

Carla Luciane Blum



Universidade Estadual do Centro-Oeste
(UNICENTRO)
cvestena@unicentro.br

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THE RE-ENCHANTMENT OF LIFE, NATURE AND THE COSMOS FROM TRANSPERSONAL APPROACH: THE CASE OF JOHN THE MUSIC TALENT

ABSTRACT

This article aims to present an analysis of the journey carried out by John, a talented 70-year-old musician, divorced, when he underwent the 36 sessions of transpersonal therapy from April to July 2022, in a virtual way. The symptoms reported by John form anguish, loneliness, lack of self-esteem and lack of hope for the future. Listening and regression resources, as well as meditation and music therapy were used. The focus of the sessions was given to work with conscious affectivity. Transpersonal therapy allowed John to meet the transdisciplinary state of consciousness with his own essence. This experience made it possible to raise self-esteem, giving him the possibility to achieve new goals, dazzle ways of thinking, feeling and acting, transforming him into the author of his own story. By strengthening his self-image, John expanded his creative and transformative process as he returned to composing music and opened himself up to a new love relationship, thus demonstrating personal and spiritual evolution.

Keywords: High skills. giftedness. Transpersonal Psychology. Conscious affectivity. Emotional development.

LE RÉENCHANTEMENT DE LA VIE, DE LA NATURE ET DU COSMOS À PARTIR D'UNE APPROCHE TRANSPERSONNELLE: LE CAS DE JOHN LE TALENT MUSICAL

RÉSUMÉ

Cet article vise à présenter une analyse du parcours effectué par John, talentueux musicien de 70 ans, divorcé, lorsqu'il a suivi les 36 séances de thérapie transpersonnelle d'avril à juillet 2022, de manière virtuelle. Les symptômes rapportés par John sont l'angoisse, la solitude, le manque d'estime de soi et le manque d'espoir pour l'avenir. Des ressources d'écoute et de régression, ainsi que la méditation et la musicothérapie ont été utilisées. L'accent des séances était mis sur le travail avec l'affectivité consciente. La thérapie transpersonnelle a permis à John de rencontrer l'état de conscience transdisciplinaire avec sa propre essence. Cette expérience a permis d'élever l'estime de soi, lui donnant la possibilité d'atteindre de nouveaux objectifs, d'éblouir des façons de penser, de ressentir et d'agir, le transformant en l'auteur de sa propre histoire. En renforçant son image de soi, John a élargi son processus créatif et transformateur en revenant à la composition musicale et en s'ouvrant à une nouvelle relation amoureuse, démontrant ainsi une évolution personnelle et spirituelle.

Mots-clés: Hautes compétences. surdouance. Psychologie transpersonnelle. Affectivité consciente. Développement affectif.

1 PRESENTATION

Music touches the heart,
filling you with love,
the ego looks at the soul and smiles,
the divine essence is reconnected.

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The Cartesian paradigm failed to account for knowledge without considering the subject and its subjective dimension in the name of rationality, denying the human dimensions that are beyond reason: the psychic, the emotional, the evaluative, the ethics, the ethics and the spiritual. For Crema (1998) “we have an incredible technology and science, without soul, without heart, without spirit, like a sword of Damocles held by a hair on the head of humanity.” The modernity of science has caused the “death of the subject” in favor of rationality.

Throughout the history of humanity, “people became involved in the activities of science or religion, unconscious of their impulses, emotions, feelings and ignoring their own shadows (GARCIA, 2018, p. 95), through the path of reason. and the fragmented intellect of affectivity, that is, an emotional operative intelligence, based on intuitive wisdom, sensitive knowledge, or on the evolutionary energy of love itself. Such wisdoms have been used as weapons of power and mass manipulation in order to serve the selfish interests of dominant minorities. People thus strayed from the purpose of love, believing that only their kind of science or their kind of religion holds some kind of universal truth.

