

# EMPATHY, PERCEPTION AND INTELLIGENCE

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**ABSTRACT.** Starting from the premise that human behavior results from the interaction of two variables: one being physiological and the other psychological, the following study was chosen: the neuromodulator oxytocin (physiology) and empathic behavior (psychology), because of their roles in social human behavior and their inter-correlations. Oxytocin modulates the behavior of empathy (altruism) and envy (selfishness). Empathy is one of the most ancestral behaviors of human societies, and underlies the emergence of language and cognition. The benefits of empathy and altruism are so great that they seem to be contrary to selfish behavior, from a biological evolutionary point of view. Biological nature can have a neutral role on human behavior and as such the present article suggests that dysfunctional human behaviors, such as envy, are a reflection of the inner-conflictivity of the consciousness or an inability to deal with the multidimensional nature of its own manifestation.

## INTRODUCTION

*The great enemy of knowledge is not ignorance, but the illusion of knowledge.*

Stephen Hawking.

Our behavior seems to be molded and explained by neuromolecules and their respective physiological mechanisms. For example, oxytocin stimulates cooperative actions, high doses of testosterone result in selfish behaviors and adrenaline potentializes instinctive and instant responses of “fight or flight”, among other neurotransmitters (BURNHAM & PHELAN, 2002; HALL, 2011). In this context, our behaviors can be explained by endogenous biomolecular fluctuations in complex interaction with exogenous molecular stimuli (hormones, natural or synthetic pheromones or any other toxic volatile substances), or social stimuli (JAVOR et al, 2013) and neurobehavioral mirroring (LOMBERA & ILLES, 2009).

This information makes us question the anatomy and human free will. The brain’s functioning is consistent with the frightening analogy of the Sphinx: “*decipher me or I’ll devour you*”. The new question is: is it possible to

go beyond the brain and direct our actions through personal will? Is human temperament and morality a reflection of a dynamic physiological balance in interaction with the cultural environment? Are we a mere result of several complex subsystems interacting simultaneously? In the search to comprehend such questions, this article analyzes human behavior, in its most human essence, that is, empathy, from a biological, psychological and conscientiological point of view.

Therefore, this paper has two paradigmatic approaches to the study of empathy, which is intimately related to perception, altruism and intelligence: the biological and psychological approaches. And it's important to be aware of the locus attributed to human consciousness in the evolutionary process of each paradigm. The biological evolution is based on the premise that consciousness is an evolutionary outcome of molecular interactions, while the consciential paradigm has the premise that a consciousness' existence is independent from its biological organization, even though it manifests itself through such an organization when in intraphysicality (VIEIRA, 2012).

In this analysis, it starts from the premise that human behavior results from the interaction of two variables: one that is physiological (somatic or genetic) and the other psychological (temperament). A study on the neuromodulator oxytocin (Physiology) and its relation to empathy (Psychology) was chosen to be conducted for the biparadigmatic analysis, due to the roles both have on social human behavior and personal temperament.

Therefore, firstly, the methodology and general information about studies on the evolution of human morality was presented, followed by the recap of some milestones in biological history and the emergence of intelligence and cognition. Thirdly, the correlations between neuromodulator oxytocin and altruistic and jealous behaviors were reported. In the fourth and last topic, correlations between parapsychism and interassistentiality (VIEIRA, 2014) were discussed with some conclusions from this analysis being presented.

## 1. METHODOLOGY

The two principles of disbelief and the falsifiability of data are analytical resources, used in this paper. According to the falsifiability principle, truthfulness and the permanence of a scientific theory independent on the quantity of positive observations obtained, can be *falsified* (refuted) for a single negative observation (POPPER, 1972). In this case, in science, what the experiment and observation can and should try to do is to find proofs of falseness of the theory under consideration. This principle aims to prevent the researcher from only searching for facts

and data that proves the theory, ignoring data that is inconsistent or irrelevant to his personal opinions. This criterion demarcates, in a simple way, the border between science and non-science.

Due to the brain's physiological mechanisms of finding ways to save effort and not to think constantly about its basic behaviors (MATURANA & VARELA, 2005; DUHIGG, 2012; SHERMES, 2012), the application of the disbelief principle is needed and requires both an effort of reflection and continuous logical reasoning. The disbelief principle is a proposition, in which one cannot accept an idea in a dogmatic, mystical, non-reflected upon or non-demonstrated manner, *a priori*, without submitting it to a critical, passionless and rational analysis (VIEIRA, 2013). Thus, according to the disbelief principle, don't believe in anything, not even in what is read here. Experiment. Have your own personal experiences.

