherents of the heretic sect who managed to survive began to disguise themselves within the population of the village, communicating discreetly among themselves through encrypted messages.

**Inquisition.** Seeking to unmask and exterminate heretics, the Catholic Church instituted the creation of the Holy Inquisition Court in 1233, with powers to question, torture and punish anyone who engaged in heretical practices or witchcraft.

**Repression.** This repressive institution of new forms of thought and manifestation lasted for innumerable centuries, to contain any religious or parapsychic movement that threatened the hegemony of the Roman Apostolic Catholic Church.

## II. Retrocognitive Travel

**Definition.** According to the conscientiologist Eliana Manfroi, "retrocognitive field self-research is the technique, the method, the scientific, self-investigative, exploratory, holobiographic and evolutionarily useful procedure, carried out through the collection of data directly in the historical sites and sites where conscin, man or woman, may have experienced previous resomas" (Manfroi, 2018).

**Travel.** In addition to greater exposure to data relevant to research, visiting a place where there is a chance of retrolife and repeating activities related to personal retrocode on this site can “promote the enhancement of retroengram recovery (retrocognitions), retrocognitive synchronicities and cognitive updating of the current brain” (Fernandes, 2021, p. 193).

**Planning.** In order to apply the technique of retrocognitive field self-research, it is recommended that the researcher of past lives overcome the steps described in the course of this paragraph. First, dedicate yourself to preliminary studies of the target historical context. Then it is necessary to organize the time available for the trip, setting a schedule and itinerary. Finally, define and implement a budget for the experiment, including a sum to purchase books, maps and even objects in antique shops.

**Opportunity.** As commented in the introduction, the author took advantage of the trip to participate in the conscientiological events that took place in Strasbourg (FR), from 9 to 11 November 2018, to extend her stay in Europe and undertake a field retrocognitive self-research in the south of France, Toulouse region and surroundings.

**Researchers.** This proposal for a retrocognitive trip won the support of three research conscientiologists, the author of this article and her duo partner, as well as a student of Consecutivus courses who attended the mentioned introductory course promoted by the author on the Cathars and created a strong bond of friendship with the other two travellers.

**Anticipation.** The three members met before going to Europe, planning an itinerary, means of transport, travel tickets, accommodation, among other preparations, in order to guarantee vacancies, make reservations and anticipate the needs they might have on the tour.

**Finalization.** The Intermissivists Meeting closed on the afternoon of Sunday, November 11, 2018.

**Toulouse.** At approximately 6:00 a.m. From Monday, November 12, 2018, the researchers flew from Strasbourg to Toulouse, where they rented a car and established the physical base in a city hotel.

**Itinerary.** First on the itinerary was a visit to some historic buildings in Toulouse, nicknamed the pink city due to its reddish brick buildings.

**Selection.** Due to the brief period of stay in the city, it was decided to select the buildings that existed during the 11th to 13th centuries, the period of Cathar manifestation.

**Basilica.** The most significant building visited by the researchers in the city was the Basilica of Saint-Sernin de Toulouse.

**History.** One of the most monumental buildings of Romanesque architecture in Europe, this basilica is consecrated by the largest collection of relics in France, which is why it has become a pilgrimage point on the path of the Camino de Santiago de Compostela and a UNESCO cultural heritage. It was built from the 11th to the 12th century to house the tomb of the martyred Saint Saturnin.

**Inquisition.** Supposedly, according to some bibliographies, this basilica would have witnessed interrogations in the investigation of the Holy Inquisition Court against the heretics from Languedoc.

**Montauban.** In the afternoon, the three researchers met two other Consecutivus volunteer conscientiologists who live in Toulouse for a visit to the neighbouring city of Montauban, the place where Olympe de Gouges, a feminist during the French Revolution, was born and raised. This city was involved not only in Cathar history, but also in the Protestant movement.

**Olympe.** Olympe de Gouges was the subject of study by the author, who noticed numerous synchronicities with this personality. In her hometown, you can see the Tarn River, famous for its floods, with its strong current and its strange turbid waters coloured between green and brown. Some old churches were also visited, hoping to visit places where Olympe and her family may have attended two and a half centuries ago.

**Road.** The following day, with a specific focus on the Cathar circuit, the trio of researchers drove from Toulouse to the fortress of Montségur passing through villages where Cathar groups lived, such as Pamiers and Foix. The Occitan landscapes were the first stimuli for the activation of paracerebral retrosynapses.

**Foix.** The charming river at the entrance to Foix invited the group to enter the citadel, attracted by a castle in the highest part of that locality. However, it was not open to visitors due to architectural restoration.

**Montségur.** Montségur was impressive from afar. The ruins of the fortress can be viewed from a distance due to its high and strategic position.

