

CASE STUDY: A TRIP TO THE COGNOPOLIS FOZ DO IGUAÇU

ADINA OPREA

VOLUNTEER OF THE *INTERASSISTANTIAL SERVICES FOR THE INTERNATIONALIZATION OF CONSCIENTIOLOGY (ISIC)* AND THE
INTERNATIONAL ASSOCIATION OF PARAPEDAGOGY AND CONSCIENTIAL REEDUCATION (REAPRENDENTIA)
adinaoprea69@yahoo.com

ABSTRACT: This report constitutes a case study through which the author sought to integrate her trip to the Cognopolis Foz do Iguaçu into the general context of her life. Travelling and interacting with people have always represented for her good tools for recins, mainly for overcoming the weaktrait of shyness. The paper also presents the personal experiences of the author during the courses, dynamics, and laboratories had, as well as the impactful effect of meeting with evolutionary friends.

Keywords: Trip, Traveller, Foz do Iguaçu, Recycling, Interconnections, Evolutionary friends.

INTRODUCTION

Objective. The objective of this report is to present the analysis of elements that have had the strongest evolutionary impact on the recycling process of the author: interaction with people, travel, and knowing new civilizations and cultures. Among these, the trip to Foz do Iguaçu, as well as the experiences connected to the trip, is approached as an experiential peak, bringing not only important repercussions to the author's current life, but also to her understanding of the complexity of the evolutionary process. Therefore, the report starts with general considerations about life, proaxis, and travel, continues with a very general portrait of the writer, highlighting a few strong and weaktraits, and ends with the trip to Foz do Iguaçu and the experiences had there.

Subjectivity. Even if the author tries to present the context and the events positioning herself in the place of an external viewer, and to use a critical eye, subjectivity still permeates the case study as is only natural, particularly considering that at the author's current level of understanding, it is still impossible to rid herself totally of emotions. Her parapsychism, in turn, is also naturally still influenced by her mesological, social, cultural, and educational background. For all these reasons and many others, the readers are invited to apply the *Principle of Disbelief*.

Journey. Every journey has the importance the traveller gives to it. For human beings, journeys have always had a special significance. Without claiming to make a philosophical analysis of the meanings journeying has received throughout history, it can be said that there has always been a semantic and a symbolic relationship

between a journey and human life. Life has often been presented as a journey between birth and death, as a joy, a privilege, a burden, an obligation, a right, or any other comparison or metaphor that philosophers of different currents of thought or writers could have ever found.

Trajectory. "In their human journey, the intraphysical consciousness plans a network, weaves a map, and establishes the coordinates of their own destiny, a trajectory for themselves. (Vieira, 2014, p. 1693)." For most people, their own way through life is almost unconscious, full of questions without answers, and sometimes of frustrations or even depression. Passing from an unconscious mind to a conscious one is not easy as it requires internal and external research, recins, and rexecis.

Methods. A journey is very different from person to person and so is the recycling required. Many people prefer to stay in their comfort zone, even if they perceive that comfort does not bring them satisfaction. This is so much easier than going through the clarifying, often painful process of intraconsciential recycling. Some people resort to very unusual methods to find their destiny or, as they wrongly believe, to ease the road they must go through, preferring to ask for the advice and aid of witches, fortune-tellers, priests, astrologers, gurus, depending on culture, further sinking into depression and intraphysical melancholy (melin).

Consciousness. The neoscience conscientiology brings a fresh and healthy perspective on life and its goals, offering an intraphysical consciousness (conscin) possibilities that no other science has offered before. Conscientiology posits that each consciousness is

simultaneously the researcher, the lab, and the object of research, allowing each one of us to investigate our own evolutionary path. This science offers the researcher many unique tools, and hence opportunities to understand one's objective and roles in life, finding the evolutionary compass and its north, and acting, rather than reacting, moving forward in life towards the fulfilment of one's existential program (proexis).

Proexis. The journey through life requires firstly to find where we stand currently, or in which stage of our evolution, and that current life is the result, or reflects all our decisions and experiences until the current evolutionary moment. Our existential program is more than just a journey, but the specific programming of each conscin for their new resoma in the intraphysical human dimension, planned before the somatic rebirth of the consciousness, while they were still extraphysical consciousnesses (Vieira, 1997, p. 9).