So that a dialogue between the author and reader can be made possible, it's necessary to consider several premises from both the debated paradigm: the Newtonian-Cartesian paradigm and the consensual one. Many researchers seek to protect their pseudo-sciences from relying on the belief of the distinction between subjectivity and objectivity. However, the falsifiability and disbelief principles assist the researcher as much in data collection, as in analysis and conclusions and, thereby, the researcher starts to discern within themselves an objective observation from a subjective one. The ability to discern cannot be taught directly by another person, but can be learned by oneself through the constant exercise of reflection. The pretension of one being able to teach another about the distinction between both of them gives birth to prejudices on the research object, *a priori* from the investigation. The disbelief principle and the scientific principle of falsifiability assure important demarcations to the scientific assumptions, and therefore do not impose limits to the search of new findings.

## 2. ALTRUISTIC BEHAVIOR

The mind theory aims to explain the human capacity to make inferences on the mental and emotional states of other people, one of the most developed psychological capabilities in human beings. This sophisticated metacognitive ability presents a high level of complexity, reflected in a broad-spectrum of advantageous (ABRIL, 2012) or psychopathological (KRAKOWIAK et al, 2012) conditions.

The mind theory is the sum result of research lines that aim to understand how human psychology arises and how it develops. This theory presents discrepancies between researchers and theoretical differences, which may have complementary relations (JOU & SPERB, 1999). Still, the main research challenge

of the mind theory is to identify if the mind is innate or acquired. This dilemma between innate and acquired was born from humanity's philosophical beginnings and follows the development of Psychology. To exemplify, Plato proposed that ideas have an innate character, while Aristotle defended ideas as a product of the world, acquired through experience. The search for understanding human nature is at the heart of the occupation of human science and of big thinkers', who contributed to the progress of exact areas. Although such progress has improved living conditions vertiginously, the nature of human morality and its conflicts are still poorly understood.

Maturana and Varela (2005) propose an integrated view of natural and human sciences towards a comprehension of human nature. According to the authors, because man does not deeply understand his biological and cultural nature, he is impelled by his biological impulses of altruism and cooperation, in order to join with human beings, including the denial of other human beings. They suggest that, to transcend this ambiguous and conflicted state, humanity would have to know itself by means of two actions: biological altruism and conscious reflection, equipping us with the formidable power to transform the world itself, thanks to our ability to reflect in detail on facts before reacting.

As to our biological nature, Vieira (2012b) states that if we have a brain and do not understand it, it is as though we didn't possess one. To really become a 'permanently totally intrusion free consciousness'<sup>1</sup> (LEITE, 2004) one needs to know how the brain functions neurophysiologically. The brain is one of the most complex systems, as there are no methods to study it separately from any other system of the human body, and particularly as it is intimately correlated to the endocrine and immune systems, and to the human psyche. However, today we have access to sufficient information to comprehend and to be aware of the neurophysiological processes which relates to our manifestation, including to the discernment of sources of multifactorial, multidimensional and mesological interference.

Several scientific studies show "convincing" evidence that, in general, humanity is genetically predisposed to be comprehensive and empathic (RUDD et al, 2014). The researchers Kropotkin, Humberto Maturana, Gregory Bateson and Moisés Bertoni affirmed that life is guided by cooperative ties and relations of mutual respect, without contradicting Charles Darwin's natural selection theory, which was mistakenly interpreted and utilized to justify exploration of other biological beings and/or humans. The mutual support principle occurs in several animal species, and it's responsible in humans for the development of intersubjective ethics, essential to human dignity (de WAAL, 2012).

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1. One that does not "suffer" pathological intrusions in its consciential microuniverse.

The more that cultivation of gratitude and generosity is consciously encouraged in social and family groups, the faster, joy and happiness are established (ARAÚJO, 2011; CARTER, 2011). The benefits of generosity are so great that scientists question why it's not a widespread skill (ANWAR, 2009).

I suppose that the bases of selfishness should, in part, be caused by the lack of ability or knowledge to deal with personal conflicts when facing new challenges. According to Moisés Bertoni, the origin of conflict lies in the duality of human essence: the mutant morality and the immutability of habits. Therefore, although moral men in their nature yearn for change, paradoxically they orientate themselves, physiologically, to the leader among them (BUTTURA & NIEMEYER, 2012). Another example is Cartwright and Zander's (1975) quotation: "when smart people get together in a group, the result is great silliness, for each individual is disturbed by the diversity of the other". Therefore, it's comprehensible that some level of conflict is inherent in social relations.

### 3. DARWINIAN EVOLUTION OF INTELLIGENCE

Human behavior is somatically based on the nervous system, which is the result of a continuous and gradual process of increased physiological complexity. Life on Earth appeared around 3.4 billion years ago with the emergence of single-celled organisms (DALGALARRONDO, 2011). These first unicellular organisms already contained the beginnings of molecular cell signaling, evidenced by the presence of dopamine in all human beings (HALL, 2011).

