

INTERNATIONALIZATION OF CONSCIENTIOLOGY AND INTRACONSCIENTIAL EVOLUTION FAVOURING A FUTURE WORLD STATE

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ABSTRACT: This article seeks to provide specifics around how conscientiology and conscientiologists can become more international while acting in alignment with the multidimensional interassistential maximechanism. Through personal research of various sources of information and using his experience as a conscientimetrist, the conscientiology researcher identifies various priority consciential traits and postures necessary for greater harmony. These traits are discussed in a manner to stimulate greater personal understanding while linking each to avenues to form a World State, or World Federation.

Keywords: Internationalization, Paradiplomacy, Reconciliation, World State, Renovation

INTRODUCTION

Truly liberating international consciential activity is founded on an attitude of peace and lucid, discerning serenity. Apart from any legal framework supporting its creation, at its essence the ideal of global peace and a world state is based on a widely experienced and lived sense of belonging to the same group, in this case our collective humanity. This is simple logic given we are all human beings living on this planet. Although we are all different the similarities are undeniable, we all belong to the human race. We are all in this together, and once humanity matures and stops reinforcing divisions, differences, competition, and inequality, while maintaining and encouraging individuality and the healthy expression of our individual essence, real globalisation and broader consciential openness will begin.

Enduring constructive internationalization, whether of conscientiological ideas or in the more conventional sense, depends on openness, empathy, harmonious behaviour, interaction, and trust based on clear and transparent intentions and acts. For greater constructive positive changes to occur, individuals and populations must want to move to a better state, and, more challengingly, change their minds on certain antiquated or divisive attitudes and behaviours. The undeniable facts are, we all stand on the same Earth, we all know the experience of breathing air and looking out to the universe while existing on this 'pale blue dot' (Wikipedia contributors, 2021a).

This article, in seeking to understand our individual and collective evolutionary context, and by prioritising healthy interactions and outcomes, identifies a series of personal traits an individual can develop, together with

a series of postures, that if collectively adopted, would lead to greater harmony, broader peace on the planet and ideally with sufficient time, the formation of a World State.

The ultimate intention of this article is to help individuals and societies evolve and to contribute to understanding of how a World State could be attained.

RECYCLING AND DEINTRUSION

A key to sustainable internationalization is recognition of the necessary internal and existential changes and the accompanying concept of intrac consciential and inter-consciential deintrusion, the capacity to improve or clean environments of sources of toxic thoughts, emotions, and energies. These deintrusions are also founded on a posture of peace and harmony, the greater capacity one has to transmit energies that have pacific qualities, even if confronting difficult subjects, personalities or entering to clean the wounds of individual or group pathologies, the greater the level of deintrusion possible. The more cosmoethical impacts that can be made the better, but the dosage of these shocks is important and individual evolutionary rhythms have to be respected and simultaneously stimulated, without generating any evolutionary rape.

For example, on-going feuds within or between countries, tribes or different groups have to be definitively resolved in a healthy manner, for example implementation of the long overdue two state solution in the Israeli-Palestinian situation or other pacific solutions to the numerous other issues between different ethnic groups, which can be found regardless of the continent.

TRAITS PRO-ALIGNMENT WITH THE MULTI-DIMENSIONAL INTERASSISTANTIAL MAXIMECHANISM

Moving towards these overall goals and assisting in the multidimensional interassistantial maximechanism more broadly, internationally, requires certain prerequisites, such as:

- A focus on cosmoethical, assistantial practice over theory, 1% theory and 99% practice (Wojslaw *et al.*, 2018)
- A large degree of openness, and requisite thosenic flexibility
- Creativity in working with conscientiology concepts, in seeking the best for the most
- Empathy to create interassistantial rapport between disparate groups
- An attitude of horizontality (and solidarity)
- Unprejudiced, anti-biased equality
- Cosmovision
- Disciplined dependability
- Identification of personal cosmoethics
- Sufficient, and ideally complete, incorruptibility
- Reverifiability
- Self-absolutism
- Relativeness
- Sense of purpose, clear objectives and defined projects

COEXISTENCE

Contemplating the past can help to understand our current evolutionary context. In doing this, we can note that over the millennia the populace on Earth has moved from living in small groups to ever larger communities, as Yuval Noah Harari in his well-known work, *Sapiens* (Harari, 2015), observes “Over the millennia, small, simple cultures gradually coalesce into bigger and more complex civilisations”. As we collectively experience this change over numerous successive lives we need to learn to live together, to be more understanding, to think more of others, to be able to open our hand to what is merely necessary for survival or the best for me, or my family or tribe, in favour of what is the least bad, or best, for all. While a person has, or people have, a lack of respect for others, there will be no interassistance, there will be no healthy conviviality, and no wider peace or harmony.

