

SELF-RESEARCH, PARAPSYCHISM AND SELF-SCIENTIFICITY

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ABSTRACT: The present article aims to show self-scientificity applied to self-research with the intention of not turning parapsychical experiences into mystical ones. It is about learning to use this scientific resource which is indispensable for the evolution of the consciousness. The application of daily self-experimentation with discernment and criticism is a way of acting scientifically in practice. To achieve such a goal, a self-research and experimental algorithm is presented.

Key words: self-research, self-scientificity, parapsychism.

INTRODUCTION

Object. In general, conventional science aims to know the world around the researcher, although never placing him as the object of study. However, what is most important for self-development is self-research.

Science. Without self-knowledge we evolve as amateurs and less efficiently. Conscientiology was created to make the consciousnesses evolution more technical and scientific - a science proposed by the researcher Waldo Vieira with numerous publications, among which the following books and treatises stand out:

1. 700 Experimentos da Conscienciologia (700 Experiments of Conscientiology) (VIEIRA, 1994).
2. Conscientiogram: Technique for Evaluating the Integral Consciousness (VIEIRA, 2012a).
3. Projectiology: A Panorama of Experiences of the Consciousness outside the Human Body (VIEIRA, 2002).
4. Homo Sapiens Reurbanisatus (VIEIRA, 2003).
5. Homo Sapiens Pacificus (VIEIRA, 2007).

Paradigm. Conscientiology is inserted within a paradigm called the consciential paradigm whose bases are broader than the Cartesian-Newtonian paradigm (ZASLAVSKY, 2013), which is presented in this article briefly.

Confluence. Considering then, consciousness as the object of research (focusing on Conscientiology) we'll analyse in this article the confluence between self-research, parapsychism and self-scientificity.

Self-research. From Vieira's definition (2012b, p.1897), self-research is the study or research of the consciousness itself, by itself, applying all available

research tools, at the same time, to the consciousness microuniverse and to the Cosmos, such as parapsychism.

Parapsychism. “Parapsychism is the condition in which human consciousnesses are capable of experiencing *paraperceptions*, perceptions beyond the body’s physical senses, including energetic paraperceptions of one’s self (animicity, bionergetical, energosomatology), consciencial projections (such as lucid projectability, projectology) and consciexes or extraphysical consciousnesses (paranormality, parapsychology, paraperceptiology), therefore is a specialty of Conscientiology” (VIEIRA, 2012b, p. 8131).

Self-scientificity. “*Self-scientificity* is a quality of self-cognition and having a systematic and “theoretical” (both theoretical and practical) way of achieving it, without beliefs or dogmas, that is acquired by the continuous research of one’s own consciousness, with a multidimensional, multivehicular, multiexistential, cosmoethical and pro-evolutive focus, applying self-researchable and conscientio-metrical techniques of methodological rigor” (KAUATI, 2012, p.1364).

Objective. From these 3 previous definitions, this article aims to show self-scientificity as a necessary posture within the consciencial paradigm, in order to apply parapsychic perceptions, without mysticism in self-research. Parapsychism is an important tool to qualify one’s self-scientificity, as it is part of the conscientiological reality, therefore being considered in this paradigm, with a multidimensional vision.

Structure. Initially, the article deliberates about the usefulness of parapsychism in self-research in a scientific manner, followed by the presentation of an ample self-research method, ending up with the discussions and final arguments sections.

1. SELF-SCIENTIFICITY AND PARAPSYCHISM

Paradigm. Self-scientificity, considering the consciencial paradigm, takes into consideration various aspects of the consciousness not included in the conventional scientific paradigm, from which 3 are most relevant to this article:

1. **Holosoma.** The consciousness when in this intraphysical dimension has 4 bodies or vehicles of manifestation: **soma** or physical body, energetic soma or **energosoma**, emotional vehicle or **psychosoma** and **mentalsoma** or ideological vehicle.
2. **Seriality.** The consciousness has a series of existences in this dimension, existing several times as a man or woman, and also with various ethnicities.
3. **Multidimensionality.** Consciousness manifests itself in multiple dimensions.

Importance. From the evolutionary point of view, the most important study for humanity is consciousness itself. All the rest, that remains around us are only coadjutors, including the physical body itself.

Purpose. The main objective of the consciencial paradigm is to widen the perception of reality and optimize personal evolution in a conscious way (RIBEIRO, 2010, p. 26).

Sciences. The conventional sciences in humanities, social, exact and biological sciences have their values for understanding the world in which we live in and for the development of human knowledge, although a multiexistential and multidimensional approach to analyzing the consciousness is lacking, one that limits the very research of these sciences.

