

Contributions of Affective Neuroscience to the Consciential Paradigm

Contribuições da Neurociência Afetiva para o Paradigma Consciential

Contribuciones de la Neurociencia Afectiva para el Paradigma Conciential

Cinthia Pereira Alves*

* Psychologist and University Professor. Masters in Applied Psychology. Specialist in Family and Couple Systemic Therapy. Psychotherapist EFT. Volunteer of the *International Institute of Projectiology and Conscientiology* (IIPC).

cinthiavoluntaria@gmail.com

Keywords

Emotions
Holosoma
Projectiology
Verpons

Palavras-chave

Emoções
Holossoma
Projeciologia
Verpons

Palabras-clave

Emociones
Holosoma
Proyecciología
Verpunes

Abstract:

This paper is the result of a partial analysis of larger ongoing research. This author's specialty is the study of emotions in the context of human relationships, and this was the motivating factor for the beginning of this work. The specific objective of this paper is to present a comparison between information contained in the treatise Projectiology (Vieira, 1999) on emotions and feelings and information from recent research in the field of neuroscience. It is considered that the objective of this study was achieved, and also that knowledge presented in the treatise was highlighted, surpassed by recent neuroscientific research. However, there is still much to be studied in the field of emotions and their relationships with the holosoma, especially regarding the action of the psychosoma. It is understood that it is of great importance to include new discoveries from affective neuroscience in consciential self-research, with the aim to expand and update the verpons on the holosoma.

Resumo:

Este artigo é resultado da análise parcial de uma pesquisa maior em andamento. A autora tem como especialidade o estudo das emoções no contexto das relações humanas, e esse foi o fato motivador para o início do trabalho. O objetivo específico do artigo, enquanto recorte da pesquisa em andamento, é apresentar um cotejo entre informações contidas no tratado Projeciologia (Vieira, 1999) sobre emoções e sentimentos, e informações provenientes de pesquisas recentes no âmbito da Neurociência. Considera-se que o objetivo deste estudo foi alcançado e, também, foram apontados conhecimentos presentes no tratado, superados pelas recentes pesquisas neurocientíficas. Entretanto, ainda há muito a ser estudado no campo das emoções e suas relações com o holossoma, principalmente quanto à atuação do psicossoma. Entende-se que seja de grande importância a inserção das novas descobertas da neurociência afetiva nas autopesquisas conscientiais, com o objetivo de ampliar e atualizar as verpons sobre o holossoma.

Resumen:

Este artículo es el resultado del análisis parcial de una investigación mayor en curso. La autora tiene como especialidad el estudio de las emociones en el contexto de las relaciones humanas, y eso fue el hecho motivador para el inicio del trabajo. El objetivo específico del artículo, como recorte de investigación en curso, es presentar un cotejo entre informaciones contenidas en el tratado Proyecciología (Vieira, 1999), sobre emociones y sentimientos, e informaciones provenientes de investigaciones recientes en el ámbito de la Neurociencia. Se considera que el objetivo de este estudio fue alcanzado y, también, fueron apuntados conocimientos presentes en el tratado, superados por las recientes investigaciones neurocientíficas. Aunque, aún hay mucho a ser estudiado en el campo de las emociones y sus relaciones con el holosoma, principalmente sobre la actuación del psicossoma. Se entiende que sea de gran importancia la inserción de las nuevas descubiertas de la neurociencia afectiva en las autoinvestigaciones conscientiales, con el objetivo de ampliar y actualizar las verpunes sobre el holosoma.

Text received for publication on: 31/12/2023.
Approved for publication on: 08/02/2024.

INTRODUCTION

It is observed that two terms tend to cause confusion among some conscientiology students and volunteers: emotion and sentiment. There are circumstances when they are used as synonyms, and others when these terms appear to be the responsibility, one of the psychosoma and the other of the mentalsoma, respectively.

There is a fact that particularly intrigues this author: sometimes hearing some colleagues and volunteers in conscientiology making an almost dogmatic and Cartesian distinction between psychosoma and mentalsoma, as if the first was something to be avoided and the latter exalted.