With multi-cellular organisms, the first neuronal networks arise and in 2 billion years of natural selection the brain appears (Figure 1). Between the emergence of the first brain (invertebrate) until the emergence of the hominid brain it took only 500 million years of biological evolutionary history, around one 1/4 of the time taken until the emergence of the brain itself. Thus, once the neural key elements have arisen, they have diversified rapidly. Another example of such a mechanism of diversification was the rapid increase of the brain size of the ancestral hominid lineage by more than 3 times, which allowed *Homo sapiens* to emerge (DALGALARRONDO, 2011; RIBAS, 2006). For this abrupt increase of the brain size, probably a genetic change in the control system of genetic expression occurred, which influenced the development of the nervous system, the sensory function and the motor skill learning process (LAKATOS & JANKA, 2008). These acquaintances were essential to manifestations such as language, registered through the artistic expression from around 30 thousand years ago and through written expression from around 10 thousand years ago (RIBAS, 2006).

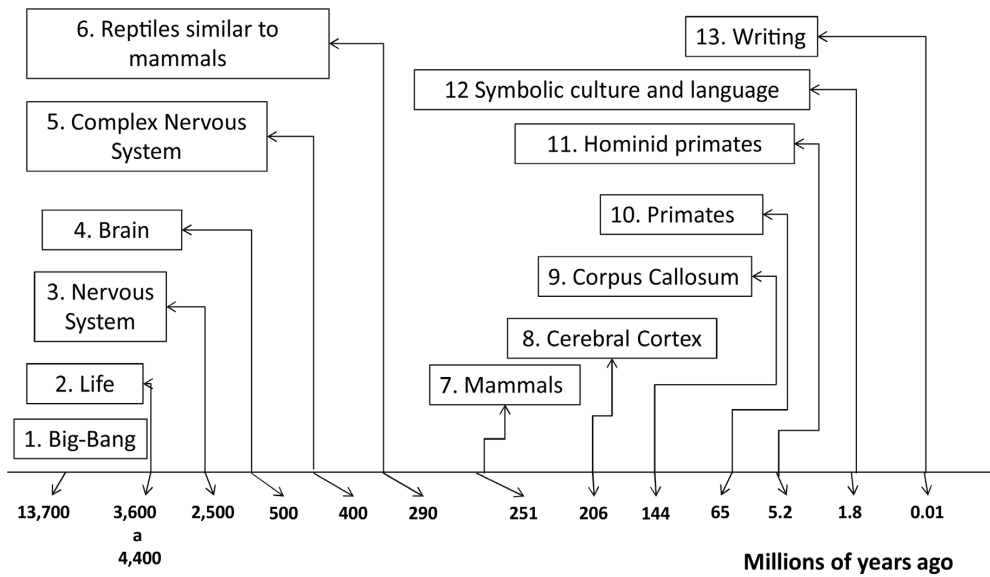


Figure 1. Schematic diagram of the biological evolution of language. 1. Origin of life. The first prokaryote suggested; 2. First pluricellular beings with molecular mechanisms of cell to cell communication appear on Earth; 3. Beginning of the nervous system in the invertebrate; 4. Emergence of signaling and the brain, emergence of primitive eyes, explosive radiation of animal life; 5. Emergence of the first invertebrate, complex nervous system; 6. Reptiles similar to mammals; 7. The first dinosaurs and mammals emerge; 8. Mammals' cerebral cortex with more than one layer; 9. Corpus Callosum and cortex expansion emerge; 10. Primates arise; 11. Hominid Primates: the beginning of an erect posture; 12. Beginning of symbolic culture and language, arousal of the frontotemporal brain areas of language, manufacture of stone artifacts; 13. After the Copper, Bronze and Iron Ages, the first civilization and handwriting arises.

Communication between individuals of a species increases the capacity to acquire useful abilities for their survival and proliferation and, therefore, may confer an important selective advantage for the species (CALALLI-SFROZA & FELDMAN, 1983).

There are similarities in the evolutionary processes between communication, cooperation, socialization and altruism, probably because these abilities co-evolved in the same cognitive niche (PINKER, 2010). At first, communication involves reciprocal interaction between a transmitter and a receiver. Therefore, social cooperation and the altruistic behavior in familial groups would facilitate the establishment of communication in pre-speaking communities, at the same time that social cooperation and altruistic behavior would be reinforced between individuals through the coordination of language. Thus, it's likely that a joint evolution of socialization and language would have occurred.

Language is a means to transmit information at the brain to brain level, showing the connection between language and *know-how*. Therefore, language not only lowers the cost of acquiring complex abilities, but also multiplies the benefits of one's already acquired. This theory is grounded in cognitive science and evolutionary physiology, according to which hominids evolved cooperating with other individuals, sharing knowledge and negotiating agreements via language to invest in parental care, knowledge accumulation and the maintenance of social organization.

Following the course of evolutionary history, new skills and bodies of knowledge were developed, such as cognitive and emotional schemes, leading to the increase of complex mental structures (PINKER, 2010). Synapses (neurological connections) are activated through neurotransmitters, such as serotonin, melatonin, oxytocin, among others. The neurotransmitters play important roles in cerebral development, beyond behavior and physiology, participating in respiration, nutrition and cellular proliferation processes, and also in thermoregulation, emotional behavior, social and maternal, oncogenesis and neurological diseases (HALL, 2011; DENERIS, 2011; RUEHR et al., 2006; LILJAN et al., 2012).

