

UNIVERSALISTIC SENSE
(COSMOETHICOLOGY)

I. Conformatics

Definology. The *universalistic sense* is the intimate consciential condition of pure reconciliation and compatibility with beings and realities of the cosmos, the consciousness maintaining an already identified state of lucidity as regards the universal community, and fully awakening of ultimate universalism in an irreversible, peaceful way.

Thematology. Homeostatic central theme.

Etymology. The term *sense* comes from the Latin, *sensus*, “sense; sensory organ; sentiment; judgment; reason; intelligence; meaning”. It appeared in the 14th century. The word *universal* comes also from the Latin, *universalis*, “general; universal”, and it emerged in 1310. As to the word *universalism*, it emerged in 1874.

Synonymology: 1. Universalist knowledge. 2. Self-awareness of the cosmos. 3. Citizenship of the Universe. 4. Universalist Convivology. 5. Understanding of the Cosmic Law. 6. Open mentality; open mind. 7. Cosmopolitan sense; eclectic sense.

Neology. The 3 compound expressions: *universalistic sense*, *universalistic mini-sense*, and *universalistic maxi-sense* are technical neologisms of Cosmoethicology.

Antonymology: 1. Sectarian countersense. 2. Factionalism. 3. Sectarianism. 4. Consciential parochialism. 5. Anti-cosmism.

Foreignismology: the *globe trotter*; the millennial and current *melting pots*.

Attributology: predominance of the mental faculties.

II. Factums

Thosenology: the orthothosenes; the orthothosenity; the lucidothosenes; the lucidothosenity; the harmoniothosenes; the harmoniothosenity; the cosmothosenes; the cosmothosenity.

Factology: the universalistic sense; the acquisition of the universalistic sense; the consciential openness; the expansion of one’s personal world; the generalism; the plurirationality; the globalization; the adhesion to the cosmos’ flow; the expansion of cosmovision; the positioning of thinking globally and acting locally.

Parafactology: the multidimensional living.

III. Detailism

Technology: the *techniques of Universalism*.

Laboratoriology: the *conscientiological laboratory of self-Conscientiometry*; the *conscientiological laboratory of Evolutiology*; the *conscientiological laboratory of Mental-somatology*; the *conscientiological laboratory of self-organization*; the *conscientiological laboratory of Cosmoethicology*; the *conscientiological laboratory of proaxis*; the *conscientiological laboratory of cosmoconsciousness*; the *conscientiological laboratory Serenarium*; the *conscientiological laboratory of penta*; the *conscientiological laboratory of energetic signals*.

Binomiology: the *binomial penta-offiex*; the *binomial admiration-disagreement*.

Interactiology: the evolutionary interaction.

Trinomiology: the *trinomial consciential wholesale approach–Cosmoethics–universalism*; the *trinomial gregariousness-individualism-universalism*.

Politicology: the cosmocracy.

Philiology: the neophilic flexibility; the xenophilia.

Mythology: the dromomania.

Holotecology: the cosmoethicotheca; the diplomaciotheca; the conviviotheca; the tourismotheca.

Interdisciplinology: the Cosmoethicology; the Universalism; the Evolutiology; the Parabrainology; the Cosmoconscientiology; the Cosmovisiology; the Cosmopolitanism; the Cosmism; the Holophilosophy; the Holotecology.

IV. Profilology

Castology: the deperto being; the multidisciplinary conscin; the cosmic personality.

Masculinology / Femininology: the penta practitioner; the lucid projector; the lucid epicon; the conscientiologist; the multithosenator; the cosmos being; the cosmovisionary; the pancognitorist.

Hominology: the *Homo sapiens universalis*; the *Homo sapiens cosmicus*; the *Homo sapiens cosmoconscientialis*; the *Homo sapiens voluntarius*; the *Homo sapiens interassistens*; the *Homo sapiens tenepessista*; the *Homo sapiens cosmoethicus*.