The reason this generates discomfort and research uneasiness comes from the fact that both vehicles (psychosoma and mentalsoma) are an important part of the holosoma, which needs to be approached as a whole and not compartmentalized, as it is sometimes mistakenly or carelessly done in conscientiological contexts, classes, and/or volunteer work, presumably denoting a clear influence of positivist and Cartesian science on the consencial paradigm.

Thus, the macro objective of the research underway since 2021 is to analyse whether the leading-edge relative truths (verpons) brought by researcher Waldo Vieira (1932–2015) at the end of the last century still comprise verpons, or can be updated at some level, considering conscientiological neo-research, with the contribution of neuroscience research in the current century (21st century).

The author's specialty of study is emotions in the context of human relationships and considers this a plus point in carrying out gesconological research and publications, aiming to fulfil the existential programme intimately connected with the publication of verpons within her specialty.

As part of a comprehensive research, the specific objective of this paper is to relate information contained in the *Projectiology* treatise on emotions and sentiments comparing it with information from recent neuroscientific research.

For a better presentation, the paper is divided into three sections, as follow:

1. Methodology
2. Results and discussion
3. Personal casuistry

I. METHODOLOGY

Using the printed version of the treatise *Projectiology: A Panorama of Experiences of the Consciousness outside the Human Body* (Vieira, 1999), a search was carried out for the terms: emotions, sentiments, emotionality, emotionalism, emotivity, psychosoma, and psychosomatic. Therefore, the content of this search was rewritten into a single file to facilitate reading, comparison of terms, identification of similarities and discrepancies in the definition and description of themes.

Meanwhile, in this paper we analysed what Vieira (1999) wrote about the terms: *emotion*, *emotions*, and *sentiments*. The remaining terms have not yet been analysed, for two important reasons: 1. The limited time for in-depth analysis, writing, and submission; 2. The size of the text, certainty beyond the required in the Call for Papers and publication.

While the detailed work of rewriting Vieira's (1999) ideas was carried out in a separate file, the author also inserted her own considerations on the topic, specifying when the idea was her own, or came from neuroscience

readings, to differentiate the rewritten excerpts. When compiling this information, other current neuroscience references considered important for the consciential paradigm scenario were added to the analysis.

II. RESULTS AND DISCUSSION

It is part of the physicalist paradigm, and consequently of the common sense of thinking at emotions as unwanted reactions at potential dangerous or threatening stimuli, whether subjective or objective. In the recent research a progress related to emotion is still perceived in that specific paradigm, that could contribute as research in the consciential paradigm as well.

Mlodinow (2022, p. 13) provided a brief summary of what he called the emotional revolution that has been occurring since the time of the ancient Greek, in which the mind was seen in a dichotomy between two competing forces: one logical and rational, and the other passionate and impulsive.

The above work mentioned that the emotional revolution was influenced by Darwin's research (1809–1882), who stated the existence of a set of basic and universal emotions, located in specific structures of the brain, triggered by specific external stimuli and causing fixed and specific behaviours.

For millennia, according to Mlodinow (2022, p. 13), dichotomous Greek and Darwinian ideas influenced philosophy, theology, and the science of mind, culminating in what Daniel Goleman (1946–) popularized in 1995 as the *Theory of Emotional Intelligence*, which currently (data-base: 2024) advances in neuroimaging and other technologies show to be wrong.

In fact, here is something that is suggested to be reviewed from now on in conscientiological works, given that in Vieira (1999, p. 635), emotional intelligence is considered one of “twelve (12) modalities of conscin intelligence, researched in the universe of conscientiology”, information that can be considered outdated, in accordance with the advancement of research on emotions in the physicalist paradigm.

The emotional revolution culminated in the so-called “affective neuroscience”, a new perspective on what emotions are, whose emergence is due to the development of three techniques: *the connectome*, *optogenetics*, and *transcranial stimulation* (Mlodinow, 2022, p. 14).

Connectome is a kind of circuit diagram of the brain, which shows the connections between neurons, allows the comparison of essential circuits, the probing of specific regions of the brain, and the deciphering of the electrical signals responsible for generating thoughts, sentiments, and behaviours (Mlodinow, 2022, p. 14).

