

UNIVERSALISM AND PENTA: REFLECTIONS ON PRACTITIONER QUALIFICATIONS AND ENHANCEMENT OF THE TECHNIQUE

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ABSTRACT: This article results from the authors reflections on Universalism and the practice of penta (personal energetic task). It aims to bring the theme of Universalism and penta for debate among penta researchers, while contributing to the research on this important concept within penta interassistential contexts. The research was based on a bibliographic review of articles, verbets and books on the subject, as well as the authors individual records (penta diary), field courses of conscientiology, extracts from conscientiological tertulias, lives and notes from penta courses. The article covers the theme Universalism from four perspectives: megafraternity, the consciential paradigm, the penta practice itself and measurement of the practitioner's personal level of universalism. It concludes by highlighting the need to foster discussions and research on the subject within the context of penta, and the development of universalistic synapses to qualify and enhance one's personal potentials regarding interassistentiality.

Keywords: Megafraternity; Consciential openness; Friendliness; Pacifism; Universalismometry.

INTRODUCTION

Penta. *Penta* (personal energetic task) is an individual, assistential transmission of consciential energy (CE) directly to ill or deficient consciexes or projected conscins, whether close-by or at a distance, who remain intangible and invisible to common human vision. This task is programmed by a human consciousness at a certain hour of the day while in the ordinary physical waking state and assisted by one or more *Helpers*. (Vieira 2016, p. 11).

Motivation. As penta practitioners and coordinators of the *Invisible College of Pentology*, the authors started to reflect and talk about the importance of Universalism on the qualification of their penta practices. This resulted in great motivation to further research this essential theme and to share their main finds and thoughts in this publication. Overall, the paper has been developed from these potential influences on different universalistic approaches regarding penta practices and ways to measure and increase the personal level of universalism.

Universalism. From a philosophical point of view, universalism is understood as a being a concept by which some ideas have universal application or applicability, whereas from a moral perspective, universalism refers to

the idea that a certain system of ethics applies to all people regardless of race, colour, nationality, religion, or culture. In other words, there is a plurality of diverse persons, nations, jurisdictions, or localities over which morality asserts universal authority (Williams, 2008).

Objective. The aim of the paper is to raise the theme of universalism and penta for debate among penta researchers, while contributing to the research of this important concept within penta interassistential contexts.

Methodology. The research was based on a bibliographic review of articles, verbets and books on the subject, especially the *Penta Manual* and the treatise *Homo sapiens reurbanisatus*, both authored by Waldo Vieira, as well as the authors individual penta records (penta diary), field courses of conscientiology, extracts from conscientiological tertulias, lives, and notes from penta courses given by Dr. Vieira.

Structure. This paper is organized into four sections: I. Megafraternity, with an explanation about the concept and its impact on penta practice; II. Universalism, from the perspective of the consciential paradigm; III. Influence of universalism in penta practice, with some practical reflections; and IV. Penta Universalismometry,

reproducing a technique to measure the personal level of universalism within the context of penta.

I. Megafraternity

Assistantiology. Assistantiology is the specialty of conscientiology that studies techniques of support and interconsciential aid, aiming at holomaturity, notably applied to a consciousness considered as “entire”, holosomatic, and multimillenary (Wojslaw *et al.*, 2020, p. 34). It is a lucid solidary way to reach megafraternity, based on the principle that *the less sick assists those who are sicker*.

Megafraternity. Vieira states that megafraternity is the “most evolved universalistic interconsciential condition, founded on the pure fraternity of the self-unforgiving and hetero-forgiving consciousness, being an inevitable goal in the evolution of every consciousness.” (Vieira, 2018, p. 272).

Penta. Penta is the most universalistic act that we, as intraphysical consciousnesses, can practice while living on this planet in order to develop the sense of megafraternity. Penta is experienced megafraternity. Penta practitioners should consider the need to recycle parochialism. “Megafraternity is the supra-sumo of universalism. The materthosene of the Cosmos is the experience of megafraternity.” (Vieira, 2004, p. 837)

Assistance. Penta was originally named as “*passes-to-the-dark*”, having “*energetic passes to an unknown patient*” as its synonym. It is characterized by the donation of energies in an anonymous and fraternal way to other consciousnesses, regardless of their race, colour, creed, or nationality. A consciousness brought for penta assistance is a consciousness to be assisted and this is enough for the assistant to know.

Principle. Universalism is a *magnum* philosophical principle, grounding all other evolutionary principles, in which one’s consciential manifestation expresses the relationship of assistance to humanity, fulfilling the very reason for intraphysical existence. (Vieira, 2004, p. 837). The expression *may what happens be the best for everyone* synthesizes the penta thosene.