Vehicles. The self-verification of the existence of these 4 bodies of manifestation of the consciousness is possible through different types of self-experimentation, one of them being lucid projection, which can be achieved through the application of techniques, such as the ones presented by Vieira (2002).

Seriality. The seriality theory, a series of intraphysical rebirths having the objective of consciencial evolution, can be verified through the lucid projection phenomenon. This theory is reinforced by the reported recalls of people about previous intraphysical existences, which were proven with a detailed description of the facts and places not known in the actual life. Along this line, there are 20 suggestive cases of rebirths, among many others, presented in the Proceedings of the American Society for Psychical Research (1966).

Publications. Another interesting publication on the subject is Carol Browman's book (2001) which discusses children's memories of past lives. Her research is built on major references including work by Brian Weiss, Roger Woolger, Edith Fiore and Ian Stevenson, in which their methodologies are analyzed as well as performing fieldwork, composed of interviews of several children's parents that remembered their past intraphysical existences.

Casuistry. An example of one of the cases studied by the researcher Stevenson (American Society for Psychical Research, 1966), was the one on Swarnlata, born in Madhya Pradesh, on March 2nd, 1948. When Swarnlata was 3 and a half years of age, her father took her on a trip to Jabalpur and on their way back, passing through the city of Katni, Swarnlata unexpectedly asked him to turn into the road which led to his house. Soon after, when the group was having tea, in Katni, Swarnlata said they could drink a much better tea in her house, which was located in the surrounding area. Not only did the house exist, but also the people who Swarnlata recognized, whose names she knew even though she had never seen them before. Innumerable facts followed this event, indicating her rebirth that was later confirmed by the scientist.

Scientificity. From a scientific point of view, the existence or nonexistence of the rebirth is a hypothesis to be studied, not simply discarded. What proof is there that rebirth does not exist? Up until this moment there are facts showing that it is not only possible, but probable.

Multidimensionality. Another point to be studied is the interaction with consciousnesses from other dimensions, in which the research is questioned by many researchers due to its very personal character. It is, therefore, a challenge for Conscientiology as a science, that the methodological research of these interactions occurs in a way that contributes to the researchers own evolution.

Parapsychism. According to Dulce Daou, author of the book “Consciousness and Multidimensionality” (DAOU, 2005), parapsychism is the consciousness’ capability to communicate with extraphysical beings from other dimensions, through information, signals and the capturing of sensations, making the lucid conscientiological exchange possible through interlocution or the direct participation in extraphysical events.

Level. Therefore, what makes one able to perceive other dimensions would be the higher level of perceptibility to such stimuli.

Cases. The parapsychic capability of *interaction* is proven by facts, such as the following examples:

1. Real criminal cases solved by parapsychic assistants are presented in the Discovery Channel’s series *The New Detectives*.
2. Criminal police cases solved by the parapsychic Allison Dubois were related in the TV series *Medium*, produced in the USA.
3. A psychographed letter from Chico Xavier was utilized by the judge Orimar de Bastos to exonerate a defendant accused of murder, taking into consideration the ‘dead’s’ report which confirmed the defendant’s history about an accidental shooting with the same details (MARINI, 2004).

Evidence. Interaction with other dimensions can also be verified from facts related by people who have experienced an OBE (out-of-body experience), and who remember events that occurred during the period of clinical death. Here are four examples:

1. During his second cardiac arrest after a speedboat accident, when the medical team were about to give up reanimation with shocks, Lars Grael heard someone say after getting out of his body “Let’s try again, it costs nothing” (CARNEIRO, 2004).
2. Maria Aparecida Cavalcante was afraid of being buried alive when she heard the doctor say she was dead. When she tried to touch the nurse, her hand passed through her arm. This was while having a cardiac arrest, in surgery (PROPATO, 1998).
3. Lucy Lufti accounts in her book that she underwent two OBEs in her life, having seen people save her body in one of them (LUFTI, 2006).
4. Kritel Merzolck, considered to be clinically dead for 19 minutes, not only had consciousness of the procedures occurring during reanimation, but also didn’t have any neurological sequela (ARANTES, 1998).

Counterpoint. From conventional science's point of view, many of these events are only brain activities (LEMPERT, BAUER & SCHMIDT, 1994; KLEMENC-KETIS, HERSNIK, AND GRMEC, 2010). This possibility cannot be ruled out, but there are unexplained facts that cannot be analyzed only through the conventional paradigm, such as for example, the clinical death of a person who knows locations, names and facts, to which they should not have access to in such conditions. It is noteworthy that this data is often systematically ignored by researchers, as an unscientific attitude, as if what cannot be explained did not exist.