Optogenetics has allowed scientists to selectively stimulate neurons, and led them to discover “the micropatterns of brain activity that produce specific mental states, such as fear, anxiety, and depression” (Mlodinow, 2022, p. 14 – translator's free translation).

Transcranial stimulation helped scientists evaluate the function of specific regions of the human brain by using electromagnetic fields or currents to stimulate or inhibit the neural activity in precise areas, without permanent repercussions for the subject being researched (Mlodinow, 2022, p. 14).

Barrett (2017, p. xv) had already shown that *the science of emotions is going through a revolutionary moment in which the understanding of emotion, mind, and brain has forced society to rethink its central principles, such as treatments for physical and mental problems, as ways in which personal and family relationships occur, and even the view that people have about themselves* (our Italics and the translator's free translation).

Therefore, it is possible to expand this thought and consider that emotional science can also positively influence conscientiological research and self-research regarding emotions, sentiments, rationality, soma, psychosoma, and mentalsoma.

Making a general search in the *Projectiology* treatise, it was possible to verify that Vieira (1999) was not directly concerned with the definition of emotion and sentiment, however, it is possible to deduce what the author understood about the specific words, considering the ideas used to mention them in the different chapters in which they appear.

Sentiment is seen as a synonym of “high conscientiality” of consciousness and understood as coming from the mentalsoma. Emotions are considered synonymous with animality and instinctive reactions, and the psychosoma was considered responsible for the manifestation of emotions as it vibrates closer to energosoma and soma (Vieira, 1999, p. 287).

Vieira (1999, p. 339) used the words: “aggression, avarice, jealousy, greed, anger, courage, disharmony, despair, discord, egoism, frustration, hostility, indifference, envy, hurt, fear, hatred, pride, passion, possessiveness, sadness, shame, violence” to describe what instinctive emotions are, responsible for dominating the consciousnesses living more under the psychosoma.

Vieira (1999, p. 339) also added that “joy, disinterested friendship, pure love, compassion, concord, understanding, fraternity, harmony, sense of humanity, serenity, tenderness” represent rationalized emotions, also seen as elevated positive, high sentiments, experienced by consciousnesses striving to live more with the mentalsoma.

Greenberg (2021, p. 18) did not conceptually differentiate emotions and feelings, but described that affects would be the internal physiological aspects (example: calm), emotions would be the most basic categorial labels (examples: anger, sadness), and feelings would be influence socially and cognitively (examples: distrust, disappointment).

Comparing aforementioned ideas of Vieira (1999, p. 287, 339) and Greenberg (2021, p. 18), one can see a confusion of concepts that sometimes merge and other times oppose each other. Perhaps this confusion can be better understood if seen from the perspective of traits.

Approaching the *Theory of Traits*, present in psychology, Rossa (2020, p. 27) defined traits as “a determining personality characteristic, character, quality, or property, which can be positive or negative, permanent characteristics of the individual, observed in different situations, occasionally being expressed by adjectives” such as courage, irritability, charm, indulgence, etc.

From the perspective of the consciential paradigm, three categories of traits are considered, which include *weaktraits*, defined as the immature and antievolutionary components present in the consciential microuniverse, not yet discerned or eliminated by a consciousness.

When analysing the abovementioned passages by Vieira (1999), it was found that the researcher may have referred to some weaktraits as if they were emotions. This is the case of egoism, aggressiveness, greed, envy, among others.

According to Vieira (1999, p. 339), “any very strong feeling charges the entire human body, energises the mind, and changes the colour of the aura and the psychosoma”. Consequently, it is understood that a weaktraitist conscin is more subject to some specific types of somatic emotions such as anger, fear, or sadness, vibrating energetically in tune with the weaktraits, becoming during a lucid projection, in tune also with weaktraitist contexts and consciousnesses.

In a hypothetical comparative and illustrative example between a conscin at the level of unconscious bait and another at the level of a *Homo sapiens serenissimus*, it could be considered that extraphysically such a projected conscin can manifest egoism by still possessing this weaktrait, while the *serenissimus* does not manifest it because he has already overcome it.

