

TEMÁTICAS RELACIONADAS À INVÉXIS

THE SITUATION OF INVERTORS IN FINLAND

A SITUAÇÃO DOS INVERSORES NA FINLÂNDIA

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Palavras-chave

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Keywords

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RESUMO: O artigo tem por objetivo introduzir a situação e a experiência de inversores e possíveis candidatos para a técnica da inversão existencial, e também de intermissivistas na Finlândia. A metodologia foi a apresentação do holopensene finlandês de acordo com a autoexperimentação da autora, e também a análise rápida de dois estudos de caso de possíveis candidatos à inversores na Finlândia, que ainda não foram expostos à Conscienciologia devido à lacuna de cursos e livros. A conclusão é que existe uma grande necessidade de expor o conhecimento e as pesquisas da Conscienciologia na Finlândia, exigindo uma cooperação mútua evolutiva entre Brasil e a Finlândia para a expansão, desenvolvimento e enriquecimento da Invexologia e da Conscienciologia de modo geral.

ABSTRACT: This article aims to bring forward the condition and experience of invertors, and possible candidates to the existential inversion technique as well as intermissivists, in Finland. The methodology used involves an analysis of the Finnish holothosene as experienced by the author, as well as a brief analysis of two case studies of possible candidates to the invexis technique in Finland, who until now have not been exposed to conscientiology due to a lack of courses and printed materials. The conclusion is that there is not only a need for further representation of conscientiology and conscientiological research in Finland, but also calls for a mutual and evolutionary cooperation between Brazil and Finland for the expansion, development, and enrichment of conscientiology and invexology.

INTRODUCTION

Context. Depending on the situation of a country or region, the holothosene can be favourable or unfavourable for young intermissivists to recover cons earlier and to apply the inversion technique. Holothosenic favourability alone, however, does not guarantee the fast and early recuperation of cons, and thus the exposure to conscientiology and critical ideas of invexology are needed to support our evolutionary colleagues also in Finland to join in the international and multidimensional assistance task.

Objective. The objective of this article is to raise awareness and bring forward the condition and experience of invertors, and possible candidates, as well as intermissivists, in Finland.

Substantiation. As a young intermissivist, the author has not only experienced the benefits of having been exposed to conscientiology helping in her recovery of cons and in the application of the inversion technique in this current intraphysical existence, but also to the lack of more advanced conscientiological information and concepts for herself and other intermissivists located in Finland. Further expansion of invexology and conscientiology in Europe will not only benefit our evolutionary and intermissive colleagues, who have resomated here with a plan to apply the inversion technique, but also enrich and deepen the understanding, the research, and further development of both conscientiology and invexology overall, due to the diverse cultural conditions as well as holothosenic and holokarmic differences in European countries.

Methodology. The methodology of the article will consist of a presentation of the Finnish holothosene as experienced by the author, as well as a brief analysis of two case-studies of possible candidates to the inversion technique in Finland, who until now have not been introduced to conscientiology due to a lack of courses and printed materials in Finnish.

Structure. The article was divided in three sections:

- I - Favourability of the holothosene in Finland.
- II - Unfavourability of the holothosene in Finland.
- III - Conscientiology and young intermissivists in Finland.

I. FAVOURABILITY OF THE HOLOTHOSENE IN FINLAND

Literacy. Finland is currently ranked as the most literate country in the world. Finns borrow on average two books per month from the library. With a population of only about six million people, 91 million (!) items have been lent nationwide from libraries in 2014 alone.

Education. With Finland ranking among the countries with the best education system, it does not come as a surprise that Finnish people are extremely well-educated. According to the *Business Insider*, 93% of all Finns graduate from high school and 66% of them continue to study in college. These are the highest rates in Europe. Education is one of the most important things for Finnish society. Schools, universities, teachers and all involved with education are highly valued and respected. Finns take pride in their education system, and they care deeply about its development.