**Village.** Expecting a long climb to the top of the fortress, the group first went to the quiet village at the foot of the hill in search of some food, so they were surprised to find almost a "ghost town". Due to the proximity of winter, there were no more tourists and all establishments remained closed. There was nothing to buy or eat in the surroundings.

**Climbing.** After 45 minutes of climbing without breaks, the trio of researchers reached the fortress. In this

trajectory, they passed by the place where the fire was lit that burned more than 200 Cathars alive.

**Silence.** Due to the lack of tourists, the fortress proved to be an empty and silent place.

**Carcassonne.** After visiting Montségur, the next destination was the old city of Carcassonne, passing by car through Lavelanet, Mirepoix and Fanjeaux.

**Cassoulet.** After walking through the narrow and darkened streets of Carcassonne, dinner was the typical dish known as cassoulet, with the aim of activating other mnemonic triggers from smell and taste.

**Return.** It was late when the group arrived in Toulouse. The following day the trio returned to Paris, after four days of immersion in the territory of Catharism.

### **III. Unique Occurrences of Travel and Seriexological Interpretations**

**Connection.** Despite the brief lapse of permanence in the Cathar territory, according to Fernandes, the connection of conscin with the gravitating energies left by her in some place in her previous life usually occurs between the first hours and the first days after arrival on site (Fernandes, 2021, p. 194).

**Dawn.** On the eve of the trip from Strasbourg to Toulouse, the author and her duo partner slept for only 4 hours, as they would have to wake up at 3:00 a.m. to go to the airport, a time that theoretically coincides with the pineal gland peak activation, that would facilitate the recovery of extraphysical memories.

**Remembrances.** Upon awakening, extraphysical reminiscences of dark environments, with stone ceilings and small, long openings in the walls, with stained glass, were fresh in the author's mind. There were a great number of beams that descended from the centre of a kind of vault covering the building. It would probably be a church building.

**Reception.** Upon landing in the destination city, the first synchronicity was the reception in Toulouse with a huge banner showing a panoramic photo of Montségur fortress on one of the airport's arrival walls, where there was a welcome message.

**Licence plate.** The second synchronicity was soon evident by the license plate of the car that was rented: EV 700 KQ. For conscientiologists, EV is the abbreviation for Vibrational State, an important technique used in assistance, deassimilation and asepsis, all of an energetic nature. The number 7 represents a positive confirmatory number for the duo partners, 34 being a variation.

**Kilin.** Upon arriving at the hotel, the travellers realized that the oriental restaurant next to it was called Kilin, evoking a serenissimus with Chinese roots nicknamed by Dr Waldo Vieira with this name.

**Saint-Sernin.** The Basilica of Saint-Sernin de Toulouse, the first place visited, brought different impressions to the three visitors. The author was impressed by the architectural beauty and imposing holothosene of the building, where it had repercussions on the corono and cardiochakra.

**Tribune.** The author's duo partner, who knew nothing about the history of the basilica, soon established an involuntary association of ideas with the Inquisition gallery.

**Recognition.** The third researcher, on the other hand, was surprised to recognize in the church the scene of past extraphysical memories, which could raise the hypothesis of having experienced an episode of conscious projection to the place or even having accessed a retroengram.

**Montauban.** During the visit to the oldest church in Montauban, the author noticed the occurrence of parapsychic signs, without, however, identifying the reason for the stimulus.

**Synchronicities.** It was the visit to Montségur that revealed the most interesting synchronicities.

**Reports.** Before the visit to the fortress, the author had already read a bibliography about the experience of other consciousnesses, conscins and consciexes, related to the place. Some conscins reported feeling unwell during the journey and stay there, others felt a sense of well-being. She also read about reports of interdimensional communications revealing the existence of consciexes victims of the barbarities of the Albigensian crusade and thirst for justice and revenge.

**Expectations.** In this way, this seemed to be the critical point of the trip, arousing strong expectations as to what would be experienced in that place.

**Cat.** During the visit to the village at the foot of the hill, searching in vain for some food, the trio of travellers walked through deserted streets passing in front of a hostel's garden. There they were surprised by the warm and friendly welcome of a cat, who asked for attention and affection. The interaction with the feline was inevitable, which brought out several smiles from the three, showing similarity with the Cathars in their passion for cats.

**Fasting.** Despite the lack of lucidity at the moment, the climb up the hill without eating food consistent with the time of lunch (with only one cereal bar available for each), partially reproduced the fasting condition, so

common to good Christians in their attempt to subdue the body and deny matter.

**Itinerancy.** Good men and good women were in the habit of traveling on foot, going up and down the hills of the European Pyrenees. In this way, they developed a close relationship with natural landscapes.

**Climbing.** Access to the fortress of Montségur is done only on foot, through a slope of natural stones, where constant balance and attention is needed so that there is no slipping and sliding as the 170m climb is overcome.

