

Paramethodology Used in the *Acoplamentarium*

Parametodologia Utilizada no *Acoplamentarium*

Parametodología Utilizada en el *Acoplamentarium*

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Keywords

Energetic coupling
Parapsychic techniques
Parapsychism
Paratechnical procedures

Palavras-chave

Acoplamento energético
Parapsiquismo
Procedimentos paratécnicos
Técnicas parapsíquicas

Palabras-clave

Acoplamiento energético
Parapsiquismo
Procedimientos paratécnicos
Técnicas parapsíquicas

Abstract:

This paper aims to describe the paramethodology used in the *Acoplamentarium* course, based on the consciential paradigm as a tool for self-research, development of parapsychism, and enhancement of consciential attributes. It presents the history of the *Acoplamentarium* and its main objectives. It describes the paramethodology and the main parapsychic techniques used throughout the *Acoplamentarium* course since 2003, and also explains the main effects of *Acoplamentarium* on the participants. The methodology used was specific bibliographic research of materials published on the *Acoplamentarium*. In the conclusion, this paper highlights the prophylactic and beneficial effects of self-research on parapsychic development.

Resumo:

Este artigo objetiva descrever a parametodologia utilizada no Curso *Acoplamentarium*, com base no Paradigma Consciencial enquanto instrumento de autopesquisa, desenvolvimento do parapsiquismo e aperfeiçoamento dos atributos conscienciais. Apresenta o histórico do *Acoplamentarium* e os seus principais objetivos. Descreve a parametodologia e as principais técnicas parapsíquicas utilizadas no decorrer do curso *Acoplamentarium* desde 2003 e ainda, explicita os principais efeitos do *Acoplamentarium* sobre os participantes. A metodologia utilizada para escrever este artigo se fundamentou na pesquisa bibliográfica específica do material já publicado sobre o *Acoplamentarium*. Na conclusão, expõe sobre os efeitos profiláticos e promotores da autopesquisa no desenvolvimento parapsíquico.

Resumen:

Este artículo tiene como objetivo describir la parametodología utilizada en el Curso *Acoplamentarium*, basada en el Paradigma Consciencial como instrumento de autoinvestigación, desarrollo del parapsiquismo y perfeccionamiento de los atributos conscienciales. Presenta el histórico del *Acoplamentarium* y sus principales objetivos. Describe la parametodología y las principales técnicas parapsíquicas utilizadas en el transcurso del curso *Acoplamentarium* desde 2003 y también, explicita los principales efectos del *Acoplamentarium* sobre los participantes. La metodología utilizada para escribir este artículo se fundamentó en la investigación bibliográfica específica del material ya publicado sobre el *Acoplamentarium*. En la conclusión, expone sobre los efectos profiláticos y promotores de la autoinvestigación en el desarrollo parapsíquico.

Text received for publication on: 21/12/2023.

Approved for publication on: 14/02/2024.

INTRODUCTION

Motivation. The author's motivation for writing this paper stemmed from her self-experimentation with the paramethodology used in the *Acoplamentarium*, initially as a student and later as a team member. She participated by now in over 100 editions of the course. Through this experience, she observed both in herself

and in the participants the effects and evolutionary opportunities provided by the laboratory, particularly the deepening of self-research and the development of parapsychism.

Objective. This paper aims to describe the paramethodology based on the consciential paradigm used during the *Acoplamentarium* course as a tool for deepening self-research, developing lucid and interassistential parapsychism, and improving consciential attributes. Its purpose is to contribute to enabling more participants to obtain greater evolutionary benefits from the course.

Methodology. The methodology relied on bibliographic research to describe the history of the *Acoplamentarium*, the paramethodology and the parapsychic techniques employed throughout the course editions from 2003 to the present (Base-Year: 2023), its main effects on the participants, and finally the publications stemming from this context.

Structure. This paper comprises six sections:

1. **Introductory Concepts.**
2. **Description of the *Acoplamentarium* Laboratory.**
3. **Set of Paratechnical Procedures.**
4. **Parapsychic Techniques used in the *Acoplamentarium*.**
5. **Beneficial Effects of the *Acoplamentarium*.**
6. **Publications.**

I. INTRODUCTORY CONCEPTS

Science. Conscientiology is the science that studies consciousness, also known as the self, soul, ego, or individuality, in a comprehensive approach, based on the consciential paradigm.

