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Palabras-Clave

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Subtleties of Cosmoethics

Sutilezas da Cosmoética
Sutilezas de la Cosmoética

Abstract:

Daily situations are analyzed in this article, taking into consideration the use of Cosmoethics. The author's questionings promote the deepening of reflections regarding Cosmoethics on themes such as food, the physical body, personal expenses, evolutionary duo, finances, personal holothosene, intellectuality, household chores, time, work, merely "going out", and traveling. The anti-cosmoethical performance of the consciousness may be revealed in life circumstances when facts do not seem to flow properly, indicating a lack of coherence between that which the consciousness knows and how much of this knowledge is being employed in behalf of evolutionary performance.

Resumo:

Neste artigo são analisadas situações do cotidiano considerando-se a aplicação da cosmoética. Os questionamentos da autora propiciam o aprofundamento das reflexões quanto à cosmoética em temas como alimentação, corpo físico, despesas pessoais, dupla evolutiva ou companheiro(a), finanças, holopense pessoal, intelectualidade, serviços gerais de uma casa, tempo, trabalho, uma simples saída de casa e uma viagem. A atuação anticosmoética da consciência pode ser evidenciada por situações de sua existência em que os fatos não parecem fluir adequadamente, indicando ausência de coerência entre o que a consciência conhece e o que utiliza deste conhecimento para melhorar seus desempenhos evolutivos.

Resumen:

En este artículo son analizadas situaciones de lo cotidiano donde se considera la aplicación de la cosmoética. Los cuestionamientos de la autora propician profundizar en reflexiones sobre la cosmoética en temas como la alimentación, cuerpo físico, gastos personales, pareja evolutiva o compañero(a), finanzas, holopense personal, intelectualidad, servicios generales de una casa, tiempo, trabajo, una simple salida y un viaje. La actuación anticosmoética de la conciencia puede ser evidenciada por situaciones de su existencia en que los hechos no parecen fluir adecuadamente, indicando falta de coherencia entre lo que la conciencia conoce y lo que utiliza de este conocimiento para mejorar su trabajo evolutivo.

1. INTRODUCTION

Ethics, as we understand it, sets up boundaries for human conduct, in conformity with postures previously established by a group of people or professionals, focusing on a desired and expected behavior in compliance with parameters proposed by them.

Ethics embraces intra-physical reality, permeating the fourth-dimensional reality only. In this way, resonance of non-ethical attitudes can be relatively

measured. Cosmoethics, however, transcends what we consider to be common ethics. It is an all-embracing ethics, wide ranged, that considers another reality, the multidimensional one. Under this vision, we accept the existence of other dimensions and, as a result, the existence of other consciousnesses - the extra-physical ones. Cosmoethics is therefore a set of postures reaching well beyond our sight. In this way, things are not always what they seem. For in-

stance, a person that cries a lot, demonstrating great pain when a relative passes away, may in fact have deeply desired that outcome and has possibly contributed in thoughts and feelings for its happening, in order to be free of the interprison that s/he was living in with that consciousness. However, one who looks at that apparent suffering, may infer that those two consciousnesses lived happily and the one that was left behind deserves compassion. By itself, this situation shows how often we make errors of approach, when we make conjectures about things and situations that look like one thing but, in fact, are not so.

2. COSMOETHICAL EXPERIENCES

In order to deepen our reflections, we will now examine some common situations of intraphysical consciousness' daily life and possible cosmoethical approaches.

a) Food

We usually buy what gives us pleasure. However, when our spouse is either dieting or eating in a more frugal way, a situation in which we take something home that will be a "temptation" or act as a stimulus for her or him to abandon the diet may occur. It is also possible that we experience a desire to test the willpower of our partner. We may just buy what we like without considering what the other likes. Should not these attitudes be considered anti-cosmoethical?

b) Physical body

Overeating, eating wrong, leading a sedentary life and not caring for our physical body - avoiding undergoing regular medical checkups - are attitudes that contribute to the wearing out of our machine. Since our physical body is an important evolutionary tool for the fulfillment of our existential program, would not it be anti-cosmoethical to overlook its priority?

c) Expenses

Someone that generates expenses beyond what was foreseen or agreed to, within a group of people, even if it was spent on basic items such as phone calls, electrical power consumption or buying provisions, with no consideration to whoever is paying the bill, shows lack of cosmoethics. Besides, by behaving in this manner, one feeds the mechanism of dependency, and as a result, group-karmic interprison. Would not these be dispensable anti-evolutionary

traces?