Our more pressing current challenge is getting past the exaggerated individualistic, tribalistic and nationalistic nonsense that appears on every continent (excluding Antarctica) and on so many fronts, and even at the level of nation states. Nations have the leaders they deserve and the tendency for authoritarianism to lead to racism, sexism, and fascism, even in the USA, the self-proclaimed leader of the free world, is obvious and clear. This latent xenophobic tendency has likely always existed on Earth but has become increasingly apparent over the recent centuries and years, essentially since humankind created ways to more easily travel and communicate over vast distances and therefore encounter more peoples and have a far larger number of diverse interactions. As noted in *The Modern Mind* by Peter Watson (Watson, 2000, p.118), Franz Boas, anthropologist, observed “The similarity of fundamental customs and beliefs the world over, without regard to race and environment, is so general that race [appears] ... irrelevant.”

These tribalistic and nationalistic immaturities are the *raison d'être* for so much inexcusable behaviour, rhetoric, and actions. It being the principal avenue immature, bellicose leaders use to incite blind fervour and support amongst the evolutionary unthinking masses.

As a global population we have not yet learnt how to live together well. We do not yet meet the challenges that coexistence brings with sufficient maturity, as exhibited by the problematic tendencies previously mentioned and the countless small and large conflicts we see within and between groups all over our planet. It is interesting to ponder this in conjunction with the idea from Harari (2015) “There are no gods in the universe, no nations, no money, no human rights, no laws, and no justice outside the common imagination of human beings.”

Putting my point succinctly, and to paraphrase Vieira (2014) “we are our own problem, but we are also our own solution”, and this works at both the individual, most importantly because this is something you control, and, at the collective level. That is, we have created our situation, as problematic or positive as it is, and we have the capacity to find our way out of it and create a better context for ourselves and others.

Although not a cure all panacea, a serious, preferably bottom-up, move towards a World State would stimulate numerous growth crises as according to Vieira (2014) “In the World State, racist walls and neophobias will be demolished.”

TURNING POINTS

When are we going to have the maturity to start to understand what is the best for the most and to make that the priority? To see similarities before we see differences? To see the positive before we see the negative? To revere the expansion lived upon understanding something new about a different culture or person and use any personal vulnerability we experience along the way to generate internal growth instead of resentment or fear?

As an exercise to generate new ideas, let us take what Emery Reeves (Reeves, 1945) posits “While the state exists there is no freedom. When there is freedom there will be no state.” and counterpose that to Harari’s aforementioned observation of human history, that we coalesce into bigger and more complex civilisations. The first thoughts that come are we all want as much freedom as possible and it also seems fair to say our human civilisations, currently manifesting predominantly within or through nation states, will continue to coalesce and become more complex. These two quoted thoughts, potentially incompatible, may actually lead us to the inevitable next steps, a massive turning point, specifically, in the mind of this researcher, the creation of an inevitable World State.

Supporting a similar line, Harari (2015) goes on to state “For thousands of years previously, history was already moving slowly in the direction of global unity, but the idea of a universal order governing the entire world was still alien to most people.”

To elucidate what was meant by a “universal order”, he goes on to declare “The first universal order to appear was economic: the monetary order. The second universal order was political: the imperial order. The third universal order was religious: the order of universal religions such as Buddhism, Christianity and Islam.”

What will the next, the fourth universal order be? Multidimensionality? Conscientiality? And when will the Hundredth Monkey Effect mentioned on Wikipedia contributors (2021b) launch the new order?

CHOICE

Compare the healthy growth that would lead to a World State (or World Federation if you prefer) with the fear that generates arrogance, anger, aggression, resentment, and conflict within yourself and with others when we let the worst of human nature express itself through clearly anti-universalistic biases and acts.

Both are available human experiences, but the sooner we can leave behind the exaggerated nationalistic nonsense and anger, as easily seen in numerous countries

and political discourses, and move to a healthy, constructive future, the better for us all.

EMPATHY & EQUALITY

Humanity's greatest weakness may be our inability to see others as worthy as ourselves, to see others as deserving equals. What kind of a future are we creating for ourselves if we let raw, unrestrained emotion, biases, insecurities, and prejudices dominate our more noble mental faculties like discernment and lucidity or perhaps the best of them all, universalism.

If we do not have empathy for another, anyone, if we do not care, especially if we do not know or like the other, we can be sure we have a long way to go in our evolutionary maturing process. Likewise, if we want power over or try to intimidate another (others).

What is often considered strength by this pathological society can actually be weakness, often what is considered success by the same society can be a massive evolutionary failure. Our society’s level is so poor, and our values so distorted by centuries, even millennia, of sub-abdominal brainwashing and cultural conditioning that we do not yet, as a whole, understand what is our truly admirable and enriching innate human potential.