Nevertheless, a *serenissimus* can feel the empathy for a group of consciousness expressing sadness, for example, as they have a holomnemonic record of what this emotion is, even if they are no longer subject to it. Taking a conceptual leap, it can be considered that this type of empathy linked to the process of emotions is true interassistential empathy, because it experientially connects any intra or extraphysical consciousness.

Considering the scope of the research carried out and self-lived experiences, this author, as a researcher of this topic, considers that it is not viable to have empathy for weaktrait because not every consciousness has experienced all types of weaktraits, depending on holothosenes, places, and times that each consciousness has been through, but understands that there is empathy related to the emotion the weaktrait brings to a conscin or consciex.

Consider, for example, that fear is related to weaktrait of pusillanimity. Thinking hypothetically, it may be that a *serenissimus* has never experienced this weaktrait but can still connect with the fear felt by the consciousnesses that has this weaktrait, given that fear is a common emotion already experienced by them in some intraphysical periods.

In other words, following this reasoning, not all intra or extraphysical consciousnesses have or have had the same weaktraits, but they have all dealt with the emotions coming from intraphysical existence.

With regard to emotion, Vieira (1999, p. 31) also asserted that it is very capricious and, therefore, cannot be responsible for moving the pointer of the discerning consciousness.

Mlodinow (2022, p. 16) counters this idea by stating that “if we previously believed that the emotion was harmful to thinking and effective decisions, we now know that it is not possible to make decisions, or even think, without being influenced by emotions”.

Mlodinow (2022, p. 28) adds that emotions affect thinking by influencing mental tasks, in the same proportion as the objective data that people ponder, and adds that a person free of emotions would hardly be able to function, as the brain should remain overloaded with rules that govern simple decisions that need to be made daily.

These excerpts from Mlodinow are in line with the *Theory of the Thosene* (Vieira, 1999, p. 125), which considers *thoughts*, *sentiments*, and *energies* to be inseparable. *Perhaps this was one of the first times that the physicalist paradigm touched on this theory.*

Therefore, the present research considers that a conscin needs to understand and accept the experience of their own emotions, aiming at self-regulation, so that their consciential pointer is moved in a more evolutionary way.

In the *Projectiology* treatise, Vieira (1999, p. 324) already expressed a condition of “not knowing” related to the differentiation between emotion “(psychosoma, *charged on the sen* of the self-thosenes)” and sentiments, which would be thoughts rationally linked to emotions “(mentalsoma, *charges on the pen* of self-thosenes)”:

Profound changes in the manifestations of feelings of a consciousness are within the scope of the mentalsoma and, in this case, it is not yet known when they are simple effects of emotions (...) or when there are actually sentiments, that is, thoughts rationally linked to emotions (...) (Vieira, 1999, p. 324, our emphasis).

According to Mlodinow (2022, p. 31), “affective neuroscience tells us that the processing of biological information cannot be divorced from emotion, nor should it be. In human, this means that emotion is not at war with rational thought but is a tool of it”.

Contradicting the traditional view that relegates emotions to the background, to the detriment of rationality as the main factor of differentiation between man and other higher animals, Mlodinow (2022, p. 50) mentioned that it is the role of emotion in human behaviour that really differentiates it from other animals.

Greenberg (2021, p. 18) pointed out that emotions perform several important evolutionary functions focused on survival. They result in action tendencies, provide information about internal needs, and communicate intentions to others, as well as functioning as the main body signalling system, via non-verbal communication.

Based on these excerpts from Vieira (1999), Mlodinow (2022), and Greenberg (2021), this author considers it more productive, in terms of conscientiological self-research, for the self-researcher to no longer use the terms psychosoma and mentalsoma as if they were opposites and presented distinction between emotions and feelings, the bad and good, the unwanted and the desired, respectively, but rather consider the possibility of carrying out emotional self-research free from pre-judgement and prejudice that really helps to reach the core of many consciential matters.

Another understanding that, in this author’s opinion and based on her research, needs to be revised about emotions found in Vieira’s work (1999, p. 682), is the statement about the existence of basic emotions, including joy, pain, fear, anger, love, and disgust.