d) Evolutionary duo, companion, husband, wife

How often do we look at someone attractive and instantly produce a fugacious thought of desire or attraction, overlooking the fact that we are generating jealousy in our spouse, even if s/he is not present? Suddenly, we start noticing that s/he is showing some kind of rejection to our work, to the institution or even to a group we belong to. When we issue thoughts or even vague remarks about one another, or about this or that attitude of a person in the group, we may trigger in our companion some sort of hostility, contributing, in this way, to their reaction. Whose responsibility is it, for her/his non-integration to the group? What is our degree of cosmoethicality in our conjugal relationship, contributing to harmony or "adding fuel to the fire"?

e) Finances

Many people spend more than they earn. We are usually very confident of our capacity to make money and cover all our needs. However, the vast majority of people fall into the illusion of easy credit. They assume expenditures in different places, issue backdated checks, and before they know it, find themselves inside a financial merry-go-round, playing the power game of money. When we accrue debts to be paid on a certain date, and then when the time comes we do not have the money, our attitude in telling or not telling our creditors that we do not have the money, as previously agreed, and informing them when we will pay, will influence our thoughts, sentiments and energies about them. Many will not pay their own debts as a consequence of our not paying them. Is it cosmoethical to generate such intrusions?

Likewise, if we underestimate our capacity to save or to buy intelligently, we may lose great opportunities to perform assistance. It is wise to buy only what is strictly necessary, picking up good quality items that will last, so we will not waste precious time, constantly repeating the same task. Commerce, however, puts forth the message that the more disposable the product is, the better, for that will keep faithful slaves. *Those not knowing where they want to arrive will get nowhere.* If we make R\$1000 and we spend R\$1200 we will always be in deficit. If we make R\$1000 and we save R\$100 we will always show surplus. This simple analysis x-rays our habits, indi-

cating if we are a deficit-type or a surplus-type of person. Money is just a reflection of our personality structure. Is it cosmoethical to spend more than we earn? Or to spend today what we will earn tomorrow?

f) Holothosene

A person's self-organization starts with the organization of her/his thosenes. The exterior is just a reflection of the interior. Thus, a messy closet, dirty laundry that piles up, books in a bookcase that are not touched for months, a pile of clean laundry to iron, several papers that were started but never finished, reflect the holothosene that we feed with our postponements, our excuses, and our lack of lucidity.

g) Intellectuality

A person may study, develop her/his skills, learn, acquire lots of knowledge and still think that s/he is not ready to teach, that there is still a lot to learn and that s/he does not dominate some area well enough. Or, on the other hand, s/he may wish for others to see her/his potentiality and to invite her/him to demonstrate how much s/he knows. If they don't invite her/him, s/he figures it is because s/he is not recognized as a knowledge bearer, resulting then in a decrease of her/his self-esteem. No one understands why a person that has everything to be happy does not feel so. The fact is that s/he wants to show off. But in order to justify her/his showing off, s/he needs to be invited, to validate his acting and performance. Multidimensionally, however, things do not happen in this way. The person absorbs knowledge, experiences, brings them into the context of her/his life, and this will be a tool for rescue, a bait to attract other consciousnesses in the same situation. That knowledge is not for her/his use only, it came to be used by the extraphysical team in the first opportunity, to assist other consciousnesses undergoing a situation similar to the one s/he has already surpassed. That is the way to really transmit knowledge. Not to show off, but by predisposing her/himself to help, other people will show up and s/he will be able to act. However, if one focus on flawless "show-classes", they will end up without resonance or echoes. On the contrary, they will signal a gap between teacher and student. Is that cosmoethical?

In most cases, the usefulness of dozens of courses that a person undertook will be only to illustrate her/his experience. To shield oneself behind

a sequence of courses, with the illusion that s/he needs to learn more before s/he is able to teach, may be an ego defense mechanism of escape and fear of self-confrontation. There will always exist hundreds of people that know more than we do, but there will always be thousands of people that know less. So it is reasonable to ask: Is it cosmoethical to conceal or to omit information? Is it cosmoethical to self-deny your own knowledge? Is it cosmoethical to keep "pearls of wisdom" to oneself?

h) Household chores

When we expect others to do things for us, such as washing a glass, tidying up the house, cleaning a bathroom or cooking, several intra and extraphysical consciousnesses may be feeding on our self-corruptions. It is useful to ask: Who is messing it up? Why is the other supposed to clean it up? The side gains may be several, for instance:

1) The wife does not have a job and for that reason takes upon herself a range of household chores in order to feel useful and essential. The husband, on the other hand, stays out as much as possible with the excuse that he is the one bringing home the money that pays for all the expenses, using that to justify not doing his share of the household chores. In this way, he feeds his wife's self-corruption regarding her fear to cope with the outside world and his own self-corruption for not trusting his wife's fidelity. This is constantly feeding back the sickly link of dependency of one and the apparent independence of the other - two sides of the same coin.