The reproduction of these neurotransmitters depends on the synchronization of the circadian rhythm through the biological clock, and is also intimately associated with the endocrine and immune systems (ALVES & PALERMONETO, 2007; 2010). When the pace of production of these neurotransmitters is disturbed, there are disruptions in the cellular rhythm and consequently many systemic diseases develop (CANAPLE et al, 2003), as well as cognitive and empathical deficits (LEE et al, 2009). The results showed a constant modulation of neurochemical and physiological responses according to environmental conditions.

#### 4. OXYTOCIN, EMPATHY & ENVY

Oxytocin is a neuromodulator that acts like a hormone and a neurotransmitter, that involves positive retrofeedback, with an important role in parturition, breast feeding, parental care and social interaction (ROSS & YOUNG, 2010). Its endogenous production is stimulated through social interaction from physical contact and is inhibited by isolation and loneliness, anxiety, depression, chronic stress and sexual hormone deficiency. It's produced during the sexual act, contributing to emotional health, personal satisfaction and partner loyalty. Due to this, it's currently used as medicine to treat social deficits in autistic and social anxiety disorders (ANDARIA, et al, 2010), as well as for the reduction of physiological responses to stress (CHEN et al, 2011), also being a hunger inhibitor and responsible for the maintenance of food homeostasis (OLSZEWSKI et al, 2010). However, the genetic variability of oxytocin receptors modulates the quality and intensity of responses in different individuals (CHEN et al, 2011).



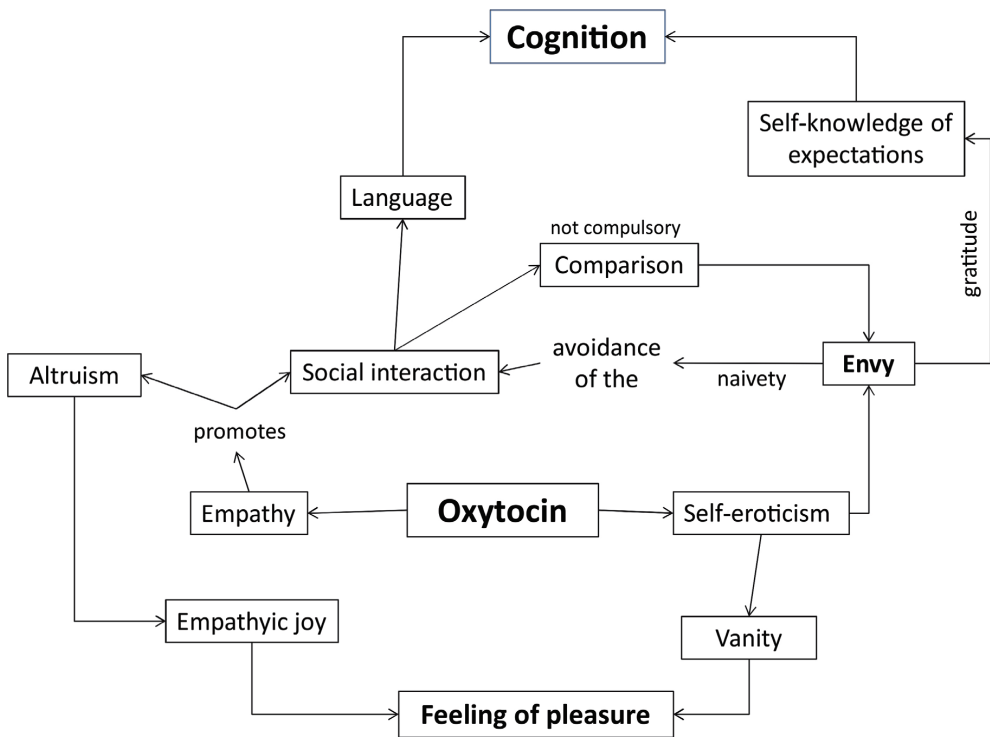


Figure 2. Simplified conceptual map of the behavioral roles of oxytocin. Oxytocin is one of the key neurotransmitters in social behavior, and had a role in the evolution of language and human cognition. It promotes empathy (love for others) and self-erotism (love for oneself), both triggering feelings of pleasure. The metric between the vanity and social comparisons can inform about the triggering of envy.

Oxytocin favors the creation of bonding, triggers feelings of confidence, but also has very adverse effects; it can increase envy and promotes pleasure from others misfortune (CRUSISUS & MUSSWEILER, 2014), and promotes ethnocentrism and favoritism within a group (De DREU et al, 2011). The effects of oxytocin are independent of cultural norms, social rank and socioeconomic status. During the evolution of human species, ethnocentrism may have had an adaptive value for individuals in their groups, but today, unfortunately, it motivates prejudices, conflicts and violence between distinct groups. Therefore, oxytocin modulates behaviors, from love to ethnical segregation.