Critical approach

Introspection. The author tries to look at her own evolutionary path from a self-critical, conscientiological perspective, and to identify the pro-evolutionary aspects of her intraphysical journey so far, but also the brakes that prevented her from surpassing the manifestations of some foreigner syndrome aspects, and elements of her conscial basement present almost until half of her life.

Childhood. As a child, the author suffered from intense shyness, which severely limited her communication with people outside the family, reduced group of friends, and normal social interactions. The feeling of inadaptability and non-belongingness to the geographical, paradigmatic, and holothosenic space of her new country of resoma accentuated the feeling of alienation. The weaktrait of shyness has required time and effort to be overcome and it was eliminated very late, reminiscences still manifesting now and then.

Parapsychism. As a child, the author manifested parapsychic and projective abilities from a very early age, but unfortunately, due to the parents' lack of specific education, these native capacities diminished over time or, rather, the teenager and the adult gradually lost some lucidity about most experiences.

Self-didacticism. Social distancing led this author to take refuge in books and learning. Formal education were continued by self-didactic study, carried out in her entire life, a strongtrait gained or reinforced.

Relevance. The relevance of parapsychism and communicability, the remainder two components of conscial tri-endowment (intellectuality, parapsychism, communication) for the execution of one's personal existential program was perceived much later

and only when the author met conscientiology. "It is smart to develop parapsychic acuity by focusing on capturing original, useful ideas, with the predominance of mental faculties, avoiding dispersive emotions. Thus, interdimensional logic is promoted in favour of cosmic anti-emotionality (Seno, 2020, p. 112)."

Travel and Opportunities

Opportunity. As it happens, this author consciously, or rather unconsciously, grew, developed, and evolved through the experience of travelling. She met professionally hundreds of thousands of people, literally spent more than 10,000 hours in the air, and many days and nights in airports. Probably, she has travelled more in this lifetime than in any previous one, and certainly more than most people do in this century of speed. Travel was a useful tool that helped her overcome her shyness and develop her communicability.

Interaction. Her nearly 30-year career in the aviation industry has helped her pass from quasi-social "autism" to interaction, from "an intimate prison where there was little interaction with the outside world," to "interacting with different realities and consciousnesses and expanding self-awareness, which is an invaluable asset of the conscin." (Arakaki, 2005, p. 27)

Restructuring. The information and knowledge gained from books were amplified by the "field" knowledge acquired through direct contact with people of all nationalities, from all social, economic, and professional backgrounds, and especially by observing the relationship between mesology and human behaviour. Thus, it has become obvious that what people have in common is much more significant and important than what sets them apart. These interactions and aware mental understanding quickly restructured any patriotic or nationalist paradigm that the author could have inherited from schooling (much of the formal education was carried out during the communist regime), society, or family (her grandfather participated in the WW II).

Cons. This was the chance for this author to recover early units of lucidity (cons) regarding multiculturalism and universalism, two of the most important topics of the intermissive course. She understood very easily that beyond ephemeral citizenship, all people are citizens of the Earth, and consequently, the consciousness is universal, and its cosmic character has always seemed natural to her.

The Journey

August 1, 2022. The journey that was to begin seemed, at first glance, like any other, but the interior emotions and the thousands of thoughts were showing that it would be different than any other and prove to be *the* journey,

an end and a beginning, a turning point, and a fundamental trigger for new consciential renovations.

Contact. The first contact with the Brazilian holothosene was under the sign of familiarity. For the author, as a person who has studied linguistics, the first connection with another culture is made through language. Language is not only a means of communication, but also one of the element that best defines a nation, and a very important means of establishing and maintaining relationships with other people. For the European traveller, the Brazilian-Portuguese language acquired a special softness and reflected the Brazilians' national trait of friendliness. It had a peculiar, hard-to-define flavour, containing a recomforting sense of "welcome home". Portuguese is primarily the language of more than 200 million people, but also the language that proved to have been the most malleable for the formation of conscientiological neologisms.

Brazil. For most people, Brazil is a synonym of Carnival in Rio de Janeiro, Copacabana, samba, and football. It is a complex country, with an interesting history, rich culture, and beautiful people. For a researcher of consciousness, it is mainly the country chosen to host the proposer of the sciences conscientiology and projectiology translating them from the extraphysical into the intraphysical dimension.

