

ODORIZATION AS A SCIENTIFIC AND PARASCIENTIFIC PHENOMENON: SELF-RESEARCH EXPERIENCES

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ABSTRACT. Scientific knowledge, based on the conventional paradigm, has contributed to society in the development of technologies and improvements in education, medicine, computer science and engineering, among other fields. Although the conventional paradigm is, currently, the most widely accepted, it is not able to explain all the different types of phenomena and paraphenomena that we know of. One of these paraphenomenon is odorization, characterized by odors of an extraphysical origin, establishing a relationship with ectoplasm. The main goal of this study is to demonstrate the lack of explanations for this phenomenon in conventional science; and, in contrast, to verify the presence of logical explanations about this phenomenon in the consciential paradigm. The method used was self-research, and the results indicate that parapsychic phenomena are not reasonably explained by the conventional paradigm, while the consciential paradigm presents coherent answers to odorization perceptions experienced by the author and confirmed by an analysis of the occurrences.

INTRODUCTION

The basis for the evolution of intraphysical society is centered on scientific knowledge, enabling numerous facilities to be present in people's lives. The discovery of penicillin, development of vaccines, space programs, the Genome Project, Proteomics, Metabolomics, and *Higgs Boson*, whose applicability is related to the improvement of radiopharmaceuticals for nuclear medicine, are some examples of how scientific knowledge contributes to a higher quality of life, if compared to the one we used to live several decades ago.

The transformations by which scientific knowledge passed throughout history enabled the replacement of paradigms, making it clear that knowledge is changeable and relative (MAAMARI, 2009), and that truth is not absolute. Obsolete paradigms, unquestionable concepts, and the lack of ethics, can lead science to destructive paths, as well as bellicism and its modern practice, for example, bioterrorism (CARDOSO & CARDOSO, 2011).

In the traditional scientific field, the concept of paradigm was introduced in 1962, by Thomas Kuhn, who defined it as being universally recognized scien-

tific achievements that, during some time, provide models of problems and solutions to a community of practitioners of a science (KUHN, 1962). However, the intraphysical scientific paradigm, supported by the current scientific community, does not answer all the questions elaborated by creative intraphysical consciences (conscin) and intermissivists, that experience situations and has experiences associated with paraphenomena and who ask themselves the reason for them. According to Vieira (2009), current scientific knowledge is immature and presents difficulties related to openness, discernment, communicability, among other restrictions.

The development of the neuroscience of Conscientiology has provided to conscins interested in the study of consciousness, its attributes, phenomena and paraphenomena, an opportunity to conduct self-research, with appropriate techniques. It was developed initially by the proposer Waldo Vieira, who, lately, has started to be researched by people either associated or not with Conscientiocentric Institutions, contributing to scientific publications and aiming at the divulgation of the clarification task.

Throughout history, all cultures of the world have reported experiences involving some kind of phenomenon that is considered “paranormal”, such as telepathy, clairvoyance, precognition, and mediumship. The authenticity of these events, however, remains quite controversial among scientists and academics (MARALDI, ZANGARI & MACHADO, 2011). As in conventional science, with the Cartesian-Newtonian-materialist paradigm, scientific research occurs only on a tangible-objective level, often, with approaches that are pre-scientific (dogmatic) or electronotic (electron as the basis of conventional science) (GUIMARÃES, 2013).

In the conventional scientific paradigm, paranormal phenomena is defined in accordance with three criteria, according to Tobacyk (1995, apud MARALDI, ZANGARI & MACHADO, 2011); inexplicable in terms of current science; the explanation is made possible only with extensive revisions of the basic limits of the principles of science; and its incompatibility with the reference framework of perceptions, beliefs and expectations about reality.

According to Vieira (2009), paraphenomenology is a conscientiological specialty that studies psychic manifestations of the human consciousness, being of an origin that is subjective (intraconsciential), ambivalent, or perceived objectively from the external world, through the use of the holosoma and the mobilization of consciential energies. Phenomenality is the quality, character, condition or state of self-expression or the personal reaction of the consciousness, when experiencing phenomena and paraphenomena, parafacts and facts, in general, of the Cosmos.

Among the vehicles of manifestation of the consciousness (soma, energosoma, psychosoma and mentalsoma), there are a set of manifestations that are related to the organs of the senses, somatic sensations, physiological perceptions,

and human anatomy, such as: hearing, kinesthesia, echolocation, exteroception, taste, olfaction, orgasm, proprioception, touch and sight.