V. Argumentology

Exampology: universalist *mini*-sense = the volunteer of experiences beyond the nuclear family; universalist *maxi*-sense = the volunteer of international experiences.

Fixation. According to *Evolutiology*, when a consciousness is more permanently and deeply fixed in a specific consciential dimension, it ends up being restricted in terms of the consciential attribute of omniperception, causing self-castration, and temporary obfuscation and recess in personal evolutionary performance. In order to minimize the damage caused by the demand for evolutionary growth per se, the consciousness needs to have greater self-awareness of reality, recovering its magnum cons.

Resoma. The greatest fixation capable of rebelling as regards the evolutionary scale of consciousness is the act of intraphysical rebirth (resoma). Worse only occurs with a consciousness in the pathological condition of post-desomatic parapsychosis.

Peak. According to *Holomaturology*, the evolutionary path inevitably reaches that level at which a consciousness spontaneously frees itself from all selfishness to finally embrace pure altruism without any self-constraints, personal sacrifice, or greater difficulty. Upon reaching such an expressive peak of understanding, all segregations, stereotypes, labels, and particularistic demands of the ego lose their reason for themselves, independently of cultural background, native idiom, or socin, even pathological, in which it participates.

Deconditioning. In the analysis of *Experimentology*, the process of a consciousness acquiring universalistic sense when it is still in the intraphysical represents a constant struggle against the conditionings imposed by the indispensable but always repressive human education, in the sense of reaching the following 4 objectives listed here in a functional order:

1. **Reproduction.** The cut with selfish bonds of animal reproduction (human gestation).
2. **Competitiveness.** The abandonment of all down-to-earth competitiveness in any field or sector of intraphysical manifestation.
3. **Universalism.** The universal interests placed *before* intraphysical community, provincial, or *individual world* interests.
4. **Vision.** The comprehensible vision capable of always seeing *beyond* the confines of the planet where one temporary lives.

Crowning. As *Cosmoethicology* clarifies, the state of universalistic sense is the final condition crowning the consciousness situated well up in the increasing scale of human existence: the state of familial sense, the professional level, the community consciousness, the regional condition, the patriotic feeling, the continental sentiment, and finally the planetary sentiment.

Advancement. Considering *Intraphysicology*, the universalistic sense values universal consent, departs from the particular towards the whole, advances beyond, and leaves behind any idea of retrograde politics expressing selfishness, for example, the following 18 manifestations listed in alphabetical order:

01. **Anachronism:** the obsolescence; the Mimeticology.
02. **Clan:** the shrinking of conscientiality; the family corporatism; the groupkarmic big ego as the generator of multiseccular interprisons.
03. **Club:** closed; the elitist alienation.
04. **Collars:** of the ego, when multiple or excessive; the social shackles of the unthinking human masses.
05. **Dogmatism:** the blindness structured as anti-research rigid doctrine.
06. **Fanaticism:** the mind obscurantism; the night of cerebral darkness.
07. **Isolation:** the autism; the shyness; the diffidence; the inhibition.
08. **Jacobinism:** the anti-democracy; the homicidal autolatry.
09. **Mini-dissent:** the separatism; the division of evolutionary forces.
10. **Nationalism:** the exacerbated patriotism; the monovision; the nation placed before the cosmos.
11. **Neophobia:** the apriorismosis.
12. **Orthodoxy:** the fundamentalism; the neophobia.
13. **Parties:** radical politician; the authoritarianism; the stereotyped monoideism.
14. **Provincialism:** the essence of interiorosis, mere psychopathy.
15. **Racism:** the evolutionary amaurosis suffocating genetic performance.
16. **Segregation:** the consciential closedness; the hideous manifestation of racial prejudice.
17. **Sect:** the subcerebral brainwashing; the subjection; the group dogmas and precepts castrating self-evolution.
18. **Xenophobia:** the sociophobia; the mistaken overvaluation of the soma.