Conscientiology. According to Vieira (2023, p. 9,976):

Conscientiology is the science applied to the study of consciousness presenting a comprehensive, integral, multidisciplinary, multicultural, multidimensional, multitemporal, multiexistential, holothosenic, holomnemonic, holobiographical, holokarmic, holosomatic perspectives and, above all, according to reactions to immanent energies (IEs) and consciential energies (CEs), as well as the multiple states, levels of acuity, and conditions of manifestation, through self and hetero-research of mentalsomatic, parabrains (parabrainology) attributes, and consciousness phenomena in general.

Paramethodology. In the consciential paradigm, paramethodology consists of the study of advanced methods of parapsychic self-experimentation, aiming to achieve the objectives of investigating the pararealities of consciential evolution, interassistance, and the development of self-parapsychism.

Synonymy. 1. Set of technical procedures. 2. Paratechnical process.

***Acoplamentarium*.** According to Vieira (2003, p. 817):

Definition. The *Acoplamentarium* is the intraphysical base or multidimensional laboratory, based on the principles of the consciential paradigm. It is technically prepared to enhance holosomatic manifestations and consciential attributes, primarily parapsychism, through the technique of energetic coupling.

Development. The laboratory predisposes the experience of parapsychic phenomena based on energetic coupling, intensifying the participants' interaction with multidimensionality, with a focus on interassistentiality, promoting the development of their lucid parapsychism.

Experimentation. Considering the specialty experimentology, conducting repeated experiments in the *Acoplamentarium* laboratory enables the researcher to master the discrete manifestations of energetic and parapsychic phenomena, despite their expressive content, experiencing the *magnitude-discretion binomial* (Arakaki, 2004, p. 120).

II. DESCRIPTION OF THE *ACOPLAMENTARIUM* LABORATORY

Laboratory. Since the 1960s, researcher Waldo Vieira (1932–2015) had envisioned building a group laboratory to conduct experiments in energetic coupling with the purpose of providing assistance using consciential energies, developing parapsychism, and studying parapsychic phenomena (Zolet & Kunz, 2013, p. 65).

Course. During the *Pillars of Parapsychism* course, held by the *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC) in late October 2002, inspired by extraphysical helpers, Vieira led group activities based on techniques which included energetic coupling, sympathetic assimilation, and facial clairvoyance (Zolet & Kunz, 2013, p. 65).

Project. Based on this motivating experience, a team started to craft the project.

Resources. Financial resources were obtained through volunteer contributions, which also included early registration for future courses to be conducted in the laboratory (Arakaki, 2004, p. 118).

Inauguration. The laboratory was first used on February 21, 2003. Sixty-two experimenters participated, under the coordination of the epicon Waldo Vieira (Zolet & Kunz, 2013, p. 66).

Acoplamentarium. “The *Acoplamentarium* stands as the first technical, specialized, groundbreaking, and pioneering laboratory in interconsciential practical energetic couplings, built specifically” (Zolet & Buononato, 2014, p. 11).

Participation. Throughout the two decades of the *Acoplamentarium* laboratory, until November 2023, there have been 309 editions of the course, involving over 12,000 conscin participants, including both students and crews.

Structure. The facility provides an adequate physical structure for carrying out individual and group experiments, equipped with 62 chairs for crew and students, and three chairs designated for the consciential epicentres (epicons). At the centre, two more chairs accommodate one student (coadjutor) and one epicon in each experiment.

Location. The *Acoplamentarium* was built in a secluded and quiet location, enveloped by nature, minimizing external interference.

Environment. According to Zolet & Buononato (2014, p. 12), the internal environment of the laboratory includes seven technical characteristics, described below in alphabetical order:

1. **Auditorium.** The amphitheatre-style *auditorium* provides participants with a clear view of the epicon and coadjutor positioned at the centre of the laboratory during the experiment.

2. **Colour.** The interior walls are white to maintain the uniformity of the environment, helping participants to keep their attention focused on parapsychic perceptions.

3. **Flooring.** The floor has a rubber coating to promote the safety of participants when moving in the environment.

4. **Furniture.** The setup meets the needs, featuring air conditioning units that keep the room temperature at 18 degrees Celsius and also the chairs that are distributed evenly across the amphitheatre’s five tiers and are anchored to prevent them from being moved.

5. **Handrails.** Handrails are in place in the descent and ascent corridors and between the rows of chairs, to ensure participants’ movement safety.