According to the conventional paradigm, olfaction is as important as any other system of sense, and allows us to interact with the environment where we live through the perception of its odor. The quality and intensity of the olfactory perception depends on the anatomic and functional condition of the nasal epithelium and the central and peripheral nervous systems (ROCHA *et al.*, 2002). According to Dobbro (1998), the senses are the gateways through which sensory information enters the body. We experience countless sensations such as light, shape, noise, the sound of a voice, the hardness of the stone, the softness of a baby's skin, among others.

Among the sensations mentioned, the odorization phenomenon is going to be presented as part of the authors self-research, in which its characteristics and the odorization-ectoplasm relationship will be presented (FONSECA & NADER, 2005). Odorization, considered to be a kind of paraperception related to the sensory organ of smell is a phenomenon in which odors are perceived from an extraphysical origin, and can be triggered by the consciousness' parabrain from the psychosoma, involving paraperceptions and bioenergies that transcend the principles of the conventional paradigm (GONZALEZ, 2005).

The goal of this article is, therefore, to show the absence of explanations to paraphenomena by conventional science, and proving the presence of coherent and rational explanations regarding paraphenomena, especially odorization within the consciential paradigm. In order to display the results of the self-research, this paper is organized into three topics as shown below: conventional paradigm versus consciential paradigm, contextualization and situations, and experimentation.

1. CONVENTIONAL PARADIGM *VERSUS* CONSCIENTIAL PARADIGM

For most scientists linked to conventional science, the mind is only a product of the brain and its properties are entirely physical (STEVENSON, 2007). The conventional scientific paradigm, has always had difficulties and prejudices in understanding phenomena involving paraperceptions, with the exception of a few, including Ian Stevenson, Amit Goswam and Peter Fenwick. Trying to research them in a materialistic way, failure is a certainty, as it is not yet possible to research materially, something that is immaterial. The belief that only the intraphysical world exists prevents this paradigm from developing deep research of universalistic value.

The philosopher Auguste Comte (1789-1857) believed that all natural and social phenomena could be explained by the emerging scientific rationality (positivism). Miracles and supernatural phenomena should be explained in a rational way, waiting for the advancement of scientific techniques and intellectual pio-

neering (CUNHA, 2013). Thus, the conventional paradigm was confined to its own beliefs, almost “religious”, by the inexistence of the holosoma, and causing “scientific robotization”.

The philosopher, Thomas Kuhn, defines “normal science” as one that is, or which reproduces, the current paradigm, in which nature must fit within prescribed limits, and is relatively inflexible, as provided by the conventional paradigm. Normal science is not meant to bring forth new kinds of phenomena: those which do not fit the paradigm limits are often ignored (CUNHA, 2013).

The word paranormal means communication without the currently recognized sensory processes. It can also refer to observable movements without physical causes (STEVENSON, 2007), something “beyond” our scientific capacity of understanding, or at least of a particular concept of normality. However, it is that which can be explained from another conception of nature, named supernatural, which means what is “above” the human understanding, of nature, and cannot be explained by the current conception of normality or other conceptions (CUNHA, 2013).

Amit Goswami, with a PhD on Quantum Physics and a consciousness researcher, also claims that conventional science is based on the concept that matter is the constituent brick of all things, but no conventional paradigm could develop satisfactory models to explain the emergence of life, much less the mind or the consciousness (GOSWAMI, 2013).

But the consciencial paradigm is based on the following pillars: multidimensionality, pluriexistentiality, holosoma and bioenergies (VIEIRA, 2009). This paradigm allows the consciousness researcher to investigate paraperceptiology, which is a specialty of Conscientiology applied to the study of paraperceptions of the consciousness, beyond perceptions related to the human body (soma), as well as phenomena and evolutionary consequences (FONSECA & NADER, 2005).

One of the phenomena treated by paraperceptiology is odorization, which according to Gonzalez (2005), is the perception of odors of extraphysical origin, produced from the manifestation of ectoplasm, with the capacity to stimulate and generate a physical and objective impression on the olfactory sensory system by the sensitive consciousness. During odorization, there is the formation of a bioenergetic field formed by the intense exteriorizing of consciencial energy, condensed in the form of ectoplasm. Sensations of falling temperatures and a refreshing breeze on the skin may appear. In the installation of the ectoplasm field odorization can occur.

2. CONTEXTUALIZATION

As this author always had access only to the conventional paradigm until 2011, when presented with the neuroscience of Conscientiology, she had the opportunity to understand those feelings and paraperceptions that the conventional

paradigm was not able to explain, which left her with a feeling of *existential emptiness*. Many researchers linked to the conventional paradigm and that are also possible intermissivists, but are still unaware of their condition, might experience the same emptiness; therefore, this article will assist them to overcome their somatic and materialistic thinking through self-research.