Self-evidence. From a self-scientific point of view, the heterostudy is only a starting point in research, for the most important is the evidence of theories by self-experimentation through one's parapsychic self-development.

Self-scientificity. Conducting research, either through the conventional paradigm or the consciential paradigm, does not guarantee the scientificity of the researcher. It takes a number of traits and consciential attributes to qualify one's scientificity. Here is, for example, in alphabetical order, 15 qualifying attributes of one's self-scientificity (KAUATI, 2013):

01. Openness.
02. Antidogmatism.
03. Self-criticalness.
04. Self-didacticism.
05. Self-discernment.
06. Bibliophilia.
07. Scientificity.
08. Disbeliefism.
09. Intellectuality.
10. Logicity.
11. Neophilia.
12. Omniquestioning.
13. Parapsychism.
14. Rationality.
15. Tecnicity.

Casuistry. Kauati (2013) pointed out 3 examples of scientists that utilized their strengths for self-overcoming. From these cases, we emphasize here the use of self-research by these researchers, even though being limited by the conventional paradigm:

1. **Taylor.** A neuroscientist, Jill Boyle Taylor (2008) developed techniques through self-experimentation to overcome the sequelae resulting from a stroke.

2. **Nash.** John Nash, a mathematician and winner of the Nobel Prize on Economic Sciences in 1994, through his intelligence and astuteness was able to coexist productively with schizophrenia through self-research, without the use of drugs with nasty side effects.
3. **Servan-Schreiber.** Servan-Schreiber (2011), a doctor and neuroscientist, managed to self-cure his cancer through self-experimentation with innovative therapeutic methods.

Scientificity. The ideal posture of the researcher is openness, however unfortunately the paradigm in which science is held limits this consciential trait.

Importance. As a counterpoint to the conventional paradigm, Conscientiology considers the most important object of study to be consciousness itself and thus, self-scientificity is indispensable to it.

2. SELF-RESEARCHOLOGY

Self-research. The self-research is the applied study of the specialty “Self-researchology”, to attain evolutive goals, as for example, the overcoming of weak traits, acquisition of lacking traits and potentialization of one’s strong traits.

Method. As an example of the self-research process 5 steps can be mentioned, as presented in flowchart 1:

1. Problem definition;
2. Literature review;
3. Data collection;
4. Experiment;
5. Result analysis.

a. Problem definition

Objective. As in conventional science, first of all it’s necessary to define the objective, to thereafter apply a methodology for self-research.

Start. The first step of the research is to define which problem one wishes to solve. Here are 3 examples centered in the perspective of self-research:

1. How do I overcome anxiety?
2. How can I lose weight?
3. In which line of research should I do my PhD thesis?

Multidimensionality. Some self-research may not need parapsychism, but the information provided by paraperceptions can optimize the research. Let us analyze the 3 examples of the problem definition.

Anxiety. The anxiety process can have various causes. From the conscientiological paradigm perspective a possible cause could be that one is not executing

one's *proexis* (existential program). In this case, the multidimensional and multi-existential point of view is essential, as they are necessary foundations for the realization of objectives set before resoma.

Weight Loss. The difficulty in losing weight can have its origins in a process of self-guilt, from this intraphysical existence or another. Sometimes one tries to diet without resolving the cause of the problem and this results in the famous *accordion effect*, for the root of the problem still continues, and many times the researcher cannot maintain the ideal weight.

Theme. The decision of choosing which theme of research to engage in, with a PhD can be grounded in the *proexis*, and not only in momentary personal satisfaction.

Parapsychism. In the three questions above, information beyond the intraphysical would help to solve the problem, be it offered by extraphysical consciences, by another intraphysical consciousness or by the person for himself, through retrocognitions.

b. Literature review

Research. After the initial question, it is important to search for the literature published worldwide, in several areas of knowledge, because it facilitates the association of ideas, the creation of new synapses and the elaboration of leading edge relative truths.

Example. The study can be carried out through at least, 7 resources, listed here in alphabetical order:

1. Scientific articles.
2. Biographies.
3. Movies.
4. Journals.
5. Conscientiology books.
6. Psychology books.
7. Sociology books.