Humberto Maturana and Francisco Varela lead us to think about the separation between science, human experience and subjectivity, exposing that it is only through the interface of the mind in science and the mind in experience that the human understanding of cognition can be improved. In the meantime, they propose the maintenance of a dialogue between the sciences and the human traditions, since, “... reality and the real emerge as invitations from one observer to another to get involved in the constitution of a particular domain of coordinations of actions as a domain of coexistence in mutual acceptance.” (MATURANA, 2002, p. 243)

This also occurs with the transdisciplinarity that guides us to a dialogicity between art, science and consciousness, that is, the inner experience, spirituality, providing a theoretical basis and support for carrying out transpersonal experiences and therapeutic techniques in the transdisciplinary. For Nicolescu (2003), the transdisciplinary approach understands thought as an inner experience, as well as science in terms of consciousness, as well as

affectivity in terms of affectivity. Therefore, the experiential rescued as a result of the artificial and Cartesian or laboratory is valued. The transdisciplinary approach considers that reality can be complex, multidimensional and multireferential, organized into several levels of experiences that can be discontinuous.

Morin (2005) projects a profound epistemological transformation towards the invention of a "science with conscience". The study of necessary consciousness, (DALAL, (2001, p. 169), "an experimental and intuitive knowledge and a direct observation of the subtle operational operations, the gross senses and the intellect."

It is through inner experience that science and spirituality can be integrated, validating what has been lived and providing opportunities for sharing among peers and groups. It is through the therapeutic and affective experience that transpersonal experiences or reception can be tested, testing their scientificity. For Garcia (2018) in this way, we would try to be part of a selection, as this enabled one will come into contact with the energy of love, with the community, with the aim of being part of a selection.

When you look at the absence of intimate, affective and personal experimentalism, if you look at the impossibility of knowing ourselves, for the person with musical talent there is a risk of leaving them hostage to the intellect, and the ego, to the point of seeing as the mistress of reason. As Garcia (2018, p. 111) points out, "both science and religion without love become blind and crippled!"

On the plane of inner science and the science of consciousness that disenchantment with life, nature and the cosmos can be transformed, when the therapist rescues the energy of love in order to make the person more self-aware. Working with conscious affectivity, the synthesis between the transcendent and the immanent, matter and spirit, shadow and light, emptiness and plenitude, the Sacred, love, the non-dual, transcends the fragmenting duality, inhibiting feelings such as: anguish, loneliness, lack of self-esteem and lack of hope for the future.

Self-esteem is the biggest emotional influence in the expression of the high potential of the talented person. In order for creation to expand and creativity to be provided, confidence must be enhanced by self-esteem. (VESTENA, 2022)

Another factor that interferes with the development of high potential is gratification. The decrease in gratification still allows the occurrence of a positive relationship with intelligence and greater social responsibility. On the other hand, the delay in gratification can directly interfere with the development of high-level achievements. In the case of talented young people, delay in gratification can define their own expectations as impossible to fulfill. In the case of children, this can cause frustration and consequently the

abandonment of the task. Let's look at a child whose hands are not large enough to span an octave on the piano. Even though she knows how it should sound, she needs to do a jump between her thumb and little finger, rather than bringing the two together so the sun is interrupted. This can be frustrating and stressful and can discourage you from learning. Without adequate emotional support, the most talented musicians may simply give up. In the case of adults, they may feel unmotivated and present a blockage in the creative field, preventing the composition of new music. This occurs due to the lack of confidence in oneself due to the lack of self-esteem. (VESTENA, 2022)

Perfectionism can also influence the development of high potential. There are several levels of perfectionism development, as is the case with narcissistic self-absorption for a life of pure service Dambroski (1964). Individuals tend to be predominantly on one or two levels of life. For Silverman (2009) perfectionism is multifaceted in healthy and unhealthy forms.

From a first level the self is at the service of egocentrism by being tyrannical, where they do not see their imperfections by focusing on the faults of others. At the second level, perfectionism is based on a "neurotic style" (Hewitt & Flett, 1991, p.456). There is insecurity, inferiority thinking, and all or nothing polarity, I am either perfect or I am useless. As for the third level, multilevel development, the healthiest forms of perfectionism arise at higher levels. The individual becomes a seeker of self-perfection. Instead of feeling inferior to others or feeling inadequate to meet the expectations of others, the person becomes aware of their potential to be fully human and feels inferior to their potential.