Conventional science still ignores numerous paraperceptions, among them, odorization, a fact corroborated by the bibliographical survey carried out in this paper. Articles try to explain in an intraphysical manner, paraperceptions in a general way, and always relate them to religious issues. Few studies directly cited the odorization phenomenon including Cerqueira (2007) and Pacheco (2009), with some historians, including those discussed, by putting the synonym “aroma of Christ” and “odor of sanctity” to explain the death of “holy” and “saints” linked to Catholicism.

3. SITUATIONS AND EXPERIMENTATION

Three situations of extraphysical paraperception of odorization, and a control condition, in which the author does not consider odorization to be involved were selected. The odorization addressed in this article were selected from the experiences of the author, by presenting important features in their personal context, and mainly because they are still poorly surveyed by conventional science.

The paraperceptions related to odorization began in 2012, after the author knew Conscientiology. Before accessing the new consciencial paradigm, the author was experiencing phenomena such as projections of the consciousness, retrocognitions and the perception of bioenergy; but being uninformed about these occurrences, the author felt fear, prejudice and had suffered interconsciencial intrusions, which can be attributed to ignorance about preventative and self-healing holosomatic energy work. Once presented with Conscientiology, fears and prejudices were overcome, and the mastery of energy was qualified, generating personal satisfaction and understanding of parapsychic processes, promoting interest in self-development, the clarification task and inter-assistance. It is important to note that the author had believed that her paraperceptions were creations of her brain or dreams.

Odorization added another paraperception to the author, experienced in a cosmoethical and assistential way that was possible through the study of consciousness and understanding the importance of attending to sick extraphysical consciousnesses (consciex), generating a learning experience in the elimination of preconceptions and phobias, and expanding to the clarification task. Four experiences related to odorization were selected, with one being considered as a case-control. These experiences were described below with dates related to the month, year, time, location and report of the event:

Situation 1

Occurrence: September, 2012.

Time: 12 p.m. (noon)

Location: Daughter's school parking lot.

Report: This case was the first perception of the odorization phenomenon. The author parked at her daughter's college, around 11:45 a.m. The author realized she was with a certain level of dis coincidence through the perception of energosomatic movement. The parking lot has a capacity of around fifty cars and features some benches for parents to wait for their children. It was a quiet and sunny day, and the author was alone in the parking lot when she noticed very intense waves of a hospital odor, similar to ether and alcohol. She got up and started looking for the source of the smell, walking through the cars and noted that there were containers for recyclables, which made her think that the smell could have come from the plastic or paper. She sought out the source of the odor inside the dumps, but they did not have any smell. She returned to the place where she was sitting, when two more waves of odor came, and then vanished, ceasing altogether. The author did not intentionally exteriorize energies, because as she had never gone through this situation, she was unsure if she could or could not exteriorize energies, knowing, through courses conducted at the International Institute of Projectiology and Conscientiology (IIPC) and conscientiological literature, that when these events occur, there is always energetic assimilation.

Situation 2

Occurrence: November, 2012.

Time: 8 p.m.

Location: Classroom of the college where the author teaches.

Report: It was a day of internship for students from the Biology College, where the author works, so she was alone in the classroom, performing duties and reading material related to the discipline. At around 8p.m., she smelled an unpleasant odor similar to people who do not hygienically clean themselves for days. There were two waves of odor. The author left the hall, looking for the source of the smell. All other rooms had their doors closed and there wasn't any person in the hallway. She returned to the room and looked out the window to the college campus, where there is only a lawn, and no one is ever there. She produced in her mind, thosenes of assistance and directed them to the consciex because she had read in the book "Penta Manual" (Personal Energetic Task), that when tuning consciousnesses, what counts is the union that is made through the intensity of

consciential mobilized energy with a positive, healthy, cosmoethical and self-aware intention (VIEIRA, 2011, p. 59). So, this consciousness should be guided for treatment in an extraphysical hospital, through the release of consciential energy with an intention for this aim. There was another wave of odor and suddenly everything disappeared, leaving the author only with a feeling of dis coincidence.

Situation 3

Occurrence: February, 2013 .

Time: 6:30 a.m.

Location: Residence.