Foz do Iguaçu. "A person travels in four ways: on foot, using transportation, in the imagination, and by lucid projection." (Vieira, 2014, p. 1,693). When a place ceases to be just a point on the map, it becomes a valuable evolutionary opportunity, and the place will reveal itself beyond the regular attractions offered to a curious tourist, in an amazing and symbolic complexity. Foz do Iguaçu is a border city in the state of Parana, in Brazil. Beyond the difficulties inherent to such geographical position, the city has a symbolic significance for all those who open a book of conscientiology. For the most tourists, Foz is a synonym of waterfalls, but for intermissivists, Foz means Cognopolis Foz do Iguaçu, the extraphysical *Interludium*, and evolutionary friends.

Evolutionary companions. Beyond the country or language and their relationships with conscientiology, meeting people had the most important emotional and mental effect on the author. The connections that people feel that they have with places are obvious, but those they have with other people are incredibly valuable clues that help in the personal and group seriexological study. The theory that the relationships built during one's evolutionary path, in previous lives, and during the intermissive course, are stronger than any relationships built in one's current lifetime could be practically proven

by the meetings perceived by the author rather transtemporal and trans-spatial, than intraphysical and tri-dimensional.

Friendship. What the author felt when meeting people practically unknown to her in this lifetime, but who she felt she was very close to, have made her understood what the concept of rare friendship means, and why rare friends are among the most valuable things in human life. *Rare friends* are the links that connect us to our holobiography, and simultaneously help us re-find ourselves—rare friends from retrolives and those from the current one.

Identity. The term *identity* is generically used by all social sciences to describe the conception and expression of a person's individuality, including the person's affiliations to different groups – cultural, national, and social identity. None of the traditional sciences approaches people's identity from the perspective of paragenetics and the interrelationships that consciousness has built and experienced in previous lives and during intermissive periods. The meeting with evolutionary friends helped this author to understand that she is also the result of her interactions with these people, that her evolutionary group is much larger than people close to her in her current lifetime and who were born in the same geographical space: family, colleagues, and friends.

Reencounter. Another understanding was that the intermissive course has sent each of us to different parts of the world, but provided us the necessary retrocognitive passwords to reencounter us, as for instance our common ability to meet conscientiology wherever we were born in this life, to disseminate it, and first and foremost, the strong desire to assist. Therefore, our intermissive friends put the concept of personal identity into a new perspective and considerably enlarge its meaning.

Cognopolis. Although she had read about Cognopolis Foz do Iguaçu and had tried from a distance to perceive its energy, for the traveller who had flown thousands of kilometres, the "City of Knowledge" instantly triggered the strong sensation of "I have been here before", probably projected, or because the place had an energy similar to some communex, or to the intermissive course.

Familiarity. Everything at the Cognopolis seemed familiar and more welcoming than own home. The time spent there as well as the experiences would confirm that the place was not like any other, that everything "was *millimetrically* thought to contribute to the development of cognitive attributes, focus, association of ideas, creativity, detailism, critical meaning, oral and written communication, and argumentation." (Paro, 2021, p. 181)

Experiencing and experimenting

Disbelief. As this last part, the report focuses on the experiences the author had during field courses, dynamics, and laboratories, she would remind the reader to apply the *Principle of Disbelief* and have a critical view at everything reported here.

Conscientiological laboratories.

Self-research. Although, at first glance, they do not seem to be more than ordinary physical spaces, the laboratories at the *Centre for the Higher Studies in Conscientiology* (CEAEC) in the Cognopolis are probably the most effective methods of “self-research, from the perspective of the consciential paradigm, aimed at the individual self-experience of phenomena and reflections arising from their own animic-parapsychic development”, being “an environment of anti-dispersiveness, multidimensional connection, energetic recomposition, and continuous evolutionary research.” (Seberino, 2015)

Self-parageneticology. In the Laboratory of Self-parageneticology, the author received the message to research the life of a very specific Portuguese navigator from the time of the *Discoveries*. The fact that her previous knowledge about this character was almost non-existent, and the energetic shower that followed the reception of the message have turned this indication into a decision to carry out a proper research project in the future.