Catching a glimpse of the possibilities within yourself of integrity, empathy, wisdom, and harmony is a powerful spur for growth. The desire to become the best of oneself drives the individual to look for blind spots, see the naked truth about himself and turn his pettiness into lower-level instincts. The path to becoming the highest self is an arduous journey that requires support and encouragement to face this challenge. (MACDONALD, 2013a, p. 2)

Viewed from the positive point of view, the disintegration levels of development require a potential development that is created by the presence of over-excitability, mainly emotional. Dambroski (1977) observed that the levels of development of the gifted or gifted person seen by a lay person are interpreted as emotional difficulties and conflict can be understood as an aspect of their moral and emotional development.

This may reflect the benefit of older gifted adults being able to reflect their intellectual and imaginative intensity together with their emotional intensity to develop and maintain a positive and optimistic outlook on life, regardless of their age or physical condition. (VESTENA et.al., 2022)

The five areas of over-arousal described by Dambroski's (1977) theory as sensual, psychomotor, intellectual, imaginative and emotional describe the intensity that is an integral part of the day-to-day experiences of gifted adults. For Vestena (2022, p. 3), "often, these intensities cause them serious problems with others, far beyond what could have been suggested by the understanding of Erickson's developmental stages."

Many adults do not reach level III of positive disintegration – spontaneous multilevel disintegration (Tolan, 2009). There is an internal conflict that is vertical between the lower self and the higher self or personality ideal, the individual sees the self as it is and the self as it should be. This "is essential for developing more advanced levels, while we can find children with talents or giftedness already at that level, operating abstractly, and genuinely aware of both the nature of the self and the nature and needs of others." (Vestena, 2022, p. 3) On the other hand, we can find children, adolescents and adults, at level II, with the inability to obtain certain answers, this can create pain and intense struggles, which would result in psychoneuroses such as depression, anxiety and existential crisis, that is, in emotional problems.

In this context, the transpersonal and transdisciplinary bias is essential to exercise the simplicity of being in the complexity of being, awakening within himself the educating leader to give birth to the authentic, sensitive, conscious, creative, supportive being, ready for daily self-improvement. The transpersonal approach for the talented person enables the constitution of their gifted identity, strengthening their Ego and developing their personality, developing a self-image, which comprises the design of themselves, their perspectives on today and the future in view of a purpose. of life.

This article addresses the case of a 70-year-old divorced musician who presented to the psychologist with specific symptoms of anguish, loneliness, lack of self-esteem and lack of hope for the future.

2 METHODOLOGY

Art is reconnects with the soul,
without interference from the mind.

The mind becomes a tool for
for the invisible to come true.

Carla Blum

Transpersonal psychology uses a qualitative research method and a phenomenological approach (Giorgi, 1997; Patrick, 1994). From the lived world of experience, transpersonal psychology came to be seen by many as consistent with the

underlying worldview and values promoted by second- and third-force psychologies (MacDonald & Friedman, 2013, p. 282).

It is the area of psychology that focuses on the study of transpersonal experiences and related phenomena, including the causes, effects, and correlates of transpersonal experiences and developments, as well as the theories, disciplines, and practices inspired by them (Walsh and Vaughnhan, 1993, p. 203). As such, it provides “a way of thinking about how theories and methods aimed at generating knowledge can be reconciled with the mystical aspiration to know things – as they are.” (MAC DONALD, 2013a, p. 320).

3 THE CASE STUDY

Art transforms people!!

Carla Blum

During listening, we were able to survey the patient's life history, as in a classic anamnesis. The records were saved in the hangout, an electronic means through which we communicated in April and May 2022. Meditation and music therapy were frequently used in the initial and subsequent sessions in June and July. Links to the meditations and were posted on social media, on the therapist's profile and on John's chat and profile. Such records were relevant to the progress of the therapeutic work, the search for a cure and the analysis of the research. We consider the instruments of the therapist himself, his own personality, his psychic and bodily functioning. The object of analysis, we take into account, the other human being, his frustrations, personality and conflicts, being directly involved the review of the therapist's own life, because in a systemic view there is a connection between the histories of lives, that is, the systems of the patient and the therapist have elements in common.