**Senses.** Along this path, flora and fauna are appreciated, odours and noises are assimilated, the sun, wind and air temperature are perceived. This activity fully stimulates the physical senses, and the repetition of this trajectory could cause information to overlap, activating parasynapses and triggering mnemonic triggers.

**Steps.** A predisposing event for mnemonic flashes appears to be the rise and fall of stairs. Due to the great occurrence of reports developing this type of path, a possible hypothesis is that the focus on repetitive movement, upward or downward, may predispose the brain to access parasynapses.

**Doubles.** Another characteristic of good Christians was they always journeyed in pairs. During the climb to the hill, the author climbed at a more rapid pace, leaving her two fellow travellers a few steps behind, who started to help each other avoiding imbalance and accidents.

**Sheep.** The most unexpected auditory stimulus was the sound of the bells on the sheep's necks, grazing on the hills of properties adjacent to the hill in the Montségur fortress. During the Cathar period, Languedoc was a strong commercial centre producing sheep's wool fabrics. As weaving is one of the main trades of the Cathars, it is likely that they had a close relationship with this type of cattle.

**Weaver.** In addition to this point, a particular synchronicity, perceived months after the trip, was the meaning of the author's duo partner's name. Of German origin, the translation of its meaning into English refers to the profession of weaver.

**Mother.** Many families of the Occitan gentry had widows and daughters taken to the Cathar houses, joining the sect from the *Consolamentum* ceremony. During the trip, the author unveiled a family bond with her traveling companion, which led to a suspicion of a daughter and mother relationship in remote lives.

**Extraphysical support.** Despite having travelled a steep trail, with stone floors of different sizes and heights, the travellers climbed the hill with the feeling of

constant protection, not facing even the slightest accident on the way.

**Surprise.** Both in the place where the fire that allegedly victimized the Cathars occurred, as well as in the entire trail and in the fortress, the researchers realized that the gravitating energies seemed to be calm. No pockets of pain or anguish were accessed. On the contrary, patterns of gratitude have been identified.

**Impression.** Upon leaving Montségur, the author had the intimate impression of closing the cycle, turning the page, and the mission accomplished.

**Carcassonne.** The author visited the medieval city of Carcassonne for the second time, which eliminated the impact of a first impression. However, the perception of parapsychic signalling against the bust of Jean Pierre Cros de Mayrevieille, a historian and archaeologist who dedicated himself to the study and preservation of the city of Carcassonne, was remarkable.

#### IV. Final Considerations

**Dividends.** The identification of the nature of the holothosenic retroform can reveal "the quality of the trail left by the consciousness, which in the current life may be receiving gratifying holokarmic dividends or bills to be paid in the form of parapsychic tolls (recompositions)" (Fernandes, 2021, p. 194).

**Balance.** Possibly the retroforms of the trio of researchers at that location had a positive balance, considering that there were no parapsychic accidents on the way, nor extraphysical attacks by intruders during the visit. On the contrary, unmistakable feelings of gratitude and assistance were perceived, added to the pleasant feeling of disconnection, of relative freedom from the past.

**Self-reflections.** The experiment raised a series of questions to be further investigated:

1. What would be the thosenic trace of the past that would have united the three researchers to undertake this seriexological experiment in group?
2. In the book *Cristo Espera por Ti*, psychographed by Waldo Vieira and whose authorship is attributed to Honoré de Balzac (Vieira & Balzac, 1985), part of the narrative takes place in an extraphysical community called *Jardim da Luz Perpétua*, near Carcassonne.
3. Is access to the holothosene of this comunex (or to the thosenity of their consciexes) responsible for the feeling of well-being felt by the three researchers during their visit to the Cathar sites?

4. Would the researchers have accessed positive holothosenic forms signifying a paraprovenance in the aforementioned comunex?
5. Could the experimenters have lived in the context of Catharism and already be enjoying a relationship of recomposition regarding this group?

**Bonds.** This field retrocognitive self-research experiment, carried out in a group, suggested that its members may have built a joint retroform, whose access provoked the revitalization and strengthening of relationship bonds between them.

**Resumption.** In the months following the excursion to the scene of French Catharism, the resumption by the author of the study and evocations of the Cathar context (through the seriexological bias) proved to be lighter from the point of view of extraphysical pressure.

**Deintrusion.** Possibly, some extraphysical consciousnesses that accompanied the author during the first stage of historical research have been assisted and directed to follow their evolutionary journey.

**Harvest.** After visiting the scenario of the Albigensian Crusade and the hypothesis of a positive balance

regarding the consciexes involved, the author perceived herself qualified to deepen the historical research on good Christians, especially before the nodes of more serious interprison, seeking to establish a parapsychic field predisposing to assistance thosenity for forgiveness and reconciliation.

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