6. **Instruments.** It has instruments such as a clock, thermometer, and stopwatch.

7. **Toilets.** It has a women's and a men's toilet, located in the laboratory's antechamber.

Objectives. As described by Zolet & Buononato (2014, p. 13), the *Acoplamentarium* course was designed to meet ten main objectives, listed below in alphabetical order:

01. **Allowing for parapsychic diagnoses.** Through energetic coupling, it is possible to carry out parapsychic survey of one's own consciencial microuniverse and of other participants, for the purpose of assistance.

02. **Allowing for the assessment of parapsychic performance.** The repetition of courses leads to experience, enabling self-assessment of one's own parapsychic performance, through the debates promoted, by commenting on paraperceptions such as the understanding of energies, paraphenomena, ethnicity of consciexes that come to the field. Each participant can make their self-comparisons confronting their experiences with those of others.

03. **Developing energetic self-defence.** Energetic coupling enables the conscin to expand self-perception regarding their own energies, to evaluate the quality of their personal energosphere, and also their energosomatic flexibility.

04. **Experimentation and study of energetic coupling.** Each participant has the opportunity to engage in energetic coupling as coadjutor with the epicon, as well as when observing from the audience. Through repeated experiences, they learn to perceive the specific and highly personalized patterns, starting to be able to differentiate between these patterns over time.

05. **Facial clairvoyance experimentation.** Through energetic coupling and sympathetic assimilation of energies, participants can experience facial clairvoyance, a parapsychic phenomenon that allows a conscin to visualize, interact with, and assist consciexes and extraphysical dimensions, from the intraphysical dimension.

06. **Foster immersion in parapsychic self and hetero-research.** The course enables participant to engage in parapsychic self and hetero-research, with the aim of developing parapsychism and qualifying interassistance. For example, recurring patterns in their couplings can be identified, providing insights for self-research into past lives or personal holothosene.

07. **Identify personal parapsychic strongtraits and weaktraits.** It enables the identification of existing gaps in consciencial traits to be improved, as well as those traits that have already been developed but are still idle.

08. **Improve consciencial attributes.** Regular participation in the *Acoplamentarium* course predisposes the diagnosis and development of consciencial attributes, which need improvement, while also acknowledging those already developed, such as attention, focus, and memory.

09. **Promote conscious group deintrusion.** The course facilitates both personal and group deintrusion, as with each coupling, a homeostatic, assistential energy field is established, benefiting both the participant and consciences related, whether present or distant, connected to the course's theme, or brought by the helpers.

10. **Provide energosomatic self-awareness.** It enables learning to identify potential blockages, with the basic mobilization of energies (BME), seeking to understand the free unlocking of consciencial energies (CEs) by exteriorizing them, and observing their plasticity and release.

III. SET OF PARATECHNICAL PROCEDURES

Description. The scientific paramethodology used in the *Acoplamentarium* since February 21, 2003, consists of two stages: the pre-course and the actual course, as detailed below, according to Zolet & Buononato (2014, p. 13 to 19):

Pre-course. The pre-course is the phase preceding the actual course and comprises these four procedures:

1. **Enrolment.** The student enrolls to participate in the course.

2. **Questionnaire.** The *Acoplamentarium* team sends enrolled students a “health questionnaire” to be completed and returned, which will be used to assess whether the candidate meets the necessary conditions for the successful completion of the course.

3. **Interview.** Subsequently, the technical team conducts an interview to assess the participant’s situation and provides some initial guidance to optimize the benefits of the course.

4. **Guidelines.** Everyone signs a document called “norms and guidelines”, which contains basic information for the successful completion of the course, such as the start and end times, wearing loose clothing, and personal hygiene and nutrition.

Course. The course spans a 15-hour duration and comprises five distinct yet interdependent activities: classes, energy dynamics, experiment, self-research, and discussion, as described below:

1. **Classes.** Classes take place in the initial stage aimed at providing participants with key guidelines, optimizations, and avoidances to maximize their benefit from the laboratory experiment. These are divided into four sequential stages:

A. **Guidance:** explaining what the laboratory is and presenting its physical structure, describing the main parapsychic phenomena that usually occur during experiments, and how energetic couplings happen in the *Acoplamentarium*.