Course. Later, in the same year, the author would participate in the *Identification of the Personal Retrocode*, a course by the Conscientiocentric Institution (CI) *CONSECUTIVUS*, that brought back to the forefront the need to study a possible holobiographical connection with this character, with the great geographical discoveries, and the corresponding historical period. The possible working hypothesis occurred after the analysis of some predominant holothosenes, certain important facts in the author’s current life, and significant characteristics, strongtraits, and weaktraits. At this point of the research this is still a very hypothetical premise, the author not having any consistent argument in favour of a presumptive consecutive personality.

Self-proexology. In the Laboratory of Self-proexology, with the support of helpers, this researcher managed to sketch the contents and main ideas for a future book she needs to write about not only the forms of human communication from ancient times to the present, but also about the forms of interdimensional and extraphysical communication, about linguistics, sociolinguistics, paralinguistics, and parasociolinguistics.

Intermissive Retrocognition – Accessing the Parapsychotheca

Field Course. The course “*Intermissive Retrocognition – Accessing the Parapsychotheca*” by the CI *CONSECUTIVUS* has contributed through the energy fields created, and thanks to the deintrusive techniques used, with the opportunity to recover not only intermissive and retrobiographical memories, but also to expand self-knowledge regarding certain seriexological and proexological aspects.

Parapsychotheca. If “the past is history,” then it “leaves traces” (Vieira, 2009, p. 271-272), with repercussions up to the current life, and the parapsychotheca is the “remembrance room,” in which consciousnesses can punctually study their holobiography, helping them to clarify their own evolutionary trajectories, and subsequently revise the steps they must go through to maintain themselves on path in their existential program.

Experiences. The author had retrocognitive flashes that brought a different perspective on current life events, which helped her recycle some weaktraits that were still creating distorted images of consciential realities, and that helped her understand the sense and meaning of being a minipiece in the existential interassistential maximechanism.

Shyness. Perhaps the most important understanding she had on that occasion was about the shyness that has been a constant in her entire life that far. For the first time, this shyness was seen as an excuse used not to do certain things, not to engage, and not to take tasks and responsibilities, in other words, not to manifest the leadership assumed during the Intermissive Course (IC).

Pride. Another very important understanding was about the weaktrait of pride. As a result of some supposed retrolives spent in education, intellectual and cultural areas, even in this lifetime, the author used to manifest intellectual pride. The importance of overcoming this pride, of accepting the idea that information must reach all those interested and not only the privileged few, as well as the direct participation in knowledge expansion (in the context of current life, in particular, conscientiological knowledge) are not only important clarifications, but also triggered and facilitated liberation from probable ancient groupkarmic interprisons, and mainly from outdated stagnant paradigms.

Message. Other messages received during this field course referred to the development of personal parapsychism, lucid projectability, and more intense work with energies, as well as aspects related to the existential program, and elements such as: family,

emotional and mental connection with country of birth, as well as with the evolutionary group, and the role assumed in the dissemination of conscientiology in her current native area.

Acoplamentarium.

Question. The question the author asked herself repeatedly, from the moment she met conscientiology and began to study its concepts, was about the connection between her existential program and the geographical space where she was born. The question, almost obsessive, was asked countless times, in different contexts, different courses, and moments of self-assessment, but none of the received answers succeeded in being entirely satisfactory.

Theorice. Although the answers from some experienced instructors and researchers of proexology were always extremely pertinent, the author failed to assimilate them. She could not understand their essence and depth until her own practical experience occurred, and evidence came to clarify all that was once just theoretical. The initial misunderstanding was precisely determined by the fact that only the theoretical answer was not able to produce an effect (1% - theory) and that practical confirmation (99% - practice) was needed, "the theoretical renovation being the first step towards recin" (Vieira, 2014, p. 1426).

Confirmation. The confirmation came during the first *Acoplamentarium*, a CEAEC course which consists of a multidimensional, group laboratory, technically prepared to amplify the parapsychic development and conscial attributes of all participants. As a synchronicity, the theme of that *Acoplamentarium* was Group Maxiproexis, and the energy field created from the very first day was the foundation the author needed to distinguish between imagination, facts, and parafacts, and to differentiate healthy emotional and mental aspects from pathological ones, particularly understanding her existential program and the best ways to fulfil it.

Energizing. The objective of the voltaic arc made by the epicon was to perceive how the energies changed after the energization. The author's sometimes exaggerated scepticism helped her to have absolutely no expectations; therefore, the impact was even greater. During the voltaic arc, she felt intense energetic activity in the area of the nuchal chakra and subsequently perceived a sensation of ballonnement of the head, more pronounced in the cheeks and lips.