Reurbanization. In these first years of the 21st century, we are facing humanitarian crises, with political polarization, pandemics and war. Many bellicose consreus (reurbanized consciousnesses), with aggressive and competitive ways of manifestation, ignoring universalistic principles of peace and non-aggression, have been reborn in this period of intensifying planetary reurbanization.

Contrasts. Vieira states, “we should not forget that reurbexes on Earth are also pro-universalism

undertakings, despite supervening disorders or evolutionary crises” (Vieira, 2004, p. 860).

Intermission. Belligerent consciousnesses with an anti-universalistic approach are not able to access intermissive courses and going through resoma may represent a new opportunity to evolve. “The maximum peak of homeostasis of a conscin who attended an intermissive course, as a consciex, prepared and predisposed to experience cosmoethics and universalism, is an objector of the anti-bellicose consciousness.” (Vieira, 2004, p. 356).

Dogmatism. Dogmatism is the set of precepts of an undeniable nature; any thought or attitude based on the unrestricted adhering to principles regarded as irrefutable; a tendency for exaggerated credulity; the effect of group brainwashing. The penta practice is anti-dogmatic and its development depends on the self-experimentation carried out by the penta practitioner. *There is no religious universalism* (Vieira, 2004, p. 761).

Self-openness. Neophilia and consciential openness help the penta practitioner to move away from the limited and reduced thoughts of sectarian groups towards the evolutionary understanding of facts and parafacts. Through resoma, a consreu can assume a clear anti-universalistic or parochial position, within the limited microvision of the world or the Cosmos. (Vieira, 2004, p. 3).

Interassistance. Megafraternity involves self-fraternity and assistance to one’s closest consciousnesses, so that this interassistance expands into the multi-dimensional Cosmos. *Megafraternity eternalizes positivity* (Silva, 2018).

Pentology. Science has its foundations in reasoning and experimentation, with an expectation of adhering to refutable and non-dogmatic knowledge, while maintaining universal principles. Pentology is the specialty of conscientiology applied to the specific, systematic, and theoretical study and research of a penta practitioner’s experiences. It is a subfield of assistantiology (Wojslaw *et al.*, 2020, p. 121).

Colleges. The *Invisible Colleges of Conscientiology* are groups of researchers working in a specific line of conscientiological knowledge or specialty, seeking to produce leading-edge expertise. Regarding penta research, the *Invisible College of Pentology*, promotes scientific exchanges among penta researchers practicing penta, under different geopolitical conditions, all over the world.

Polyglotism. When making efforts to master and be proficient in other languages, penta practitioners are able to overcome any trace of parochialism and make a step

towards qualifying their sense of universalism. Moving from the condition of monoglotism to polyglotism, penta practitioners enlarge the target audience for their assistance and can consider opening their polykarmic current account.

Polykarmality. Polykarmality (universalized karma) is the most evolved condition of a consciousness focused on lucid interconsciential assistance in a spontaneous, cosmoethical, and intense way, placing this undertaking as the reason for their existence. As a result, the consciousness produces consciential gestations and multi-dimensional self-relays, becoming a lucid minipiece in the multidimensional assistential maximechanism (Wojslaw et al, 2020, p. 123). Thus, universalism or practical megafraternity opens the polykarmic account and amplifies the cosmovision of a penta practitioner.

II. Universalism

Universalism. From a consciential perspective, universalism is the set of principles, in a cosmoethical sense, derived from the basic laws of the Universe, contrary to the individualism of the person subservient to a community, such as a state, people, nation, planetary humanity or egoic trench taken as the “navel of the Cosmos”. It is a conscin with the ability to treat men, women, and peoples equally. (Vieira 2004, p. 836).

Competitiveness. Withdrawing from all competition regarding one’s intraphysical manifestation, involving one’s professional performance, in one’s conscientiological activities and daily activities, such as driving, is a good attitude to preserve the condition of self-non-conflictiveness and peacefulness.

Empathy. The condition of universal empathy, including for plants, animals, through innovative and cosmoethical user-friendliness, involves reinforcing a sense of universal belonging. Healthy conviviality with plants and animals is an indicator of one’s personal universalism and are components of the *Personal Evolutionary Record* (PER), related to the holokarmic current accounts, encompassing egokarmality, groupkarmality, and polykarmality.

Prejudice. Prejudice in penta can be expressed as a feeling towards a consciousness based on a preconceived and usually unfavourable evaluation grounded on perceived political affinity, gender, beliefs, values, appearance, age, disability, religion, ethnicity, language, nationality, wealth, education, or any other personal characteristics. Prejudice also includes preconceived judgment or formed opinion without grounds or sufficient knowledge. “How can an aprioristic

person experience universalism in the daily penta practice, if they maintain racial and social prejudices?” (Vieira, 2007, p. 990).

Anti-sectarianism. Advanced penta involves cosmopolitanism, statelessness and avoids the inculcation of national fidelity, as the true citizenship of the penta practitioner is a cosmic one, while undertaking the condition of *Homo universalis*. *Nationalism fuels wars*.