The term empathy, according to Hoffman (1981), is the affective reaction in response to other people, in other words, an appropriate emotional response to another person's situation, and not to oneself. Empathy predisposes the individual to take altruistical attitudes, which trigger physiological responses of self reward, empathy happiness – a neurophysiological process of adaptive value, which contributed to the social cooperation and altruistic behavior in pre-spe-



aking hominids. From the emergence of empathy, the most advanced system was developed, which is the cognitive and language systems in large-brained species, for example, the *Homo sapiens* (de WAAL, 2012).

Empathy, language and cognition are understood as inextricably intertwined and indelibly present in all human activities (MATURANA, 2001). Cognition is the act or process of knowing, which involves attention, perception, memory, reasoning, judgment, imagination, thinking and language. Language refers to the capability to acquire and utilize complex communication systems. Altruism is the basis of human intelligence, to which oxytocin plays an important role (Figure 2).

Envy is the resentment and frustration with another's well being, and pleasure with another's misfortune. It is germinated in dreams, daydreams or wishes of having what others have (EPSTEIN, 2004), and comes from the comparison, especially between very similar people, in which the envious "lost" the dispute and, therefore, felt inferior. The envious person feels hurt, excluded from his right, a sensation perceived as physical suffering and feels pleasure from the other's misfortune (JANKOWSKI & TAKAHASHI, 2014; CRUSISUS & MUSSWEILER, 2014), as a means to compensate for their pain.

The psychoanalyst Melanie Klein (1947) concluded that envy and gratefulness are opposite feelings and operative since birth, and that the first object of envy, as well as of gratefulness, is the nurturing bosom (KLEIN, 1991). The oxytocin in maternal milk mediates the baby's relationship with the mother (TAKEDA et al, 1986; MOBERG, 2013), although does not determine it. According to Melanie, envy is not born from frustration or deception and is independent of maternal or mesological attitudes, being endogenous to the individual and part of our mental life since we were babies. It appears to be associated with a feeling of powerlessness, in relation to the mother's womb, in which it would like to be the lifelong owner. The child does not admit any competitor, and the enviousness is insatiable.

Thus, it can be said that envy is born from the illusion of having a right to something by imagination or by assumption (vanity or self-erotism). The frustration with reality is seen as unfair. This frustration can initiate reactions of aggression against the inputs of reality. Envy incapacitates people to empathise with each other, as a way to avoid the pain of delusion through indifference to others. Loneliness is a refuge for the conflicts with reality. Therefore, for the prophylaxis of envy, it is best not to fall for ideas (OSTERWALDER, 2014), but to work on achieving one's ideals, with flexibility (KASHDAN, 2010).

Envy, by being extremely unpleasant and painful, drives actions and effort to hide or transform it, and can be classified as benign or malevolent. When envy is benign, although there are some unpleasant aspects of painful emotion, the envious has awareness that the envied person has merits, and positive feelings of

admiration are established (CRUSISUS & MUSSWEILER, 2014). In this case, the envied person becomes an example of learning, a proponent for the evolution of the group. In the case of malevolent envy, the envious makes an effort to hide it through its ego defense mechanisms (ANNA FREUD), which briefly soften the discomfort through psychopathological and dysfunctional behavior for adaption to the social environment.

Envy should not be confused with open conflict or the public pursuit of desires (EPSTEIN, 2004). Envy is always secretive, conspiratorial, silent, malevolent, behind the scenes and is not always verifiable. Making dreams and aspirations public can help deal with frustrations in a healthy way. According to Leslie Farber *“envy is, by its nature, obstinate in its opposition to research”*. Due to the talent for disguising envy, psychotherapy can be a good strategy for coping with and curing it.

Another aspect of envy is the fear to cope with envy, and this fear can be the motivator for procrastination (self-abandonment and self-helplessness). Procrastination or excellence function like a habit, comprised by a cue, a routine and a reward (DUHIGG, 2012) (Figure 3). Maintaining habits of self-boycott and mediocrity may work as a defense mechanism against the aggression of envy.