Report: The author woke up in dis coincidence at 5:50 a.m. At around 6:30 a.m., she entered the bedroom and sensed a strong smell of men's perfume, in very intense waves that was not her husband's. She called to her husband, Paul, and their daughter, asking if they were sensing the same. Paul did not perceive any smell and the daughter sensed it gently. Shortly after, the odor disappeared. The husband came to take her daughter to school and sometime later, the author was organizing her room, and again sensed the same waves of perfume that accompanied her down the hallway to the bedrooms. She perceived a feeling of warm wind on her left forearm and dis coincidence to the point that she needed to lie down on the couch to make a vibrational state (VS) – a condition in which the vibrations of the energosoma and psychosoma are accelerated in order to escape the slow vibrations of the human body, which can produce a projection of the consciousness through the psychosoma (VIEIRA, 2009). When she closed her eyes she saw a mental screen in which a male consciex was sitting in front of her, with dark hair and eyes, white skin, and wearing a white robe¹. Still viewing the mental screen, the consciex told her: *“You needed to be a mother, to arrive and take care of others. There are three lives in a row in wars as a nurse, unmarried and without any children.”* The author felt calm and peaceful listening to him talk because she remembered retrocognitions working as a nurse of war, without any emotional and sexual involvement. After the arrival of her daughter from school, the daughter noted that the air conditioner did not work, to everyone's surprise, since it had been normally been used all night.

¹ The author realized she knew the extraphysical consciousness, but did not remember from where. Later recalled meeting him in a projection happened in 1994, in which the author encountered with her already deceased paternal grandmother accompanied by this consciex. In the end of the projection, the author had difficulty returning to the soma and the grandmother helped her return to the physical base..

Situation 4: *case-control*

Occurrence: November, 2013.

Time: 3 p.m.

Location: Residence.

Report: The author was watching a video in the room when she began to notice a strong cigarette smell coming from the kitchen. At home, no one smokes. When she arrived, she intentionally exteriorized energies, and observed no repercussions. Immediately, she opened the side door, of the service area, which gives access to the street, to see if someone was smoking on the sidewalk. There was nobody. She looked at the closest blocks to her in the neighborhood, but there wasn't any person. She went back into the house, but did not feel to be in dis coincidence. She went to the room again and exteriorized lots of energy and did not notice any imbalance. It seemed strange, because although she suspected odorization, she did not notice any energy from consciexes, or any other parafact. Late that afternoon, when she went out with her car, she noticed a cigarette butt on the sidewalk. Probably, someone driving by might have thrown the cigarette butt on the ground. For the author, this situation is as important as the previous ones, because she felt more confident in her perceptions and exteriorization of energy to ask questions, whether a certain perception has a parapsychic or intraphysical origin.

Gonzalez (2005), considers the following variables to be related to odorization: formation of a bioenergetic field with an intense exteriorization of consciencial energies; strange odors that penetrate the environment and that vary in direction and sense and also in the form of waves; energetic sensations and numbness due to dis coincidence of the vehicles of manifestation; duration of the variable phenomenon; the most common odors include perfume, alcohol, feces, rotten meat and odors difficult to characterize; the phenomenon is unpredictable; the presence of consciexes is related to the onset of the phenomenon; evocation of memories of similar consciousness occur by rapport and auric coupling; production and paramedicines; deintrusionability.

The situations experienced are summarized in the table below, which indicates the periods and characteristics of the occurrences of odorization, with the following variables: location, odor, form of perception, energy perception, dis coincidence and time. When an odor occurs and there is no dis coincidence or perception of consciencial energies, one can trust that this is not a parapsychic phenomenon.

Table of perceived characteristics in the occurrences of the odorization paraphenomena:

Occurrences	Location	Odor	Way of perception	Perception of energies	Decoincidence	Time
<i>Sept. 2012</i>	My daughter's school	Hospital	Waves	Yes	Yes	12:00 PM
<i>Nov. 2012</i>	College	Bad hygiene	Waves	Yes	Yes	08:00 PM
<i>Feb. 2013</i>	Residence	Perfume	Waves	Yes	Yes	06:30 AM
<i>Nov. 2013</i>	Residence	Cigarette	No waves	No	No	03:00 PM

By analyzing the results and data recorded during the experiments, it is suggested that it is the odorization phenomenon. The hospital odor, alcohol and ether, is a common category of odors perceived by sensitive conscins to the odorization phenomenon such as Padre Pio (1867-1968) and the yogi Paramhansa Swami Yogananda (1893-1952) (GONZALEZ, 2005).