Anti-egoism. Extensions of selfishness are fences, attachments to the homeland, tribalism and xenophobia. Penta assistance is wholesale, that is, it seeks wholesale renewal, on several fronts, aiming to broaden the assistance to diverse groups of consciousnesses.

Agenda. Rather than just assist members of their own family, clan and compatriots, the penta practitioner should attempt to *care for unknown patients*. It is important to say that the helper is the one making the schedule of assistance in penta.

Recin. Recin is a technique of intraconsciential recycling through the creation of new synapses derived from constant learning and improvement, allowing adjustments, continuous renewal and thosenic corrections of a penta practitioner, which is targeted to qualify their consciential energies and to assist anti-universalistic consciousnesses.

Authenticity. From the perspective of evolutiology, all consciousnesses progress from immature inauthenticity to cosmoethical authenticity, characterizing holomaturity. Avoiding demagoguery, populism and appealing to people’s emotions rather than using reasonable arguments is the desirable orthothosenity of a lucid penta practitioner. How is it possible to have cosmoethical authenticity between the penta practitioner-helper duo without an assertive interassistential stance when facing consciousnesses in need?

Interdependence. Understanding consciential interdependence and the need for intercooperation lead to an ecological mindset, encompassing nature conservation, phytoconviviality, zooconviviality, and interactions that are more homeostatic, enabling penta practitioners to open their holokarmic current account. It is the principle of cause and effect acting in the evolution of all consciousnesses, when centered on the evolutionary group. *No one evolves alone, we evolve as a group*.

III. Influence of Universalism on penta practice

Stagnation. Stagnation can have no place in the healthy, cosmoethical practice of penta. When it occurs, it is common to see the practitioner in a condition of

conscious victimization or subjugation to their personal or group intruders. However, we should bear in mind that one of the causes of penta stagnation is a lack of universalism. Penta assistance is universal or cosmic, reaching all living beings, in the intra and extraphysical dimensions.

Interaction. The advanced interactions with the helper and with assisted consciousnesses take place through universalistic thosenes. *Penta demands that the practitioner does not think badly of anyone.*

Sectarianism. Factionalism and fanaticism for ideas and thoughts lead to self-intrusion, which can cause the penta helper to move away and attract hetero-intrusion. In penta, there is no favouritism, and the long-term goal is to favour the formation of the World State, or World Federation, and universalism.

Extra. All pure universalism with a greater vision of consciousnesses is interdimensional and universalism is considered a penta potentiator (Vieira, 2018, p. 10.719). Due to our natural evolution, universalism inevitably becomes the dominant philosophy for penta practitioners. Besides, the commitment for the rest of one's life is the most serious and difficult aspect of penta practice. Extra or emergency energetic exteriorizations can occur before or after the penta session.

Projectability. Penta implies daily contact with multidimensionality, which improves one's consciential lucid projectability (out-of-body experience). This is an important open-mind aspect, enabling contacts in multiple dimensions, including with consciexes from different backgrounds and, eventually, even with extra-terrestrial consciousness, during penta assistance or interplanetary para-excursions.

Opponents. As suggested by Vieira (2014b, p. 1,405), the theorice (theory + practice) experience of universally forgiving our opponents, conscins or consciexes, involve including them permanently in our interassistential tasks, groups, claritasks, penta and offiex.

Cosmoethics. In this challenging contingency, due to the variety and extent of the requests and inquiries towards penta itself, it is important as penta practitioners to estimate our personal level of practical universalism. Of course, our *Code of Personal Cosmoethics* (CPC) needs to be redone, amplified, refined, and updated immediately (Vieira, 2014a, p. 282).

IV. Penta Universalismometry

Metrics. Recently, Guzzo (2021) proposed a systematic technique to quali-quantitatively measure the personal level of universalism applied to one's

interconsiential relations with the beings and realities of the Cosmos, within the context of the daily penta practice. The author proposes the use of a simple scale from 1 to 5, to rank the level of personal universalism (as an *universalismogram*), using a list of 10 items, with specific questions, as follows:

01. **Openness.** Penta practitioners are adjuncts who donate themselves to other realities. As a penta practitioner, do you maintain a posture of consciential openness during and outside the daily penta sessions? Do you maintain homeostatic disinhibition to receive the assisted consciousnesses coming to you?

02. **Anonymity.** Penta is the exercise of self-donation in a lucid way and in the vast majority of cases is anonymous. Do you, penta practitioner, feel the need to be recognized by your peers for the work you do? How often?

03. **Anti-dogmatism.** Penta is a task of clarification in which the content of the consciential microuniverse of the penta practitioner is externalized, through consciential energies, positively affecting the assisted receiver. Do you, penta practitioner, choose to perform the *consoltask* (consolation task) over the *claritask* (clarification task)? Do you blindly dogmatize or clarify while trying to broaden your evolutionary companions' cosmovision?