Innovation. Finns are known for their innovative ideas and neophilia and the country is currently known as one of Europe's startup business hotspots. The Employment Office is encouraging people to start their own businesses with financial benefits and entrepreneurial training. The entrepreneur culture in Finland is strong, and people take pride in working hard for their businesses and ideas.

Sisu. Sisu is an original Finnish word, which has no direct translation in any other language. Yet this term explains a big part of Finnish personality. It refers to endurance, perseverance, determination, and discipline. According to Wikipedia:

"**Sisu** is a Finnish word generally meaning stoic determination, bravery, resilience, perseverance and hardiness, expressing the historic self-identified Finnish national character.

Sisu is about taking action against the odds and displaying courage and resoluteness in the face of adversity. Deciding on a course of action and then sticking to that decision against repeated failures is *Sisu*. It is similar to equanimity, with the addition of a grim quality of stress management."

Perseverance. *Sisu* is often connected to the Finns' endurance during war times, their performance in sports, and their perseverance during winter time, when the temperature can drop down to -40 degrees Celsius.

Connection. Even though not only Finland itself and its location are considered isolated, also Finnish people tend to rarely reach out to strangers and avoid small talk. However, it is important for Finns to stay connected. The country has made access to a fast broadband internet connection a legal right by July 2010. Almost 100% of the population have a mobile phone and almost 90% of them have an internet connection.

Universalism. Finns are among the most traveled people in the world, making an average of 7.5 trips per year. Due to the popularity of the Finnish educational system, university cities, such as Helsinki and Jyväskylä, welcome thousands of foreign students every year. In Helsinki alone there are around 140 different nationalities represented. In 2015, Finland saw an influx of over 32.000 refugees.

II. UNFAVOURABILITY OF THE HOLOTHOSENE IN FINLAND

Modesty. Low self-esteem is inherent to almost every Finn. People with PhDs or any other kind of titles very rarely talk about that. Usually Finns cannot deal with any kind of positive remark. They will try to downplay and hide their abilities and strong traits, and often also their wealth. It goes as far as denying any kind of talent or strong traits, and unfortunately often they do not even recognize them. The possible reason for this might be that there seems to be a holothosene of perfectionism in the Finnish society. Everything from education to public transport and healthcare works like clockwork. Finns often see mistakes as fatal in their relationships as well as their professional careers.

Alcohol. There is great social pressure from peers to drink alcohol from an early age. People are seen as being unsocial if they do not join in drinking. Even though more and more young people make conscious decisions to completely abstain from alcohol and to not go out in the evenings to drink, the problem still persists. One reason for this may be pressure made by consciences in intraphysical society.

Holidays. In my personal experience, there is a dramatic holothosenic change in Finnish cities during weekends and national holidays. Every Friday afternoon, between around 4:00 and 7:00 pm, the energetic and extraphysical pressure increases dramatically, the quality of the otherwise light and positive holothosene drops, becoming dense, heavy, and negatively charged, even of a certain compulsive nature. A large number of people buy alcohol and prepare to go out during that time of the day. People start acting out and police presence increases drastically.

CONSCIENIOLOGY AND YOUNG INTERMISSIVISTS IN FINLAND

Favourability. A more extensive analysis of the holothosene of Finland is not possible in this instance due to limited space, but the above-mentioned characteristics serve as examples to show to the intermissivists born in Finland that they can find a favourable

environment to recover cons and expand their mentalsomatic horizon already from a very young age. Due to the high quality of education and early involvement in decision-making at highschool, where students choose and prepare their own study plans, they start actively thinking about what topics are of their interest and fit their personality and development needs. A tight-knit support network provided by the state and the municipalities helps youngsters to find their way in life, to become well-integrated in their professional lives, and even to select hobbies. They also provide healthcare services and help in other life matters.