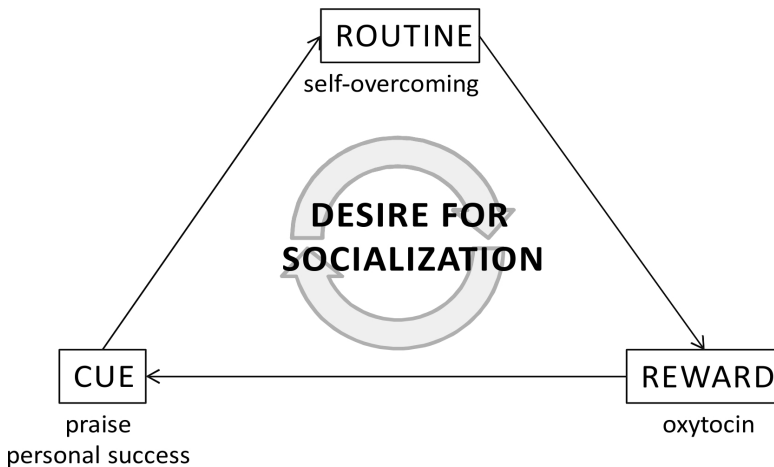


Figure 3. Diagram of the hypothetical loop of excellence habit (adapted from Duhigg, 2012). A habit is composed of 3 elements: cue; routine; reward, which is established to meet a yearning. In this case, the longing for socialization mobilizes the loop of habit. The habit's trigger is the cue (praise), which triggers a routine (automatic behavior which can be modified through effort, as long as the reward is maintained). When the desire is fulfilled it produces oxytocin (reward).

For example, in the university environment, self-reprisal of the best academic performance can be compared, by analogy, to the girdle of sackcloth in ancient monasteries. This self-repression can trigger apathy in relation to public requests and social isolation. However, as one of the most basic human re-

quests is the desire for socialization, isolation becomes, then, ectopic. Therefore, compulsions, strange and unproductive behaviors that reinforce ingratitude and a sense of powerlessness arise. These feelings, then, may generate self-resentment, self-devaluation and self-deprecation precisely in what one could potentially have or even with..

Paradoxically, if self-repression does not cause envy, it can be the triggering agent of generating envy in others. For Dorothy Sayers, *“envy is the great leveler: it does not level on top, but underneath and has a propensity to destroy the happiness of others”*. Oppressive social organizations create a conducive climate for widespread envy and interconsciential pathological energetic vampirisms (TELES, 2007). Envy, if not treated, can be inexhaustible, for it acts like a prion<sup>2</sup>, pathologically altering healthy interactions.

According to Duhigg (2012), one way to change a habit (Figure 3) is to maintain the cue and the reward, and change the routine of behaviors. The perception of routine (procrastination and excellence) is easier to observe, while the identification of stimuli (specific for each individual) and of reward (gratefulness) are the hardest to identify. Once the habit components are identified, new routines can be proposed. Small daily wins create genuine feelings of self-gratefulness. Gratitude is the best antidote to feelings of envy, because there is a replacement of competition for complementation (RYAN, 2008). Feelings of gratefulness can, therefore, be the basis of creative and inventive freedom in intellectual groups.

The ability to imagine is necessary to develop strategies of action, however, it's no substitute for action. The attachment to one's own ideas (self-erotism) can transform them to beliefs and myths, protected from any action that confronts reality. Imagining is easy, but to realize requires the mobilization of efforts and acquiring new skills, modifying habits and to suffer disillusionments. The reality is factual. The courage to confront one's own fanciful ideas and its associated beliefs, as well as the painful emotions from the associated self-frustrations, brings the reward of increased inner peace, consciential maturity and freedom of expression.

## 5. EMPATHY, PARAPSYCHISM & INTERASSISTENTIALITY

Oxytocin has an important biological role, as previous seen, mediating human relations. This neurotransmitter itself does not determine the quality of feelings, as it can be as much empathy as envy. Can be assumed that it's neutral in terms of human temperament. Therefore, human temperament would have to contemplate another factor. This factor is part, as proposed here, of a non-biological and consciential reality.

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2. Prion, infectious agent composed of proteins with aberrant forms, connected to the transmission of rare diseases. The prion induces normal proteins to transform into other prions, and the disease evolves according to the accumulation of prions in the nervous system. Although in its natural form these proteins are harmless, the accumulation of their modified form (prionic) can lead to neuronal deaths.

Through psychical and parapsychical abilities (sophisticated metacognitive, involving other dimension beyond the intraphysical one) other people's emotional states can be perceived, and through empathy one can seek to minimize another's suffering, in other words, to assist the other.

The interaction between consciousnesses occurs spontaneously by those-natural interfusions, a process unnoticed by most people, but not innocuous. Techniques of energetic and consciencial hygiene (MARTINS, 2012) are important to the precise discernment of the origin of a determined emotion, idea or physical sensation, if endogenous or exogenous. The accuracy of diagnosis is very important to the efficiency of assistance (assistential?) techniques (Figure 4).

The relevant assistance techniques to intraconsciencial conflicts can be classified in two groups: the consolation assistance techniques and the clarification task (VIEIRA, 2012). In intraconsciencial recycle processes (VIEIRA, 2014) generally both are simultaneously applied.