04. **Self-abnegation.** Penta is conceived as a centrifugal technique; the daily exercises are directed to everyone in a state of need, without distinction. Do you, penta practitioner, still recurrently place yourself in first place rather than in the place of those being assisted? Can you practice cosmoethical self-abnegation?

05. **Conviviality.** Penta demands daily contact with disparate consciousnesses according to the very singularities of those to be assisted. As a penta practitioner, do you judge people? Do you maintain a trace of prejudice regarding a certain reality or parareality?

06. **Fraternism.** Penta requires providing interassistance to a variety of sick, needy consciousnesses, in need of a wide range of skills. Do you, penta practitioner, choose who you would like to assist?

07. **Hetero-forgiveness.** Penta requires the penta practitioner not to think badly of anyone, so there can be no fixing of emotions with antagonistic thosenes regarding the interassistance provided. Do you, penta practitioner, already apply hetero-forgiveness as a healthy daily habit? Do you maintain conduct that is cosmoethical, incorruptible and self-unforgiving?

08. **Intercooperation.** Penta is a task of intercooperation, stimulating solidarity in the broadest

way aimed at the transformation of the current *Hospital* planet into a promising *School* planet. As a penta practitioner, how do you contribute towards building up a more solidary planet? What multidimensional example have you set?

09. Maturity. Penta acts progressively in the life of the conscin by moving towards liberation and away from selfishness, to experience daily altruism. Do you, penta practitioner, still maintain some level of attachment? In which areas or situations? Are you already able to carry out cosmoethical resignation? How often?

10. Multidimensionality. Penta is based on the consciential paradigm, under the premises of multidimensionality and multiexistentiality, using self-parapsychism and lucid projectability as the main tools of action. Do you, penta practitioner, make frequent efforts to boost your interassistential self-parapsychism? Are you getting predictable results?

Assessment. An important point to be mentioned when using conscientiometric tools is that the self-assessment should be honest and based on facts and parafacts that justify the mark given. Thus, a lack in critical self-judgment can act as a hindering factor for self-research and the critical analysis of one's penta reality.

Paralawlogy. Penta involves the theorice of paralaw, megafraternity, openness, and the universal availability of the assisting consciousness, that is, without discrimination, no matter the circumstances of the extra or intraconsciential aspect of the assisted one.

Paradiplomacy. Paradiplomacy involves esteem and interest for multidimensional cultural diversity, aiming to reach evolutionary and cosmoethical interrelationships among all consciousnesses and consciential principles, regardless of their evolutionary level and current condition, as conscins or consciexes. In penta, intercooperation replaces pathological competitiveness, through reconciliation and fraternal assistance to consciousnesses.

Maxiproexis. Penta is directly related to planetary evolution and to make this planet an evolutionary school is a very important contribution. The pentalogical proexis, linked to the maxiproexis of extraphysical reurbanization (reurbex) requires the development of a sense of belonging to humanity and parahumanity, with

the respect of and appreciation for differences and consciential pluralities.

FINAL CONSIDERATIONS

Overview. In sum, under the umbrella of the consciential paradigm, this article brings together important aspects of universalistic attitudes related to and influencing the practice of penta, including megafraternity and universalismometry. However, being only a single and simple research, it clearly shows the importance and the need to foster further discussions and studies on the theme, for example going deeper into the interactions between universalism and each specific pillar of the consciential paradigm.

Singularity. Studying and researching about universalism and penta brought to the authors a broader understanding of penta interassistential processes and the importance of qualifying our thosenic openness in order to develop our potential singularities to assist consciousnesses we consider as unknown, but with whom we may have had connections based on different roots and periods of our holobiography. Universalism and cosmoethics are the foundations of libertarian conviviality in penta.

Interassistance. The research suggests the positive influence from having a universalistic stance by penta practitioners, that is, interassistential openness, thereby promoting a welcoming and understanding penta environment. This will enable a better understanding of the differences between beings and realities of the Cosmos with ecological, neophilic, egalitarian and cosmoethical fraternal thosenity, which will strength the penta practice, amplifying and enhancing the process of interassistentiality.

Self-qualification. Continuous research and reflections on universalism should be encouraged and are important topics to be included in the self-qualification agenda of every penta practitioner. Increasing the level of universalism is a prophylaxis for pseudo-penta and blind, sectarian, territorial extraphysical guides.

Questions. What efforts have you made so far to broaden the level of your universalism? As a penta practitioner, have you considered opening your polykarmic account?

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PENTA HELPER, PROMOTE COSMOVISION, QUALIFY THE PENTA
PRACTICE AND CONTRIBUTE TO EXPANDING AND DIVERSIFYING
A RANGE OF ASSISTED CONSCIOUSNESSES.**

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