Message. Then, she perceived a column of intense energy flowing from the coronochakra to connect with an unknown point in the universe and simultaneously received a message in Portuguese: "*Aproveita todas as*

oportunidades...!" (Take advantage of all opportunities...!). The received sentence was longer, but unfortunately the author could not understand more, although she thinks that the remainder was about the proexological opportunities, that she must pay attention to all the occasions that might be related to her existential program, because only in this way she can reach her complexis.

Fog. The essence of the second day of the *Acoplamentarium* was to understand that the proexis is deeply logical and achievable. In the fog (ectoplasm) that flooded the *Acoplamentarium*, the author perceived around her numerous supportive extraphysical consciousnesses. With some of them she had probably developed a close relationship in certain previous lives, spent in the scientific, cultural, and intellectual fields, and others might have been helpers with a fundamental contribution in her understanding and carrying out of her current existential program.

Change. In the last day of the *Acoplamentarium*, the epicon brought the message of her change of evolutionary level, although all the meaning, implications, and repercussions of such a fact would take a long time to be fully understood, and furthermore reach practical effects. This obvious change is closely related to greater awareness that this author has that her existential program is connected with the internationalization and expansion of conscientiology, and its dissemination in the geographical area where the author was born and where she currently lives, despite any difficulties with mesology and the specific holothosene to the country.

Conclusions

Repositioning. The author can undoubtedly state that what she lived and experienced during this journey has determined a fundamental conscial leap forward, triggered the start of a different stage of personal evolution, and repositioned her life on a healthier basis. Her perspective about the complexity of conscial evolution has greatly changed and expanded, and concepts like universalism, maxifraternity, transaffectivity have gained new valences.

Step. That was certainly a first step that would likely be followed by many other important moments in current life, which will also contribute to her evolution and will lead to new renovations and recycling. However, this journey will remain in her personal holomemory as a leap that has managed to trigger the process of clarifying the previous conscial "abyss".

Acknowledgements The author wishes to thank all her evolutionary colleagues, epicons, conscientiology

instructors, collaborators, all people who welcomed her with their hearts open and with an extraordinary willingness to support her either in the process of self-knowledge or in actions aiming the fulfilling of her personal and group existential program.

REFERENCES

- Arakaki, K. (2005). *Viagens Internacionais. O Nomadismo da Conscienciologia*, EDITARES, Foz do Iguaçu, Brazil, p.27.
- Paro, D. (2021). *Foz do Iguaçu. Do descaminho aos novos caminhos*, EPÍGRAFE, Foz do Iguaçu, Brazil, p.181.
- Seberino, R. (2015). *Laboratório Conscienciológico*. In: Vieira, W, (Org) *Enciclopédia da Conscienciologia*, Verbet No. 4097, EDITARES, Foz do Iguaçu, Brazil.

<http://encyclossapiens.space/buscaverbete/index.php>, accessed on 22 January, 2023.

- Seno, A. (2020). *Comunicação Evolutiva nas Interações Conscienciais*, EDITARES, Foz do Iguaçu, Brazil, p.112.
- Vieira, W. (1997). *Existential Program Manual* (1st Ed. in English), INTERNATIONAL INSTITUTE OF PROGECTIOLOGY AND CONSCIENTIOLOGY, Rio de Janeiro, Brazil, p.9.
- Vieira, W. (2009). *Manual dos Megapenseses Trivocabulares* (1st Ed.), EDITARES, Foz do Iguaçu, Brazil, p. 271-272.
- Vieira, W. (2014). *Léxico de Ortopensatas*, v. II (1st Ed.), EDITARES, Foz do Iguaçu, Brazil, p.1,426; 1,692; 1,693.

Adina Oprea was born in Romania, currently living in Bucharest, where she studied foreign languages. Having worked in the aviation industry, she is currently retired. She came across conscientiology in 2017, became a penta practitioner in 2020, and is a volunteer of conscientiology since 2021. She is a translator and reviser of several conscientiology books already published and soon to be published in Romanian, and the organizer of the just launched CINEO's official: *The Romanian-Portuguese-English Glossary of Essential Conscientiology Terms*.