Technique. In the field of *Paratechnology*, the acquisition of the deepest universalistic sense in the practice is accessible to any man or woman. All you need is to start checking the following 10 topics listed in logical order:

01. **Training.** Disciplined training envisaging mastery of consciential energy and the production of lucid consciential projections allow any interested man or woman to further develop the parapsychic perceptions, starting with common clairvoyance or the reading of the existing energetic psychosphere around beings and objects.

02. **Interworlds.** The principles of evolution suggest the fact that all conscins are, without exception, eventually destined to evolution to a level still unknown to current humankind. The more it evolves, the more consciousness expands its range of influence to some kind of omnipresence and deepens self-knowledge towards true omniscience. The development of clairvoyance opens the perception doors of intraphysical consciousnesses to the other consciential dimensions. This allows any interested man or woman to live thinking, feeling, and reacting simultaneously in different dimensions, whilst still anchoring their ego, without alienation, in a specific dimension, in this case, the intraphysical one where it needs a human biological body, even if this physical dimension is by all means a lot more pathological (entropy) and hence less healthy than others.

03. **Sight.** The unveiling, being able to see other dimensions in the course of the daily life brings to the intraphysical individual the perception of other more evolved parameters of heterocritical judgement: a more realistic vision of what constitutes life in the universe, a self-integrated participation in the cosmos, the precise understanding of universalism, a higher and

still uncommon level of consciential maturity (holomaturity), and rationalised emotions (sentiments) in relation to all beings with whom you live, and nature itself.

04. **Energy.** Awaken to multidimensional life, the consciousness identifies and characterises the exact function and action of consciential energy in all its self-manifestations as the maximum resource, the common denominator, the master key (lock pick), the instrument that discriminates priorities, or the *unit of measure* of all beings and things and their own actions.

05. **Auras.** The auras of these beings and things are seen from then on at a different level, another perspective, bringing together and amalgamating more intimately all the objects of universal reality, freeing the clairvoyant consciousness from its enslaving to the rigid forms of matter. The lucid consciousness will then be able to locate and identify even desomated beings, and to place each of them in its level or dimension of manifestation. So, for example, from the human environment, you can start to distinguish 3 consciexes at same time, each in a specific dimension, where the less evolved cannot perceive the presence of the more evolved at that particular evolutionary moment or in the performance of specialised assistantial functions.

06. **Time.** As time goes by, with the accumulation of experiences, the universalistic sense becomes ingrained in the ego the enjoyment of lucid inner peace, no longer allowing anxiety about past, present, or future, that is, eliminating time, which then becomes just a simple constraining and unnecessary factor to personal evolutionary impulse.

07. **Consequences.** As a result of eliminating the excess of the time factor itself, the conscin is no longer waiting for their desoma, or for the impulses brought by changes in the human calendar to live fully and accomplish more. They rather seek the resources brought by the maximization of living, from now on and in the here and now, whilst still in the intraphysical dimension as they understand there is only one evolutionary labour and it is cohesive and coherent both in the intraphysical, the extraphysical, or the projected state. The consciousness, still convinced to be able to vibrate energetically in an intense way commanded by the force of a strong own will, no matter the vehicle of manifestation prevailing in self-manifestation in any given environment and opportunity, takes advantage of this in a positive way.

08. **Co-option.** Such an attitude of growth conquers the sympathy of more evolved consciousnesses (evolutiologists, serenissimi, and even free consciexes) controlling everything, and blends in, truly becoming a lucid active minipiece in the evolutionary maximechanism overseeing all beings. The degree of personal co-option gets heightened. From then on, they will no longer be in a *blind opposition with the cosmos*, but rather intimately, definitely, and with spontaneous pleasure integrating the workforce (evolutionary team) consciously directly overseeing any given situation in the cosmos. The presence (personal holothosene) will be much more marked and productive in the scenario where they operate, not in an ostentatious manner, but anonymously, in the essence of everything, and in what is truly relevant, performing the long lasting work (maxiproexis).