B. **Avoidances:** information on inappropriate procedures during the moment of energetic coupling that hinder the parapsychic experience, such as adopting an antagonistic mental posture, leading to self-exclusion from the bioenergetic field, and even encapsulation performed by the extraphysical helpers; attempting to control the experiment, preventing the perception of paraphenomena, or indulging in exaggerated emotionalism that will cause the inhibition of rationality and even mask the interpretation of facts and parafacts.

C. **Optimizers:** conditions that enhance energy release and soma relaxation, such as ensuring sufficient sleep, taking a shower, wearing loose clothing, and having adequate nutrition.

D. **Postures:** the postures that directly contribute to the production of paraphenomena during the laboratory session include: introspection, relaxation of the soma, attunement to the field, participants and helpers, maintaining active passivity, concentration on the multidimensional experiment, and focusing the gaze on the epicon or coadjutor while perceiving the details.

2. **Dynamics.** On the first day of the course, a bioenergetic activity is carried out with the participants to facilitate energetic perception and immersion in the established field, enhancing the experiences of phenomena and the paraperception of the presence of the extraphysical team, led by the course epicons.

3. **Experiment.** This corresponds to the moment of personal and group experience of the techniques of energetic coupling, sympathetic assimilation, and facial clairvoyance in the *Acoplamentarium* laboratory, described below in their sequential six stages:

A. **Field:** the course has two fields dedicated to parapsychic experimentation. Each field lasts for three hours, usually starting at 8.30am and ending at 11.30am.

B. **Duration:** each coupling lasts an average of two minutes, during which everyone remains motionless, applying the *Waking Physical Immobility* (WPI) technique so as not to interfere with the bioenergetic field, or other participants’ concentration.

C. Coadjutor: participants are called one by one to experience the energetic coupling in the coadjutor position.

Participation. First-time participants start, followed by returning participants residing outside of Foz do Iguaçu, and lastly those residing in Foz do Iguaçu (where the *Acoplamentarium* lab is located).

Sequence. The epicon indicates whether the participants' call sequence will start, from the right or left side of the amphitheatre, and whoever is sitting near the wall on the side indicated by the epicon comes down to the centre, chooses and sits on one of the two chairs there located. The next participant will be the one seated on the opposite side of the amphitheatre, proceeding successively one by one, alternating between the right and left sides of the room, from top to bottom, until the end of the morning's field experiment time.

D. Coupling: in the centre of the laboratory, there are the already mentioned two chair, which will accommodate each of the coadjutors sitting in front of the epicon for that experiment, who will then direct the energetic coupling, intensifying the field and facilitating the occurrence of parapsychic phenomena and the interassistance made during that specific field. This process also involves the helpers and the audience, who also engage, directing their gaze towards the individuals seated in the centre.

Helpers. The course's extraphysical helpers coordinate the participation of consciexes in the couplings, bringing those related to the coadjutor to interact, whether as assisted or assistants, and groups of consciexes in tune with the participating conscins are hence formed.

Distance. Paraperceptions of the use of energies to assist distant locations are often reported.

E. Feedback: at the end of each coupling, the epicon coordinates the feedback or reports and analysis of paraperceptions, including those from the coadjutor and the audience.

Reports. During the reporting session, participants are allowed to move their somas, drink water, or go to the toilet as needed.

F. Paraperceptiography: at this moment, each participant can make written records of their paraperceptions during the experiment, maintaining the reliability of the perceived phenomena.

4. Self-research. There is a dedicated time during the course for this activity. It occurs after the 3-hour session of fieldwork at the *Acoplamentarium*, and each participant can then analyse the parafacts experienced during the laboratory experiment.

Records. The written records made during the energetic couplings at the *Acoplamentarium* contribute to the development of parapsychic self-research, which can be further expanded through specialised bibliographic consultation on the topic.

Phenomena. In the first period after the first field session in the laboratory, a class is provided explaining how to conduct self-research using the *Acoplamentarium's* specific technical spreadsheets. During this time, each participant also uses information from personal paraperceptiography separating the types of phenomena experienced, identify recurring ones, and distinguish between pathological and healthy physiological, emotional, and mental aspects.

Self-reflections. Subsequently, the participant seeks to reflect on their experiences, employing self-criticism in evaluating the paraperceptions to minimize mysticism and fantasies, recognizing possible causes, relationships, and aspects that need to be researched, such as connections with groups from the past, which can be assisted, weaktraits identified which need recycling, or strongtraits still unknown.