In a transpersonal paradigm, binary logic is transcends, a holistic view of life is made possible, overcoming the rejection of the unknown, by contemplating other ways of knowing and knowing, including introspective methods.

For the analysis of the case, concepts of Transpersonal Psychology were used, basic instruments prepared to deal with the demands brought by the patient. When such demands are analyzed in the face of developmental dynamics, the human personality, being wisely manipulated by the therapist and exercised by the patient, tends to result in a strengthened ego (Hall and Norbby, 2005).

The therapeutic work with John (not his real name) took five months – April to July 2022, totaling 36 therapeutic sessions.

4 CLINICAL HISTORY

From the diagnostic interview carried out with John, signs of constant loneliness, bitterness, frustration with romantic relationships, lack of true friendships were observed in the syndromic aspects. It was also found that the patient had emotional hyperexcitability and existential crisis.

John presented himself, in the first session, anguished and very tense, he didn't open the camera, he used the hangout chat. He typed quickly, exposing his frustrations with life, the past he had lived, today and without hope for tomorrow. He has shown himself to be unconnected with the greater energy that surrounds us and permeates planet Earth.

5 LIFE'S HISTORY

John will learn piano from his classical pianist grandmother with whom he will spend years of his childhood and youth. He will show talent for music especially for the instrument from a very young age. In this regard, the grandmother reported that she learned very quickly and did not get tired of having to dedicate hours to exercises, showing persistence and a taste for learning. He began to compose, sing and play alongside other young people, forming a band at the age of 18. In the 1980s he released several solo songs, winning several awards. He was married twice, had three children, and divorced his second wife in the early 2000s.

6 CASE ANALYSIS

In this analysis we present how John's consciousness, the synthesis between the transcendent and the immanent, matter and spirit, shadow and light, emptiness and fullness, the Sacred, love, the non-dual, are exposed in the narratives brought during the therapeutic sessions.

In the first sessions, the patient showed a connection with the choice of profession. It is noted that, many times, we are deceived by the ego, which tells us that we should choose the profession to be followed, when in fact the essence shows us which profession we most identify with; thus, the profession lights up and materializes before our eyes. This is so incredible that it is possible to see ourselves projected, exercising it with great joy and professional commitment. Even with this connection, the patient showed anguish and

loneliness when he reached 70 years of age. He questioned each previous stage of life, not finding the meaning of his life, despite his success and fame in the profession, he was in an existential crisis.

This can be explained by the difficulty for people to develop love towards the wholeness and fullness of being, more and more. Once the love that is given to us is not enough to self-regulate emotions and help them in personal development. When it comes to love, it is remarkable how young people are embarrassed, Cartesian science has reduced it to body chemistry, philosophies deviate from it, overvaluing reason, religion relegates it to rites and rules, and culture romanticizes and infantilizes him. (GARCIA, 2018)

If you live in a society in which the lack of looking at yourself and your own needs is justified, that is, you avoid recognizing the opposite and the shadow, because of this, you abandon love, experiencing unreason and suffering. The society of inverted values, the society of inverted values, John reports that it is not easy to find true friends when you have fame.

"People approach me wanting something I have, at first it seems like friendship. But then comes the disappointment, the person asks you for some money, etc." (John, 70 years old)

About relationships, John follows the same line of thought, saying that *"women approach and think immediately that I have and can give them. I was very frustrated with my relationships and divorces were difficult. Loneliness invaded me after the second divorce."*

In both reports John brings the inversion of society's values, where having is valued at the expense of being and this causes the person to distance themselves from their inner essence. For, you need to have objects and goods to assume a position of acceptance and belonging in a social group. This attracts people who also have the same desire to have and not to be.

By rescuing the inner experience, we make it possible for John to meet the outer person and the inner person. It is in this balance between the two that transpersonal psychology has positioned itself.