09. **Cosmic.** At this level, generally, the consciousness reaches the condition of cosmoconsciousness, receiving within itself *the touch of infinity* and entering for good, with this providential shortcut, in a real state of maximum universalistic sense.

10. **Cosmocracy.** Finally, the simultaneous vision of different consciential dimensions and the interdisciplinary and multifaceted analyses of the problems and phenomena of multidimensional life, leads the conscin's aspirations towards the Consciential Era, or the implementation of truly experienced cosmocracy.

LP. According to *Projectiology*, maintaining universalistic sense greatly helps a conscin's development of lucid consciential projections (lucid projectability), notably with regular extraphysical self-experiences.

Folly. No common ordinary immature man (or woman) is exempt to folly. The maintenance of an open universalistic microuniverse offers us the best resources for the frontal fight against the limitations of our own megaweaktraits and folly. Hence the opportunity and relevance of establishing technical foundations for the acquisition of universalistic sense, the best

method to overcome our condition of consciential immaturity, delay, and multimillennial, multiexistential, and holobiographic numbness.

Considerations. According to *Communicology*, here are 10 considerations or basic rules, coherent from a logical point of view, and acceptable from an ethical point of view, capable of technically defending any conscin from specific mistakes due to folly, immature opinions, and deviant narrow mentality preventing more advanced rectilinearity of thought. These basic rules are listed below in logical order to facilitate reflection:

01. **Self-awareness.** Proceed to rigorous self-critique of own tendencies in all fields of human activity.

02. **Comparison.** Take a closer look at divergencies of own opinion in comparison to positioning of relatives, colleagues, and friends.

03. **Openness.** Find out about the opinions of different social circles (open-mindedness) through tests of own direct experience (self-researchology).

04. **Conviviality.** Live maintaining a harmonious climate or holothosene (pacific coexistence) with people with whom you frontally disagree, avoiding anger or misunderstanding due to contrary opinions (*binomial admiration-disagreement*).

05. **Sum.** Take the initiative to add ideas (inter and multicultural contacts) prudently with individuals with different tendencies, aware of the most heated controversies, and the not so infrequent fact that neither side has good evidence.

06. **De-prejudice.** Read books, magazines, journals and media disseminating different lines of thought, in the certainty of the fact that people writing and publishing apparently crazy or evil ideas, according to some readers, also think and judge the same readers as they are.

07. **Dialogue.** Establish an imaginary dialogue with a hypothetical opponent, seeking exemption and democratically confronting all the opinions (intimate debate), the ideal, prevailing, or useful consensus opinion in relation to each subject under analysis in the evolutionary moment.

08. **Interdisciplinarity.** Seek to bring interdisciplinarity to your research, making direct observations, knowing how to use modern means of communication, the most efficient physical agents of universalism (satellite dish, internet, multimedia, Wikipedia, cable TV, etc.).

09. **Polyglotism.** Try and read, listen, watch, talk, and think in other languages in addition to your native one.

10. **Travel.** Travel and live abroad for some time whenever possible (cultural excursion; scholarship, etc.), in order to eliminate prejudice and cultural idiocies attached to the space-time continuum.

Maturity. These attitudes facilitate deepening theological perception acuity, and consequently expand the level of consciential self-maturity against psychic vacuity (*empty head, consciential amentia*), lack of intellectual sagacity, deprivation of sensitivity, faulty reasoning (mental blanks), defective observation, slowness of the mind (bradypsychism) towards the imperturbability of the fraternal and resourceful person both well-rounded and universalistic (*lucid pre-serenissimus*).

Expansion. After employing the logical resources of maturity, and all universalistic feasible processes – and able to inspire the use of many others – you will remain in the state of full consciential immaturity only if you wish to, because the outcome for those who put all their resources in practice is to *subjugate* the psychosoma, expand the use of the mentalsoma, and finally reach the expansion of consciousness itself (cosmoconsciousness) through consciential energies and self-thosenes in a much more intelligent way.