Reliability. It is important to critically analyse the reliability of information gathered, observing the credibility of the reference or vehicle.

c. Data collection

Collection. Within the experiment, data collection in the case of research can be done through daily notes, being supported by tools such as the Inventariogram (FONSECA, 2012, 1996), as well as through the acquisition of physical and biological signs, depending on the researcher's goal.

Factuistry. The facts and parafacts (extraphysical facts occurring in other dimensions) guide the research, that is, the collected information helps set hypotheses. In this regard, it's important from the first moment to collect data without interpreting it.

Parafacts. The parapsychism of the self-researcher and of other researchers are responsible for the perception of parafacts. However, it's worth remembering that critical openness and discernment is very important when dealing with extraphysical phenomena.

d. Experiment

Definition. "The experiment is the act, effect, process or trial of self-experimenting scientific works intended to verify a certain phenomenon, fact or parafact" (VIEIRA, 2003).

Planning. Based on the collected data, the planning of techniques to be applied for the self-overcoming process or deepening of a problem's investigation is important. For example, a consciousness concludes that the ideal way to overcome anxiety is to do 50 physical waking immobility labs, and then organizes a timetable for the laboratory immersion.

Laboratory. It is worth clarifying, at this point, the concept of the laboratory according to Conscientiology. Such an environment does not need intraphysical equipment for what is most important is the person themselves. The laboratory develops its specialization according to the extraphysical equipment and the gravitational energies related to its theme, and arising from the accumulation of experiments performed there.

Energy. The consciousness manifests itself through 3 components simultaneously, the *thosene* (thoughts, sentiments and energies), with the laboratory's gravitational energies resulting from several people's energies utilizing the same locale with the same purpose.

Examples. Here are some examples of the laboratories of Conscientiology, and the campus where they are situated:

1. Self-organization – CEAEC Campus (Center for Higher Studies of Conscientiology) in Foz do Iguaçu, Parana, Brazil.
2. Self-conscientiometry – Aracê Campus (International Association to Consciousness Evolution) in Domingos Martins, Espirito Santo, Brazil.
3. Paraeducation – IIPC Campus (International Institute of Projectiology and Conscientiology) in Saquarema, Rio de Janeiro, Brazil.

Ectoplasm. There are also some Conscientiology laboratories that include intraphysical equipment, as for example the Laboratory of Ectoplasm at CEAEC, where the researcher has an environment with physical and physiological measurements.

Registering. A series of experiments should be registered for later analysis, if possible with quantitative data for evaluation of the self-performance. For example, in the Physical Waking Immobility Laboratory's case, duration is an important piece of data, to rate whether the amount of time that the experimenter remained still, or immobile, has improved.

References. Some conscienciological techniques for experimentation can be found in these 6 references, named in alphabetical order below:

1. 700 Experimentos da Conscienciologia (VIEIRA, 1994).
2. Enciclopédia da Conscienciologia (VIEIRA, 2012b).
3. Journal of Conscientiology.
4. Revista Conscientia (journal).
5. Revista Saúde da Consciência (journal).
6. Revista Scriptor (journal).

Psychology. Psychological techniques as for example, Cognitive Behavioural Therapy can also be applied by the self-researcher. In the case of the exemplified theme, there are books in the field with this objective, for example, Beck (1997) on depression, Beck (2009) on losing weight and Clark and Beck (2012) on anxiety and concern. Not forgetting that with the consciencial paradigm other factors are taken into consideration beyond those of conventional science.

“Don't believe in anything. Have your own experiences.”

e. Result analysis

Analysis. The analysis of a technique's application and the study as a whole which is executed in several parts in an optimized environment such as a laboratory, can favor the research.

Paradigm. While analyzing such results, it's important to keep an eye on the consciencial paradigm, in order to not commit the same mistakes as conventional science often does when it does not examine multiexistentiality and multidimensionality. This is because the research paradigm is defined by the present precepts to raise hypotheses and conclude the results, being the case even when the experiment is exactly the same.

Conclusions. Here are 7 examples of possible conclusions of the analysis of the experiment:

1. It's working and I should continue.
2. The hypothesis was misguided and a new hypothesis should be considered.
3. It's not working because it's not adequate in such a case.
4. There's a necessity to apply other techniques as well.

5. Objective or goal is attained.
6. Requires further deepening on the theme of research.
7. Requires more time to perform.

3. DISCUSSION

Reliability. It's important to critically analyze the reliability of the collected data, observing the source's credibility, as well as the author's experience on the subject.