Development. When a conscin begins to develop parapsychism, they often grapple with understanding the factors that predispose them to have certain experiences, as well as articulating and describing what they perceive and feel, such as drowsiness, changes in temperature, tearing, and similarly, paraphenomena such as

clairvoyance, clairaudience, psychometry, and others. This process aids in recognizing different patterns and/or phenomena in future experiments.

Content. In the study of parapsychism, it is necessary to extract the content from the phenomenological experience, identifying the message and essence, and translating it into the personal context. For example, when a conscin experiences clairvoyance regarding a specific group of consciexes being assisted, they derive the important meaning for their self-research. Nonetheless, understanding often emerges after some time and the repetition of other similar experiences.

5. **Discussion.** Following the energetic coupling experiments, a discussion session is led by the course's epicons. Its aim is to address the participants' questions and deepen parapsychic self-research.

Tools. To facilitate self-investigation, tools have been developed to enable parapsychic self-research.

Spreadsheets. The course provides spreadsheets to assist in the deepening of self-research. For instance, there are two questionnaires to be filled out before and after the course: the paraperceptiogram, with 100 questions related to parapsychism, one list of energetic signs, and three technical spreadsheets for recording and study, published in the *Acoplamentarium* Manual.

Repetition. The *Acoplamentarium*'s paramethodology allows for the repetition of experiments with written records, analysis, and debate, clarifying repeating patterns. This enables participants to experience positive effects, such as developing parapsychism, increasing self-confidence in relation to self-paraperceptions, and improving consciential attributes.

IV. PARAPSYCHIC TECHNIQUES USED IN THE ACOPLAMENTARIUM

Definition. "Parapsychic techniques are the set of procedures, manner, details, ways, set of rules, or the form applied correctly for the improvement and development of parapsychism" (Royer, Rossa & Silva, 2015, p. 249).

Objectives. To achieve the various goals of the *Acoplamentarium* course, such as parapsychic development, interassistance, or self-research, different techniques can be applied at each time, as needed.

Techniques. Here are 18 parapsychic techniques used in the *Acoplamentarium* with the aim of boosting the development of parapsychism, listed below in alphabetical order:

01. **Assistential Self-parapsychism technique** (Royer, Rossa & Silva, 2015, p. 255).
02. **Clairaudience technique** (Vieira, 1999, p. 469).
03. **Cosmoethical Impactotherapy technique** (Vieira, 2023, p. 18,577).
04. **Energetic Coupling technique** (Vieira, 2003, p. 813).
05. **Facial Clairvoyance technique** (Zolet & Buononato, 2014, p. 32).
06. **Heterodeintrudability technique** (Royer, Rossa & Silva, 2015, p. 252).
07. **Imagination Incorruptibility technique** (Royer, Rossa & Silva, 2015, p. 253).
08. **Interassistential Welcoming technique** (Royer, Rossa & Silva, 2015, p. 250).
09. **Interconsciential Baiting technique** (Vieira, 2023, p. 20,514).
10. **Patient Repetition technique** (Royer, Rossa & Silva, 2015, p. 253).
11. **Self-expansion of Consciential Energies technique** (Royer, Rossa & Silva, 2015, p. 254).
12. **Self-exposure technique** (Royer, Rossa & Silva, 2015, p. 250).
13. **Statistics Applied to Self-performance technique** (Royer, Rossa & Silva, 2015, p. 251).
14. **Sympathetic Assimilation of Consciential Energies (SYMAS) technique** (Vieira, 1994a, p. 337).

15. *Sympathetic Deassimilation of Consciential Energies (SYMDEAS) technique* (Vieira, 2003, p. 128).
16. *Travelling Clairvoyance technique* (Vieira, 1999, p. 166).
17. *Vibrational State (VS) technique* (Vieira, 1994b, p. 41 to 42).
18. *Waking Physical Immobility technique* (Vieira, 1997, p. 122).

Results. The combined use of these techniques, each at its own time and with a specific objective, can yield various beneficial effects for the practitioner of the technique, and for the other participants.

V. BENEFICIAL EFFECTS OF THE *ACOPLAMENTARIUM*

Definition. The beneficial effects of the *Acoplamentarium* are the consequences, the result of personal effort, the achievements that the conscin obtains by taking the course and repeating it regularly, applying the parapsychic techniques with lucidity for their own benefit and that of other consciousnesses.

Synonymy. 1. *Acoplamentarium* Benefits. 2. *Acoplamentarium* Outcomes.