The term *gabos* can be found on the UrbanDictionary site (KRA_, 2011) and is used in some brutal circles and means ‘Game Ain’t Based On Sympathy’. Some animals do not have sympathy or empathy, they have not yet understood the need and positive results of such an evolutionary conquest. Are we humans still nothing better than that? As humans create environments where terms like this spawn and are sustained, the answer to the prior question would seem to be ‘not much, if at all’, but the good news is, we all certainly can be. The sooner we move beyond creating negative and destructive environments or institutions whether for ourselves or our fellow humans, the better off we will all be, and the faster we improve the evolutionary level and holothosene of our planet, finally moving beyond the predominant theme of survival and its associated, more base, more pathological, traits that manifest in us as individuals.

Worth mentioning here are the UN’s 17 Sustainable Development Goals (SDGs), a well-considered list adopted by all United Nations Member States in 2015, which provides a “shared blueprint for peace and prosperity for people and the planet, now and into the future” along with an idea from Bregman’s excellent work *Utopia for Realists* (Bregman, 2018), “Investments in education won’t really help these kids (poor), the researchers say. They have to get above the poverty line

first.” We have a blueprint, we have facts and experience, now we need collective action.

DEDRAMATISATION & HARMONISATION

Given the choice, which we all have, why aggravate, dramatize and inflame? Why not pacify, dedramatize and harmonise? Also, it is relevant to note here, that some claim to be doing the later, while actually doing the former, and sometimes, even unwittingly.

Emotions predispose and accelerate our movement towards one, while discernment, rationalised sentiments, and maturity allow us to manifest the later. Through our discernment we make better choices, even if we are not capable of dedramatizing every situation yet, we can choose to improve the quality of our emotions and to re-educate ourselves to consistently engage in this kind of harmonising behaviour in the future, thus linking ourselves more closely with the multidimensional interassistential maximechanism.

To achieve some of these lofty goals, taking in this wider evolutionary context and appreciating the leading-edge relative truths conscientiology and its specialities’ provision, can provide orientation for intended international interassistential endeavours and to understand some of the bases of a world state.

FORGIVENESS & RECONCILIATION

A key to freeing ourselves from our individual and collective past is the concepts of self-reconciliation and hetero forgiveness. We can easily be trapped by our past and stuck within a specific way of thinking and problem creation or erroneous “problem solving”. The issue is that what once worked may no longer. Additionally, while we cannot forgive others, we remain captive to the event and people which constituted the root cause and issue.

Ceasing to think badly about other people (and ourselves) is the way we all have at hand to grant freedom to ourselves; and even others, to the degree we can contribute to that. We should criticise bad ideas and apply our own discernment, but we do not need to think badly about anyone, we have to understand them, put yourself in their shoes and seek to understand their multi-existential baggage.

From the perspective of seriexology, or the science that studies an individual consciousness’ successive past lives, it is pointless and anti-evolutionary to think bad of others, persist with grudges, resentments and ill-will. Be free, free others; forgive and move on.

EXISTENTIAL PROGRAMS

To work with the more niche personal and advanced clauses of an intermissivist’s proexis (Wojslaw, 2018), or existential programme (life mission, life tasks), the consciousness (individual person) who technically prepared for their current life during their intermission, the period between physical existences, needs to combine profound multidisciplinary self-research in order to generate self-knowledge, with multidimensional inspiration and the best of personal strongtraits (Vieira, 2018) to discern steps that accelerate the evolution of themselves and that of associated groups while minimising unnecessary existential self-mimicry.

What can you do to help the most people, the most? Think big, be bold and courageous, apply your discernment in answering that and you on your way to the creative, parapsychic and mentalsomatic existence required to align yourself and work deeply with the multidimensional interassistential maximechanism.

CONCLUSIONS

Wanting something positive to manifest is easy, knowing how to do that and helping it happen is extremely complicated. In a simple way this article presented some initial ponderings and possibilities to help provide interested individuals and groups ideas on where efforts could be focussed and elaborated to generate greater consequences and more immediate positive impacts.

Of course, much remains unresolved and unknown in what seems will be an extremely long journey. However, the author has a degree of confidence in the ideas presented here which include increasing the amount of personal recycling and deintrusion being done, focussing on developing empathy and reducing inequality and poverty on our planet, and improving our individual and collective ability to dedramatize, forgive and reconcile.

The UN’s SDG’s (United Nations, 2015) are truly admirable, but may be easily dismissed as someone else’s problems or issues to solve. Whereas ideas presented in this article are personal challenges, things everyone can do in their daily life, that will help drive the changes being sought at the collective level. A society is, after all, a group of individuals. A society will not change, if the individuals do not change. And, as suggested, rational, constantly reverified alignment and interaction with mature and lucid consciousnesses orienting the multidimensional maximechanism is one way to assist the emerging future become even more constructive than it may otherwise have been.

To continue your own research and practice on these themes please consider reading the works listed among the references, which are but a tiny fraction of the constructive materials available for research, and then, please, embrace the greatest challenge, putting the theory learned into practice.

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