In the case of the talented musician, who has greater sensitivity, sensitivity and creativity, the dynamics of level III shows that the experience lived by him was not comfortable, as he presents the following characteristics:

- Hierarchy (of critical perception and evaluation of one's own values).
- Dissatisfaction with oneself, (frustration and anger with what is).
- Inferiority in relation to oneself, (frustration by one's own inadequacies).

- Restlessness with oneself, (agitation and anxiety with what is).
- Astonishment at oneself, (surprise and shock at what it is).
- Shame (about one's own shortcomings).
- Anguish (guilt over moral failure).
- Positive maladjustment (antagonism against social opinion and protest against the violation of intrinsic ethical principles). (Dabrowski, 1977, p. 44).

A person who is experiencing these intense feelings can easily be misinterpreted by a therapist whose concept of perfectionism is limited to the multilevel developmental path to appreciate the importance of this inner journal of personal transformation. (MACDONALD, 2013, p. 3)

At level IV, a greater capacity for self-reflection, acceptance of others and of oneself is gained. A person's perspective is informed by a clearer view of the meaning of life experiences (MACDONALD, 2013a, p. 4). Perfectionism at this level is wholeness and appreciation of the perfection inherent in all of life.

Level V, perfection of personality. It is life without inner conflict. It is a life guided by the highest guiding principles. The person releases the autonomy of the lower layer of reality filled with confusion and violence. And she comes to see living life in the service of all humanity, no longer in the service of the ego.

Some gifted adults resort to writing memories or ethical wills as a way of leaving a legacy (James, Gore, Karnes & MacDaniel, 2004). Others make efforts to reconnect with family on a deeper level than it was possible to become important as a way of renewing social/emotional connections, as well as a way of celebrating and reinforcing shared values and healing old problems and conflicts.

The physical implications of aging disappear, and the intensity of gifted elders tends to be compensated as they deal with the issues involved in taking any attention to their intellectual intensity to investigate everything related to what they are experiencing physically. Some with emotional intensity will find great satisfaction in whatever they can do to prolong the vigor of youth, others will experience extreme frustration when they can no longer function at the same levels as when they were younger. (JAMES, GORE, KARNES & MACDANIEL, 2004, p.179)

Sheehy's (1995) study found that women in their 70s, 80s, and 90s who had mastered the art of letting go of their egos gracefully so they could focus their attention on a few finely tuned priorities, close contact with nature was important to them. , as well as maintaining a multigenerational network of friends. And as they got older, they found themselves more concerned with feeding the soul than the ego.

For Strezniewski (1999) the combination of work with the brain and the mind made older gifted adults remain active, because they saw interest in life. Another study by Jacobsen (1999) noted in adults over 50 years of age that they continued to have dreams for life. “My philosophy of life is this: my life has far surpassed my wildest thoughts of what it would be like. When my best plans collapsed, 'the best plans came'. North Park Academy 1958 memoir, May 10, 2008, p.39.

Making oneself humanized comprises a state of conscious presence of the self in the world, which implies connecting with the essence of life. We all intrinsically have an essence, which drives us on the path of our life purpose.

Regarding money and this little dialogue between John and the therapist:

John: *“When money becomes more important, that's not a good thing. Money is something that rewards the work we do.”*

Therapist: *“People are only happy when the money is the result of work done for love and with love. It is the profession that chooses us. One day we look for a profession or a job, and that makes us smile. And suddenly we imagine doing this... the chosen profession... then we are hooked by the heart when accomplished.”*

Reconnecting in the profession also expands to other spaces of human relationships. In this regard, we recall a passage written in reference to the intellectual Edgar Morin, when Cristovam Buarque mentions the pleasure of meeting and being with a person “[...] inspires, I got to know the generosity, the good humor and the existential force with which he leads his life”.

I remember one night when, after a theoretical debate in Dijon, we got together for dinner, but Morin did not attend the dinner. He apologized and explained that the next day he would have to leave very early to go to Paris by car, as he would have to move into a new apartment, into which he would move with his future wife, whom he would marry after having stayed widower. This is Morin who, at almost 90 years old at the time, cancels a dinner at the end of the night because of an appointment with his fiancée at dawn the next day. He left us frustrated with his absence, but in awe of his vitality and his zest for life.