Comparison. According to the personal opinion of the author, Finland seems to be one of the most favourable countries on Earth predisposing to mentalsomatic expansion and recovery of cons, not only due to its unique holothosene, but also due to an unusually "low" extraphysical pressure regarding new ideas and leading-edge relative truths. One hypothesis for this might be the healthier level of karmic relationships of the country compared to other European countries, which are still being influenced by their history of monarchy. Austria serves as an opposite example for this, where the author has experienced almost a restricted performance of mentalsomatic capacity. Naturally this is due to personal karmic relationships, but also due to the general holothosene of Austria, the author has experienced severe difficulties, heightened extraphysical and energetic pressure in regards to developing leading-edge relative truths, recovery of cons, studying conscientiology or more complex concepts of any other area of knowledge.

Spirituality. After more than five years of research of the spiritual scene in Helsinki and its surroundings, and of building a network of people interested in conscientiology, evolution of consciousness, and bioenergies, the author was introduced among others to a Steiner pedagogy university in Helsinki - "Snellman korkeakoulu", which is focusing on the topics of anthroposophy, Snellman and Steiner teachings. The university is a private educational institution and is supporting the students to develop their consciousness, their awareness of their own identity, mindful social skills, and intensive contact with nature. Steiner schools also exist in other countries such as the UK, Austria or Brasil.

Contact. Most of the people interested in consciousness and known to the author are in contact with this university. Due to poor information about conscientiology in Finland, it seems that this university is an important contact point for young people and also intermissivists to get support to consciously develop themselves, become aware of multidimensionality, and start dealing with bioenergies.

Lack. Even though the study programmes support the development of consciousness and awareness of bioenergies, they are not based on the multidimensional scientific paradigm,

cosmoethics, evolutionary intelligence, disbelief principle and strong framework that conscientiology provides for the disciplined and critical self-research, self-development, and the support for existential completism. Furthermore, the atmosphere is one of "hovering in the clouds" and lacks the invaluable exposure to the critical idea of maxi-planning (NONATO et al, 2011, p. 178), which constitutes one of the main pillars of the existential inversion technique (VIEIRA, 1994, p. 604).

Group. The author has been connecting with ever increasing numbers of young people who clearly display a heightened level of maturity, mentalsomatic capacity, lucidity and innate ideas from the intermissive course. With most of them a clear pattern of interference occurred during their consciential ectopic activities (VIEIRA, 2012, p. 83) in their consciential basement phase. Almost all of them committed themselves intensively to ectopic activities in the past, for example, radical sports.

Crisis. However, most of them experienced a clear interference usually at the peak of their consciential ectopia, such as a sudden injury or unexplained somatic inability to continue the pursuit of their existential detour. A growth crisis happened to all of them around 20 years old on average, and most of them developed an interest and got involved in spiritual topics and consciousness development.

Consequence. After their growth crisis and reorientation, many turned to diverse spiritual teachings to get answers to their further development in life. Depending on the quality of support received and their own maturity and innate ideas, some of them continued their spiritual quest, whils others tried to find answers in other areas, denying their parapsychism (VIEIRA, 1999, p. 79) and trying to fit in society, but struggling with Foreigner's Syndrome (BALONA, 2007, *Conscientia*, 11(S2): 30-39) and existential/intraphysical melancholia (VIEIRA, 2012, p.123).

Diagnoses. In some severe cases, some of them adopted learned helplessness, were diagnosed with depression, schizophrenia, and even mild multiple personality disorder, as happened with an intermissive friend of mine in Austria. The author has studied psychology, including abnormal psychology for three years and to the best of her knowledge could not confirm any of the above cases through observation of symptoms and repeated self-evaluation of each person. The stigma put on them through these mostly questionable diagnoses has the potential to brand their whole lives in a negative way, making it even harder for them to come back to the evolutionary group and work on their existential program.

Group. From a group of possible candidates for the inversion technique, which includes around ten young Finnish people up to the age of 26, who are interested in

conscientiology and other spiritual topics, only one was able to seriously prioritize his existential program with publishing a book about the development of consciousness due to the support he received from friends abroad and through the above-mentioned Steiner pedagogy institution.