Mlodinow (2022, p. 42 to 44) pointed out that the triune brain model prevailed from the 1960s until approximately 2010, including in some more recent publications, which classifies the human brain as consisting of three successively more sophisticated layers: the deep reptilian brain, seat of basic survival instincts; the limbic, or emotional intermediary brain, seat of basic emotions according to traditional theory (anger, sadness, fear, disgust, joy, surprise); and the neocortex, above the limbic structures, seat of reason, language, planning, abstract thought, and conscious experience.

And he added that, however, the triune model is a simplification as it does not take into account communication between brain layers, in addition to the fact that recent research indicates that the generation of emotions in the brain is much broader, and not just focused on one or another region.

Following the same line of reasoning, Barrett (2017, p. 56) considered as universal only the sensations of pleasure or displeasure experienced through interoception, the brain’s representation of all sensations from internal organs and tissues, hormones in the blood, and immune system.

Interoception contributes to emotional perceptions and experiences, being one of the main ingredients of emotions, as it is responsible for producing the spectrum of basic sensations, from the state of calm to nervousness, and even the state of neutrality (Barrett, 2017, p. 56).

Vieira (1999, p. 635) recommended that a state of serenity be achieved, which is perhaps equivalent to what Barrett (2017) called neutrality, but he also drew attention to the fact that this recommendation should not be understood as an indication for the person to become a robot, and neither develop *athymia* (decrease or disappearance of affectivity) or *inemotivity* (absence of emotional reactivity). The author also highlighted the existence of people unable to reconcile thoughts and emotions, who cannot describe what they feel, and how they feel their experiences.

In this sense, Greenberg (2021, p. 148) stated that the way people describe what they feel influences the recognition of the feeling. Naming an emotion is not as simple as finding the right words that fit what we are feeling, because there is not just one word that can define an emotion. Feelings are not completely formed

and articulated internally just waiting to be named, given that people actively create what they feel by the way they describe the feeling.

It is understood, therefore, that the review of the concept of basic emotions and feelings can contribute to the qualification of consciential self-research. Therefore, it is extremely important to review the concepts of emotion adopted by the consciential paradigm, since the lack of knowledge of the current concepts of emotion and its consequences impairs self-knowledge regarding one's own intraphysical functioning, consequently potentially negatively impacting on self-knowledge regarding paraperceptions.

THE ACT OF SHARPENING SELF-KNOWLEDGE REGARDING THE PHYSICAL BODY (SOMA, BRAIN) OF THE CURRENT HUMAN EXISTENCE CONTRIBUTES TO ALSO PROMOTING THE SHARPENING OF SELF-KNOWLEDGE REGARDING THE OTHER VEHICLES OF CONSCIENTIAL MANIFESTATION.

III. PERSONAL CASUISTRY

To exemplify the personal casuistry of advances in self-research regarding the expansion of emotional self-knowledge and current intraconsciential functioning, the reader is invited to access the article “*The contribution of the Vibrational State Laboratory to self-conscientiotherapy*” (Alves, 2014), especially the following excerpt:

Pacificus. When researching in the *Homo sapiens pacificus* treatise (HSP) (Vieira, 2007), the author compiled the following information about her intraconsciential condition:

1. **Cardiochakra:** (...) it had already been identified that recurrent crying (initial demand brought to conscientiotherapy) did not occur only due to emotionalism, but was accompanied by other processes.

2. **Umbilicochakra:** (...) linked to immaturity that could manifest through symptoms such as feelings of inferiority, competitiveness, authoritarianism, control, pride, among others. (...)

Dysfunctionality. This hypothesis is due to the fact that the author identified situations in which she felt inferior, submissive, and subjugated (umbilicochakral blockage), and as a result of this type of feeling, began to act as such, unconsciously using crying as a form of manifestation of this inferiority (Alves, 2014, p. 24 and 25, our emphasis).

The underlined excerpts refer to personal advances obtained in self-awareness, resulting from self-research and conscientiotherapy started in 2013, using exclusively conscientiological reference materials.

Since the beginning of her studies in Emotionally Focused Therapy (EFT), the author has been expanding her readings and notes on her emotional process, taking into account the most current research in neuroscience and attachment theory applied to adults, mentioned by Johnson (2019).