Effects. Frequent participation in *Acoplamentarium* courses brings several beneficial effects to the participant. As described by Royer (2023, p. 13,548) and Zolet & Buononato (2014, p. 21), here are 16 positive effects resulting from repeated participation, listed below in alphabetical order:

01. **Deepening of self-knowledge.**
02. **Deepening of self-research based on feedback.**
03. **Development of consciential epicentrism.**
04. **Development of parapsychic autonomy.**
05. **Encouragement of consciential epicentrism.**
06. **Expansion of paraperceptions.**
07. **Expansion of the consciousness into multidimensionality.**
08. **Fearlessness in experiencing paraphenomena.**
09. **Gain of parapsychic self-confidence.**
10. **Improvement of cosmoethical thosenity.**
11. **Improvement of self-conscientiality.**
12. **Increase in the level of cosmoethics in daily life.**
13. **Increasing self-deintrusion.**
14. **Qualification of personal energy task (penta).**
15. **Self-awareness regarding the vibrational state.**
16. **Understanding of paraphenomena content.**

Individualities. Some effects can be perceived by participants from the outset of their experiments, while others begin to be noticed gradually over several courses. There are also some effects dependent on the intraconsciential investment associated with frequent self-experimentation.

Hiatus. An important detail to be mentioned is the potentializing effect of frequent participation without major gaps between course editions.

Recin. Participations without long intervals potentiate the continuity of initiated recins, as well as mnemonic associations of related perceptions, facilitating the understanding of paraperceptions in the self-research process.

VI. PUBLICATIONS

Publications. Over the two decades of the *Acoplamentarium* laboratory, it has been possible to carry out five types of publications, listed below in alphabetical order:

1. **Books.** Writing and publication of two books about the *Acoplamentarium*.
2. **Congress.** *Proceedings of the 1st International Congress on Self-experimentology, in celebration of the two decades of the Acoplamentarium, with the publication of 18 scientific papers in the Conscientia magazine.*
3. **Manual.** *Writing and publication of the Acoplamentarium Manual.*
4. **Papers.** Publication of four scientific papers in the *Conscientia* magazine.
5. **Verbets.** Publication of ten verbets in the *Encyclopaedia of Conscientiology* related to *Acoplamentarium* topics.

Course. Another outcome achieved was the development of the *Immersion in Parapsychic Self-research* course at *Acoplamentarium*, with innovative paramethodology and two editions already held at CEAEC (Base-year: 2023).

FINAL CONSIDERATIONS

Impact. The array of technical procedures applied both before and during the course yields prophylactic and facilitative effects on self-research, parapsychic advancement, and interassistance, aligning with the course's objectives. These effects are typically realised through the iterative practice of parapsychic experiments, encompassing the experience of paraphenomena, self-deintrusion, and intraconsciential recycling.

Procedures. This paper systematically presents the array of prophylactic and optimizing technical procedures utilized in the course, also listing the main techniques of interassistance, self-research, and parapsychic development employed in the *Acoplamentarium*.

Invitation. With this in mind, we extend an invitation to conscins interested in advancing their parapsychism to participate in the *Acoplamentarium* and experience the optimizing paramethodology of parapsychic self-research, potentially leading to intraconsciential recycling, thus accelerating your self-evolution.

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09. **Idem**; *Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano* (Projectiology: A Panorama of the Experiences of the Consciousness Outside the Human Body); 1,248 p.; 525 chap.; 150 abbrev.; 43 illus.; 5 indexes; 1 synopsis; gloss. 300 terms; 2,041 refs.; alpha.; geo.; ono.; 28 x 21 x 7 cm; hardcover; 4th Portuguese Ed. rev. and augm.; *International Institute of Projectiology and Conscientiology* (IIPC); Rio de Janeiro, RJ, Brazil; 1999; p. 166 and 469.

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11. **Zolet**, Lilian; & **Kunz**, Guilherme; Orgs.; *Acoplamentarium: Primeira Década, o Primeiro Laboratório Grupal do Planeta para o Desenvolvimento do Parapsiquismo* (Acoplamentarium: First Decade: the First Group Laboratory for Development of Parapsychism on the Planet); 72 photos; 5 illus.; 7 tables; 79 refs.; 23.5 x 19.5 cm; paperback; *International Association Editares*; Foz do Iguaçu, PR, Brazil; 2013; p. 65 and 66.