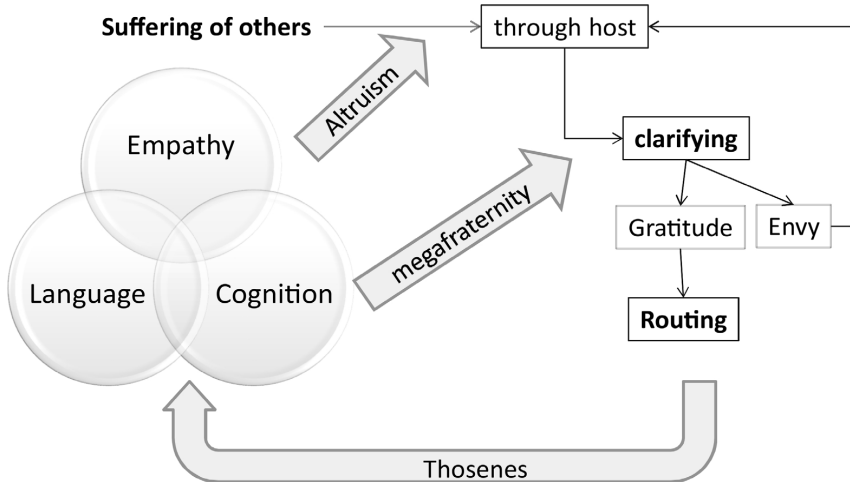


Figure 4. Schematic flowchart of consciencial interassistentiality. Human suffering is generated by non-acceptance, non-comprehension or fear. Assistentiality begins through a welcoming attitude (acceptance), proceeds through to clarification, a stage in which information is given (sentiments, ideas and energies) that is available and adequate to cooperate with the process of understanding from the assisted. Guiding occurs with regards to the decision making of the parts involved. These actions reinforce or improve the transaffective thosenes.

The most efficient way to decrease the interpersonal conflictual interactions and to extend cognition is through interassistance. As with a habit, a cosmoehtical assistential temperament needs to be learned and incorporated into the personal holothosene (VIEIRA, 2014). Interassistentiality triggers empathic joy and contributes to the increase of cognition, which is the best antidote to conflictuality.

Like the air we breathe, we share thoughts and sentiments through a constant and spontaneous exchange of consciencial energies. Therefore, ideas, senti-

ments and diverse sensations to our nature are a constant part of our day-to-day social interactions. Similarly we can share intersynchronizations between brains through music (MÜLLER et al, 2013), and we can also tune in to thoughts and sentiments from other consciousnesses. Some sensitive people perceive and synchronize themselves to the thoughts of other intraphysical or extraphysical consciousness more easily (CHAN, 2014; STAMATEAS, 2010).

Discomfort that is eventually felt cannot relate to the quality of thosenic interfusions but to the extent of strangeness they may cause to our inner balance (Figure 5). That is, the intensity with which new information impacts the consciousness does not depend on the communication's potential energy ( $E_p$ , difference in the level of information between the communicator and the transmitter), but depends on the receptor's resistance to the new information. Resistance is given by the force of attachment, for what is already known.