In September 2023, the author experienced, with a professional colleague, situations like the one that triggered her self-research in 2013. There were months when she was being very subtly coerced into participating in unethical behaviour, but when she realized what was happening and refused to maintain that situation, there was a lot of hostility, disrespect, defamation, and threats disguised as concern on the part of that colleague.

This whole situation provoked familiar feelings of inferiority, subjugation, despair of only being worthy of respect if she allowed herself to be controlled and acted the way the other expected. It was a very difficult situation to manage, emotionally and professionally.

Using the knowledge acquired from self-research over the previous decade, it was possible to identify the same primary pattern of umbilicochakral blockage, related to immaturities such as the feeling of inferiority, which led to cardiochakral blockage, connected to the process of crying in despair.

Analysing from the perspective of weaktraits, some manifestations could be identified: manipulability to a certain degree, naivety, emotionalism, emotional and parapsychic lability, among others.

To get to the root of the problem and reach a deeper level of intraconsciential recycling, it seemed incomplete to just use energetic techniques to unblock and try to control and rationally change the thoughts and behaviours associated with the weaktraits. Something else was missing, which would look straight ahead and in a de-dramatized way at the emotions.

It was at that moment that the author, aiming to better understand what she was feeling, started using the EFT technique called *affect assembly and deepening* (organize and deepen the emotion). See Table 1.

To organize the emotion, it was first necessary to identify and bring together its elements: trigger, initial perception, bodily response, attribution of meaning, and action tendency, analysing all within the interpersonal context, leading to a coherent and complete understanding that generally results in the expansion of self-awareness toward deeper levels of emotion (Johnson, 2019, p. 55).

TABLE 1. ORGANIZING AND DEEPENING THE EMOTION	
Trigger	Message received in which her colleague was expressing her disappointment with the author's non-adherence to a situation of false normality.
Initial perception	"The situation is getting worse".
Bodily response	Heart racing, motor agitation.
Attribution of meaning	"I did what I thought was right, but it seems that even when I try to get it right, I'm doing it wrong. I know I didn't fail myself, but it feels like I failed her".
Action tendency	Avoid messages.
Relative emotion	Anxiety.
Central (deep) emotion	Fear of being rejected and prejudiced at work.

After broader identification of the situation and after reading and accepting the warning issued by emotion, the author began to have greater discernment about what was happening, and therefore having a choice about how she would react to the messages received and how she would respond to the teacher. See Table 2.

TABLE 2. POSSIBLE CHOICES OF ACTION	
Reactive and automatic behaviour controlled by the survival mode.	Run away to try not to make the situation worse (by avoiding the mobile phone messages).
Discerned behaviour	Sending a message to her colleague, explaining the situation: we were both unable to communicate in that way, as both were unintentionally sending signals that acted as triggers for each other, generating a vicious cycle, and that the best thing would be to take the time to self-regulate before resolving the impasse.

The deepening of self-awareness regarding one's own emotions also helped both a clearer perception of the actions of personal helper consciences promoting assistential insights into the situation, and the presence of intruder consciences involved in the process.

The intrusive thosenic pattern from the communication of her colleague and her extraphysical companions began to be better perceived through the author's personal energetic signalling, manifesting itself in the form of an "invisible weight", goose bumps localised on the arm, and cardiac arrhythmia.

The situation was partially resolved when the author definitively withdrew from the activities from the activities she carried out in partnership with her colleague, seeking freedom to act with cosmoethics and build a more welcoming and respectful space with other fellow psychologists interested in continuing their training in EFT.

FINAL CONSIDERATIONS

As this paper stems from ongoing research, the topic still presents controversies and needs to be better understood. A lot of new material is being published only in a foreign language, and therefore it was not possible so far to deepen the analysis, but rather to present an overview of the research path that is being adopted regarding the study of emotions.

It is considered that the object of this study has been achieved as it was possible to point out some knowledge present in the treatise *Projectiology* that differs from recent neuroscience research. However, it is also possible to state that there is still a lot to be studied about emotions in the scope of consciology, notably in the specialities of holosomatology and thosenology.