The first experience related to the hospital odors, may be related to the interassistance to hospitalized consciences, especially those consciences that desomated in wars. The author recognizes that she still needs to assist these consciences due to projections sponsored by helpers where she was brought to extraphysical hospitals, and saw dozens of mutilated consciences awaiting help. As much as the author has worked in wars, she still feels the need to perform multidimensional assistance to these consciences. Groupkarmic interprisons must still exist due to prior engagement with bellicism and must be worked on over time. The odor of the hospital may be related to the evocation of like consciences as well as the rapport established between conscins and consciences through the auric coupling (GONZALEZ, 2005).

The ectoplasm extracted from the conscin by the helpers' allows a parache-mistry combination so that they produce paramedicines and therapeutic care to sick consciences. According to Rossa (2001), ectoplasm is the temporary appearance of more or less organized protoplasmic substances, of a physical and extra-physical plastic essence, easy to decompose in various degrees of solidification, presenting itself in an unstable form, sometimes as thin vapors, rods, coils, wires, ropes, fabrics, or rigid and semi-rigid rays and is related to the parapsychic phenomena of physical effects such as telekinesis, materialization and odorization.

In the second case (odor of poor hygiene), Gonzalez (2005) states that the odors can be unpleasant, indicating poltergeist interconscinial intrusion, thereby predisposing the onset of disgusting and repulsive odors. The smell of poor personal hygiene may indicate the presence of the conscin in a post-desomatic parapsychosis that perceived the sensitive conscin, a vampire or intruder conscin. Since, there are many consciences in the environment in which the

author was (college), with numerous thosenes and extraphysical companions that circulate around and permeate the environment. On this day, the author exteriorized thosenes towards the consciex for the helpers in order to be treated and have an improved psychosoma.

The third case involved clairaudience, odorization, and a retrocognition by the sensitive conscin. Days after the incident, the author remembered the consciex that enabled this experience to occur. Around 1992, she had experienced a conscious projection to an extraphysical dimension and found her grandmother there who had desomated several years earlier. After talking with her and realizing that she was fine, she tried to find the “path” to return to her body. At that moment a consciousness (man, black hair and black eyes, white skin and white tunic) came and helped her return to the physical base. The consciex had very nice energy and she perceived his behavior to be deeply fraternal.

It is very interesting that, 20 years later, the author rediscovered the same consciousness, at a time when she needed to understand situations experienced intraphysically, and this gave the author the opportunity to have a retrocognition of inestimable value along the evolutionary path. After this experience, and from this date (February 2013), contact with the helper was always manifested by a warm breeze on her left forearm, followed by intense yawning, indicating a relationship with ectoplasm. The phenomena of ectoplasm are also related to defects in electronic devices, which would explain the non-functioning of the air conditioner in her daughter’s room.

Finally, it is important to clarify about the case control because often the sensitive conscin is alone and does not have someone else to share the experience with and prove the existence or inexistence of the phenomenon. When an odor occurs and there is no dis coincidence or the perception of consciencial energies, one cannot trust that it was a parapsychic phenomenon. This type of occurrence causes the sensitive to rely more on their own paraperceptions.

CONCLUSIONS

- a. The conventional paradigm does not explain paraphenomena and performs only intraphysical research, resulting in scientific incompletism. The phenomenon of odorization is rare in conventional research, as noted by the author, leaving the sensitive consciousness disconnected from multidimensionality. It is necessary for the conventional paradigm, to have attitudes of openness, change, the use of research instruments to advance science. As a result and in accordance with the data obtained from self-research, this opens a wide field for others to research odorization and other paraphenomena from the perspective of both paradigms.
- b. The conventional paradigm may eventually contribute negatively to the continued victimization of sensitive consciousnesses, so that they think

- they are suffering from brain and psycho-emotional disorders, generating intimate dissatisfaction and the procrastination of personal evolution; indeed this was often the case with the author before starting to study consciousness. The consciential paradigm accepts or refutes hypotheses through personal and participatory experience, where the consciousness researcher evaluates with discernment whether or not their experiences are associated with paraphenomena. The author, therefore, experienced the consciential paradigm rather than the conventional explanation, overcoming procrastination and self-victimization of the evolutionary process.
- c. The understanding of paraphenomena and the work of cosmoethical interassistance of the sensitive conscin contributes to understanding the meaning of life, to interdimensional assistance and to the evolution of the consciousness researcher in multiple dimensions. This occurs by using conventional science, as another important tool for the development of intraphysical society, but with the exception of the need for openness and the neoscience of Conscientiology as a paradigm driving force behind the solidification of the cosmoethical state of cosmoconscientiality and universalism elements - key to the evolution of consciousness. This paper therefore contributes to the understanding of the importance of experiencing the phenomena, using it for interassistance and favouring the dissemination of the clarification task.

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