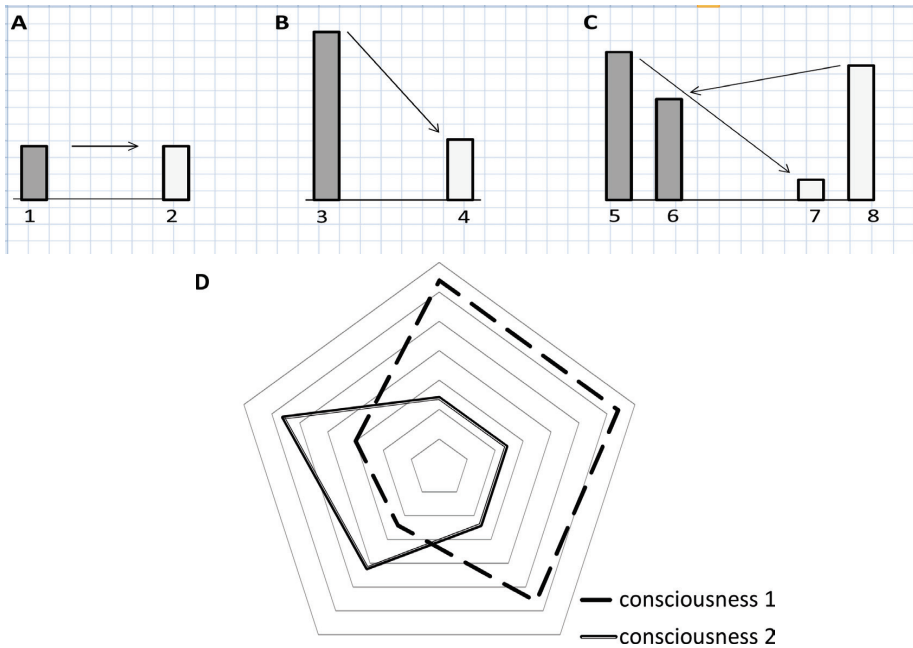


Figure 5. Schematic representation of communication. The height of the bar represents the level of knowledge (thosene). The larger the gap, the higher the communicatFigure 5. Schematic representation of communication. The height of the bar represents the level of knowledge (thosene). The larger the gap, the higher the potential energy of the communication. Letters A, B and C represent pairs of communicators. The numbers represent knowledge. In pair A, knowledge 1 and knowledge 2 have the same standard, there are no affective exchanges in communication. In pair B, between knowledge 3 and 4 there's a knowledge gap, this social interaction causes a change in the knowledge level in knowledge 4. In pair C, there are mutual exchanges between the pair of communicators, for knowledge 5, 6, 7 and 8. Knowledge 5 complements knowledge 7 and knowledge 8 complements knowledge 6. D, in the interaction between two polyhedral consciousnesses (NADER, 2012), due to distinct thosenes and knowledge, the gap of knowledge is perceived.

The presence of resistance (impact) can be associated with beliefs. The *tabula rasa* technique (VIEIRA, 1994) is a resource to minimize the impact of social interactions, especially for those who believe they already know a lot. In the assistance process, the expertise to deal with resistance is an optimizer attribute in the process of acquiring new knowledge, from themselves or from fellow evolutionary passengers.

These consensual interactions, if not understood, may hinder the establishment of strategy techniques to recycle burden traits, for example, envy. The maintenance of thosenic healthiness and personal homeostasis, independent of the environmental atmosphere that one is in or consciousnesses (intrapysical or extrapysical), can be achieved by all, through the acquisition of personal abilities of self-balance.

Among the important abilities for maintaining emotional health, we can mention flexibility (KASHDAN, 2010), tranquility, energetic deassimilation, through the vibrational state (or VS) (according to VIEIRA, 2014), for example, self-knowledge of one's own consensual nature or the discernment of the thosenic nature of consensual interactions.

## CONCLUSIONS

*The biggest disease of the human animal is fascination.  
Every interconsensual intrusion begins from some fascination.*  
Waldo Vieira

The reflection of the nature of the human mind, innate or acquired, is a step door to a series of analysis that contributed to the actual level of comprehension of the biocultural human nature. For example, the biological nature seems to be set through the automation of neurophysiological loops (DUHIGG, 2008), the most frequent choices, the tendencies, and each individual temperament. Even unpleasant feelings such as pain, fear, envy and anger are linked to neurotransmitters that chain sensation of physiological pleasure and are adopted as a part of the integral behavior, even when dysfunctional and unproductive. To understand neuromolecular mechanisms associated to sentiments and behaviors, these apparent bizarre inconsistencies in biological level, can help us to comprehend the very consciousness in its nature, innate or acquired.

Once the data of biological and anthropological studies reveal the high adaptive value of altruism, and that humanity is predisposed and not determined to empathy or envy, we can question why the existence of selfishness. From the so far discussed data, I suggest that the cause of selfishness existence relies on the intraconsensual difficulty in dealing with diversity, or with the divergent, whatever it is, independently of its intrinsic moral value,

and/or in the incomprehension of our biological nature. Synapses, in order to minimize the brain's energetical waste, automates the most utilized routines, which become unconscious, automate. New knowledge requires new behaviors. These difficulties generate interpersonal conflicts, on a scale of varying magnitudes, from the simple misunderstanding between brothers to wars between people or nations.

The knowledge of the evolutionary history of human intelligence shows that this is correlated to empathy, altruism and language. To study the role of the neurotransmitter oxytocin, we can conclude that even though oxytocin has a decisive role in the evolution of empathy, parental care, altruism, language and intelligence; the preponderant human temperament is not determined by it. Oxytocin itself does not change the temperament of altruistic or selfish individuals. Therefore, it can trigger empathic happiness as much as envy.

Envy is the pain caused by of consciencial selfishness due to a delusion. As it is a pathological condition of the consciousness, which is not restricted to biological nature, allopathic medicine is ineffective. Thus, it requires intra-consciencial therapeutic strategies. The fear of envy, as much feeling victim of it, is the main obstacle to the treatment of envy, since it triggers denial mechanisms. So, the key step to treatment is the acceptance of the clinical framework. The consciousness' self-acceptance (self-reception) of this pathology as a part of their consciencial microuniverse is already more than 51% of the healing process.

Cosmoethical parapsychism used through the interassistential lucid thosenic interactions is an important therapeutic resource for the ills of the human soul among peers in day-to-day life. Parapsychism can be a source of inspirations, ideas and insights that can help to qualify one's way of thinking, feeling and acting when facing demands, to be more reflective, thoughtful and serene thru realizing our dreams and desires.

I think that gratefulness, even if it's only 51%, is already enough to make us contribute to our own self in the process of self-upgrading the personal consciencial inner structure, in other words, an act of intelligence. The sum of these acts of intelligence results in performances from above average to excellent. Difficulties, then, come to be seen as stimuli to qualify the abilities of perception and discernment of nuances of multidimensional realities towards serenity and transaffectivity.

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