2) Likewise, when we keep maids living in our home, we may be feeding back the same type of financially dependent relationship, in which one is avoiding taking care of her/his needs by her/himself. This could also be a disguised way of keeping slaves. It is very difficult to justify maintaining maids in the house, when there are, for instance, Laundromats, restaurants and cleaners paid by the day. Is it ethical to keep people dependent, manipulating them, keeping them under our power? Is it cosmoethical to keep in the same condition, dozens, even hundreds of extraphysical consciousnesses besides the physical ones, just because we are not firm enough to say no and to assume for ourselves what we need to do?

i) Time

Each one of us is the master of our own time. We can do whatever we please with it. It is usual,

though, to hear someone with time to perform several activities, handing out "excuses" for not doing what needs to be done, due to mistaken prioritizations. It is worth thinking about the degree of escape defense mechanism present in the busiest people. They have so much to do that little time is left to look at themselves, to see and finally to find themselves. There are people so busy keeping up being busy that they are always late to meetings, classes and work. They are starving for energy and attention. By being constantly late, they somehow attract anger, rage, and some sort of energy to nurture them. However, they are the ones that generate and feed back the vicious circle, taking more activities than they are able to cope with, so they will continue to be late to their appointments.

We may ask: If we all know how much time we have and we can choose what to do, why would one opt for more than one can cope with? Particularly due to the fact that we cannot perform any work alone, it being necessary to consider at least the existence of an extraphysical team. Can we fail with the extraphysical team just because we cannot see it in the intraphysical dimension? Is it cosmoethical on our part?

j) Work

Our job gives us the opportunity to develop our professional abilities, also providing us with the financial resources for our survival. To evaluate our performance in our job we can consider several items:

- 1) Do we enjoy or hate what we do?
- 2) What forces us to stay in a job that we hate?
- 3) What is the result of a job performed by someone who is not satisfied?
- 4) Since forced work is not slave work, who is forcing us to work if we are the masters of our will?
- 5) Is it cosmoethical to work against our will?

In the work environment, we can also analyze how much we use the company's objects, such as pens, paper, telephone, folders and envelopes for our own personal interests. To believe that we can take advantage of objects belonging to the company to our own private satisfaction may constitute a breach on our part. This can also occur when we misuse privileged information or when we make remarks based on our personal impressions about a co-worker, amplifying the negative side and generating correlated thosenes. What is the amount of ethical and cosmoethical posture in each of these attitudes?

k) Merely "going out"

When we leave our home for some reason and the other members of our family know when we are due back, and it becomes necessary to stay for a longer period, it is advisable to give them notice, because otherwise we may contribute to their self-intrusion. An attitude of oversight may unchain several types of thoughts, sentiments and energies. The family members may, for instance, wonder if an accident occurred, maybe a robbery, or even wonder if we are still alive. The spouse or partner, on the other hand, may imagine that we are cheating on her/him; that we are hurt by something s/he said; that s/he does not mean anything to us anymore; or even that everybody is important but her/him. Would not lending a hand to this type of reaction be anti-cosmoethical?

l) Traveling

The person goes traveling and forgets to inform others where s/he is going to stay, to give a phone number for contact, the agenda that will be followed, possible schedules for family contact, sometimes forgetting even to say day and time of return. The thoughts, sentiments and energies of the family members will probably be very similar to the ones in the previous case. These thosenes may, out of ignorance, be so strong as to contribute to generate a pattern of thoughts propitiating the occurrence of oversights. The fact is that a simple phone call or positioning can minimize and avoid this kind of self-intrusion in other people. Does causing the generation of self-intrusion, either with or without lucidity, not represent a lack of cosmoethicality?

3. CONCLUSION

Examining these topics under the cosmoethical light, we have a panoramic view of how our evolutionary performance is doing. One of the greatest indicators that we are *failing* to apply cosmoethics occurs when everything around us starts to go wrong. There is shortage of time, helpers, money, willpower, a job; employees start to skip work; there is a lack of ideas, affection and options. In this case, we need to review our evolutionary process. Certainly there are helpers trying to show us something, and if we give up trying to do everything by ourselves, and understand the message, perhaps we will be able to find the best way in order to meet our existential program.

The more we understand the multidimensional dynamics, the greater is our evolutionary responsibil-

ity, and, as a result, the effect of our actions, as if we had a *glass roof* over our heads. Actions performed by other people do not impact as much as ours. Surely we turn into larger targets to the extraphysical consciousnesses, especially when we show anti-cosmoethical attitudes. Because thinking is acting, we need to be alert to the ethics of our thosenity. We need to try and be effectively coherent with the knowledge acquired up until then. Failing to apply cosmoethicality is nothing compared to trying to deceive ourselves by saying that we do not know what to do, or wanting to do less than we can do, or still trying to fool ourselves all the time. In short, to be dishonest in our thoughts and attitudes to ourselves and to others - intraphysical or extraphysical consciousnesses.

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