It is understood that it is of great importance to include new discoveries from the so-called *affective neuroscience* in consciential self-research, with the aim of expanding and updating the verpons on the holosoma.

In this sense, the author is organizing herself to collate more material containing updated views on emotions and their comparison with what already exists in the gescons of consciology, aiming other publications that increasingly bring the topic to debate in the consciological scenario.

It should be noted that this paper constitutes a tiny excerpt taking into account what has already been compiled in this study on emotion, emotions, sentiments, emotionality, emotionalism, emotionality, psychosoma, and psychosomatics in the treatise *Projectiology*.

Finally, through the theory and practice (theorice) demonstrated in this paper, it was concluded that the most appropriate way to understand emotions and their effects on the holosoma, from the perspective of their use in an evolutionary way, is by their acceptance and de-dramatized study, both promoting self-regulation.

SPECIFIC BIBLIOGRAPHY

1. **Alves**, Cíntia; *A Contribuição do Laboratório do Estado Vibracional para a Autoconsciencioterapia* (Contribution of the Vibrational State Laboratory for Self-conscienciotherapy); paper; *Saúde Consciencial* (Consciencial Health); journal; Annual; Year 3, N. 3; 1 email; 5 entries; 2 tables; 1 figure; 1 microbiography; 4 refs.; *International Organization of Conscienciotherapy* (OIC); Foz do Iguaçu; PR, Brazil; Sep., 2014; p. 19 to 26.

2. **Barrett**, Lisa Feldman; *How emotions are made*; 425 p.; *Houghton Mifflin Harcourt*; New York, NY, USA; 2017; p. xv and 56.

3. **Greenberg**, Leslie S.; *Changing Emotion with Emotion: A Practitioner's Guide*; 373 p.; *American Psychological Association*; Washington, DC, USA; 2021; p. 18 and 148.

4. **Johnson**, Sue; *Attachment theory in practice: Emotionally Focused Therapy (EFT) with Individuals, Couples, and Families*; 270 p.; *The Guilford Press*; New York, NY, USA; 2019; p. 55.

5. **Mlodinow**, Leonard; *Emocional: A Nova Neurociência dos Afetos* (Emotional: How Feelings Shape Our Thinking); transl. Claudio Carina; 327 p.; *Zahar*; Rio de Janeiro, RJ, Brazil; 2022; p. 13, 14, 16, 28, 31, 42 to 44 and 50.

6. **Rossa**, Dayane; *Megatrafor: Estudo do Maior Talento Consciencial sob a Ótica da Multidimensionalidade* (Megastrongtrait: A study about the Major Consciencial Gift under the Multidimensionality perspective); reviewers to the Portuguese edition: Erotildes

Louly, *et al.*; 336 p.; 4 sections; 35 chap.; 2 annexes; 1 chronology; 1 *E-mail*; 95 entries; 3 scales; 13 schemes; 30 statistics; 1 graph.; 24 holothosenes; 32 illus.; 13 microbiographies 3 questions and 3 answers; 3 spreadsheets; 3 tables; 43 tabs.; 4 technics; 5 appendices; 57 refs.; 78 notes; alpha.; 23 x 16 cm.; paperback; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2020; p. 27.

7. **Vieira**, Waldo; ***Homo sapiens pacificus***; 1,584 p.; 413 chap.; 403 abbrev.; 484 foreign terms; 434 entries; 37 illus.; 5 indices; 240 synopses; 36 tables.; gloss. 241 terms; 9,625 refs.; alpha.; geo.; ono.; 29 x 21.5 x 7 cm; hardcover; 3rd Free Edition; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); & *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2007.

8. **Idem**; ***Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano*** (Projectiology: A Panorama of Experiences of the Consciousness outside the Human Body); 1,254 p.; 525 chap.; 150 abbrev.; 43 illus.; 5 indices; 1 synopsis, gloss. 300 terms; 2,041 refs.; alpha.; geo.; ono.; 27 x 21 x 7 cm; hardcover; 4th rev. ed.; *International Institute of Projectiology and Conscientiology* (IIPC); Rio de Janeiro, RJ, Brazil; 1999; p. 31, 125, 287, 324, 339, 635 and 682.