Example. He is currently writing his second book, which will be published by one of the biggest publishers on spiritual well-being and life-management in Finland. He tried to get in contact with conscientiology through the IAC three years ago, but due to already declining activities during that time he could not get into contact anymore. He is prioritizing his evolution and assistance to others and has been identified by the author as a close intermissive and evolutionary colleague. Besides the contact with the author, no direct contact with conscientiology has taken place yet due to a complete absence of courses and books.

Foreigner. Another young man, who was not born in Finland but has been studying there for the last six years, has experienced the same strong affinity to Finland as the author and clearly shows heightened mentalsomatic capacity, innate ideas, energetic sensitivity and knowledge of advanced conscientiological concepts, such as groupkarmic relationships, intermissive course, paragenetics and the condition of free-consciousness among others, without everhaving been exposed to conscientiology before. He also has the idea of writing a book on the topic, but he is suffering from a form of intraphysical melancholia and is displaying clear signs of the Foreigner's Syndrome, both conditions which still keep him from recovering critical cons and moving on with his plans of becoming a writer.

Candidates. Both above mentioned young men show a strong affinity to teaching, sharing the knowledge and assisting others in their evolutionary processes. They are only two examples of a constantly growing young group of people in Finland, lacking not only the exposure to conscientiology, but waiting for support, and courses. Both of them, being here only representatives of a larger group, are clear candidates to the existential inversion technique.

Framework. The author herself needed the clear framework, participation in energy fields, and information on techniques offered by conscientiology to actively and in a structured way start her self-research, development, and the recovery of cons for making the decision to apply the existential inversion technique in her intraphysical existence. Thus, the author believes that also theabove-mentioned evolutionary colleagues may well benefit from conscientiology, and ideas such as that of maxi-planning, consequences and prioritizations in one's young intraphysical existence; as well as the consciencial paradigm to help us accelerate our evolution, overcome weak traits, and complete our existential programs.

Lack. Besides the big differences in holothosenic quality from one country to the other, a severe lack of conscientiological resources to support intermissivists and other interested people exists in Finland. Hence, the consequences consist of an almost complete absence of courses, working infrastructure and teachers, as well as basic conscientiology materials. Therefore, there is currently absolutely no information, exchange or support available for young intermissivists who resomated with the idea of existential inversion in Finland.

FINAL CONSIDERATIONS

Future. Due to the author's strong holothosenic affinity with the existential inversion technique and her awareness about the great need for an increased expansion of conscientiology and more information and support to intermissivists who have planned to apply the existential inversion technique in Finland, she hopes to raise interest, generate awareness and in the future hopefully form an evolutionary working team with Assinvexis and other interested people to effectively plan and further expand conscientiology in Europe, in the form of regular courses, translated books, and other mediums of knowledge, as well as establishing a working infrastructure for the European intermissivists.

Expansion. Even though Finland clearly displays a favourable holothosene and condition for intermissivists to recover cons at a young age - thus favouring the conditions for potential invertors- without any exposure to information about inversion, energy techniques, the consciential paradigm, group support and conscientiology in general, it is extremely difficult to apply maxi-planning, develop cosmoethics, and foster the discipline and prioritization skills to apply the existential inversion technique.

Inversion. For years, the author herself has felt the need for more and deeper information about the existential inversion technique and exchange with other invertors and has also encountered more and more young intermissivists searching for answers, struggling with the Foreigners Syndrome, and other consequences. These occurrences emphasize the strong need of expansion of invexology and conscientiology in Finland to support and work with our intermissive colleagues, who have planned their existential program and their resoma on this continent. This is only possible if Finland and Brazil mutually work on active, open, and effective cooperation, exchange ideas and further their support in research, teaching activities, and events.

Conclusion. The examination of the two case-studies, the current situation, as well as the favourable holothosene in Finland, lead to the conclusion that there is not only a great need for conscientiology and research in Finland but also calls for a mutual and evolutionary cooperation between Brazil and Europe for the expansion, development, and enrichment of invexology and conscientiology.

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