Source. In the case of a conventional science publication, an article in an indexed magazine and with a high degree of impact has greater scientific reliability than a news magazine for the general public, which does not have independent, technical and specialized reviewers, in the area of knowledge in question. The quantity and quality of literature references are also important, for this reflects how much the author has dedicated to the depth of his research or survey.

Subjectivity. However, the parapsychic-objective-subjectivity (LEITE, 2013) is of essential importance, as it attains to the fact that validity beyond the intra-physical consciousness perceiver is not always practicable in self-researchology.

Conditions. The reliability of extraphysical information depends on the author's experience and the conditions of the system at the time. An important condition inside self-scientificity is the psychosomatic status of the source.

Paradigm. The consciential paradigm also considers an evaluation of the reliability of the source to be relevant:

1. **Exemplarism:** How much of an example is the individual in the question of study.
2. **Scientific production:** What are the qualities and how many scientific publications has the individual contributed in the field of the given opinion.
3. **Verbaction:** If such a researcher applies in practice what they expose.

Argument. To consider the reliability of information is different from *argumentum magister dixit*. In the first case, exemplarism, the collected data has a higher degree of reliability depending on the source, as in the authority argument in which the information is only validated by the author's credibility.

Clatter. Possible clatter exists in the collected information, therefore the researcher's critical and parapsychic analysis is important.

Certainty. The absolute certainty of being 100% correct is practically impossible in any science. What one always achieves is a high probability that the formulated assumption is appropriate to answer the question. Therefore, in Conscientiology, the neologism *verpon* (portuguese word for leading-edge relative

truth) is very adequate to define neoconcepts, as in science at any moment new information can reformulate ideas even when previously taken as correct.

Parapsychism. In the self-research process, an important factor is to be able to perceive when your manifestation is being influenced by others, whether by *conscins* (intrapysical consciousnesses) or *consciexes* (extrapysical consciousnesses). In this regard, parapsychism is a primary tool.

Challenge. A scientific posture related to parapsychism is one of the greatest challenges inside the science of Conscientiology, for the perceptions are particularly personal and only the researcher themselves is entitled to insert new phenomena into their self-research context.

Facts. Self-research with self-scientificity raises hypotheses based on concrete facts and parafacts. It's important to note however that parafacts are as important as facts.

Recommendation. The same Bradley's (1993, p.436) 4 recommendations to qualitative research are valid to research involving parapsychism:

1. To analyse the possibility of confirmation *a posteriori* from the data.
2. Consider the context.
3. To be loyal to the transcription before analysis.
4. To verify the reliability of the investigated material.

CONCLUSIONS

Self-scientificity. The experimentation itself does not represent scientificity, requiring analysis of the results with criticality and insight (discernment), good problem formulation, raising hypotheses and formulation of the verification methodology consonant to the proposed hypotheses.

Parapsychism. The self-research inside the science of Conscientiology requires the use of parapsychism, consequently, the same object of study of this neoscience. At the same time, the parapsychic study is performed with scientific methods and criteria and the use, of, at least, 15 self-scientific related predicates previously listed in this article.

Intellectuality. To raise the level of self-scientificity, it's important to acquire knowledge on *Conscientiology* and other sciences as it enhances the researcher's intellectual capability, increasing criticality and discernment.

Self-verification. From the point of view of self-scientificity, what is most important is the verification of the theories by self-experimentation through personal developed self-parapsychism, being primordial for the perception of multidimensional occurrences.

Limitation. Without parapsychism, self-research is very limited, because there are indicators that life is multidimensional and multiexistential. It would correspond to research done in the health fields without genetics research. Many pathologies can be cured without this knowledge, however the expansion of medicine through the knowledge of genetics is evident.

Certainty. As said before, the absolute truth is practically impossible in any science, and one can only count on high probabilities that the raised hypothesis is adequate to answer the question.

Verpon. In Conscientiology, the neologism *verpon* (in Portuguese – **ver**-dade: truth, **relativa**: relative, de **ponta**: leading-edge) is very adequate to define neoconcepts, as new information that reformulates previously right ideas can arise at any moment in science.

History. A classic example of truth in science being temporary is the Heliocentrism Theory proposed by Nicholas Copernicus in contrast to the Geocentrism Theory known as truth until the beginning of the XVI century. Currently, both theories are considered wrong.

Expansion. Parapsychism is a very important tool for the expansion of self-research, as data arising only from the present existence and the intraphysical dimension restricts the research. This would be equivalent to studying Earth and restricting information only to the solar system where this planet is located. In the past this was sufficient, but today it is already known that much more awaits us to be studied in the Universe than previously thought, and the same is the case with consciousness.

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