VI. Conclusion

Referenciology. Through the criteria of *Mentalsomatology* here are, for example, in alphabetical order, 15 entries from the *Encyclopaedia of Conscientiology*, and their respective specialties and central themes, that evidence a direct relationship with the universalistic sense, and are indicated to the expand the most exhaustive, detailed approach of interested researchers:

01. **Acceleration of Personal History (Aceleração da História Pessoal):** Evolutiology; Homeostatic.
02. **Altruism (Altruísmo):** Polykarmalogy; Homeostatic.
03. **Candour (Lisura):** Cosmoethicology; Homeostatic.
04. **Conscientiality amplifier (Amplificador da conscientialidade):** Holomaturology; Homeostatic.
05. **Cosmosynthesis (Cosmossíntese):** Mentalsomatology; Homeostatic.
06. **Evolutionary choice (Escolha evolutiva):** Experimentology; Homeostatic.
07. **Evolutionary self-sufficiency (Autossuficiência evolutiva):** Evolutiology; Homeostatic.
08. **Extrapolationism (Extrapolacionismo):** Evolutiology; Homeostatic.
09. **Inventoryology (Inventariologia):** Proexology; Homeostatic.
10. **Mentalsomatic advancement (Avanço mentalsomático):** Mentalsomatology; Homeostatic.
11. **Mentalsomatic looseness (Soltura mentalsomática):** Experimentology; Homeostatic.
12. **Proexis leverage (Alavancagem da proéxis):** Proexology; Homeostatic.
13. **Scale of evolutionary priorities (Escala das prioridades evolutivas):** Evolutiology; Homeostatic.
14. **Self-thosenic breadth (Amplitude autopensênica):** Proexology; Homeostatic.
15. **Will propeller (Propulsor da vontade):** Evolutiology; Neutral.

THE PERSONAL ACQUISITION OF AN UNIVERSALISTIC SENSE DECISIVELY ACTS IN THE RESOLUTION OF THE CRUCIAL AND MULTIMILLENARY PROBLEM OF INTER-ASSISTANTIAL IMMATURITY OF A COMMON CONSCIN.

Questionology. Has the universalistic sense already reached you? At what level, involvement and fruits of interassistantiality?

Specific Bibliography:

1. **Vieira, Waldo; *Homo sapiens reurbanisatus***; Holociclo revisors team; 1,584 p.; 24 sections; 479 chaps.; 139 abbrevs.; 12 E-mails; 597 enus.; 413 foreignisms; 1 photo; 40 illus.; 1 microbiography; 25 tabs.; 4 websites; glos. 241 terms; 3 infographics; 102 films; 7,665 refs.; alph.; geo.; ono.; 29 x 21 x 7 cm; enc.; 3rd Ed.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, PR; 2004; p. 848-852.
2. **Idem; *Projectiology: A Panorama of the Experiences of the Consciousness Outside its Human Body***; 1,248 p.; 525 chap.; 150 abbrev.; 43 illus.; 5 indexes; 1 synopsis; gloss. 300 terms; 2,041 refs.; alpha.; geo.; ono.; 28 x 21 x 7 cm; enc.; 4th Ed. Reviewed and augmented (consulted); *International Institute of Projectiology and Conscientiology* (IIPC); Rio de Janeiro, Brazil; 1999; p. 374-377.
3. **Idem; *700 Conscientiology Experiments***; 1,058 p.; 700 chap.; 147 abbrev.; 600 enus.; 8 indexes; 2 tables; 300 tests; gloss. 280 terms; 5,116 refs.; alpha.; geo.; ono.; 28.5 x 21.5 x 7 cm; hardcover.; 1994 (Portuguese edition; *International Institute of Projectiology*; Rio de Janeiro, Brazil); 2018 (English edition; *International Association Editares*); p. 637.

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