Back in Quito, I watched the event that deserved to have been filmed: Morin dancing with Joan Baez. Although she was already in her sixties, he must have been almost old enough to be her father. Still, they made a perfect match, which delighted everyone who was influenced by her books and her music, and who then saw them gliding along to the beat of a Latin tune. It was late that night, the same day he had arrived from Paris, heading from the airport to the lecture: but despite the many hours of flight, and his age, Morin spoke in Spanish for an hour without stumbling, without hesitating. sit down for a second and fill us with new ideas, in tune with the spirit of the new times. (NASCIMENTO; AMAZONAS; PENA-VEIGA, 2021, p. 39).

The art of living is confused with the art of loving itself, in the deepest sense of the word, of connecting the essence to the purpose of life. Morin (2017a, p.13) asks us in this regard: is the art of living poetry and wisdom?

For Morin (2017, p.14), when we realize that we earn a living, we can also realize that we lose it, since material goods bring satisfaction, but, even in their possession, spiritual dissatisfaction arises; finally, we could complement this idea, adding to it our understanding. Man, faced with himself and his conquests, sees himself alone, helpless by existential absences, such as the lack of a great love, or a family. This causes him an inner discomfort that leads him to a decrease in activities and their quality, or even to an agitation, in which leisure and entertainment without measure diverts him from his true needs. Emptiness arises and grows.

The more the emptiness grows, the more the will and the desire to find the soul again, to cure it of a deep evil, to bring the spirit and the body into harmony; we turn to specialists in the human psyche or “[...] to the guru, to yoga, to Zen or Tibetan Buddhism and to the therapist” (MORIN, 2017, p. 134). Finally, existing in the world is constant disharmony and self-regulation, constituting a process of pain and healing that mix and differentiate. And the movement is driven by a deep desire to love and be loved. The same love that makes you sick can be transformed into love that heals, here is psychic self-regulation.

The re-encounter with himself movement allowed the patient to look at his soul, his self and strengthen his ego. This loving and welcoming movement integrates the look at your life story, your inner child, and the remarkable facts of childhood and other lives, reported to the therapist in regression sessions and after the meditation exercises.

In one of the regression sessions, John presented us with the following narrative: *“My love, no achievement in my life compares to the joy of knowing you. No materialistic thing can equate in its value to you. The reality is that no accomplishment, no amount of money, no jewel and nothing at all could even come close in comparison to you as I so dearly love you.”*

“Until you entered my life, I felt locked up. Then you came along, holding in your possession an invisible key that unlocked the way to my heart. Now it belongs to you completely and you can throw the key away as I'm ready to há ve my heart locked up with you, today and every other day.” (John)

It is noted that the idea of wisdom becomes more complex as it integrates and no longer eliminates affectivity. As Nascimento et.al. reminds us (2021, p. 135), “[...] passion

can blind, but it can also illuminate reason if it is reciprocally illuminated [...]”, because we are affective beings, we need rational intelligence, but it is insufficient to keep us connected with life and with the essence of our being. Affectivity is what connects us to people and to ourselves; in the social sphere, from the psychic point of view, affectivity structures emotions, being able to regulate or deregulate them. In the field of emotions, love is the impeller of action for life or death.

In this regard, John reported after the sessions: “Inspired by his passion for music and love of love. Cured by his travels strong sense of design and zest for life.” The reconquest of the evolutionary energy of love to be self-developed can build scientific and spiritual paradigms that are worth the effort and respect the life of everyone and the cosmos as a whole. Since dogmatism does not happen in love, but without love, because it operates in the shadow of the other. Dogmatism comprises the claim to control or power of the person who tries to mask and compensate for his inferiority complex, his lack of love and negativities. In short, it is defense or denial of one's own shadow, that is, unconscious negative entourage. When we are able to recognize and accept our own shadow without projections, or displacements, that is when humility begins.

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7 CONCLUSÕES

From the transpersonal approach in the clinical field, the patient's symptoms of emotional over-excitability were positively potentiated. The development of individualization and the strengthening of the Ego were noticed, which allowed us to guide the patient in the elaboration of his creative and transforming process. Soon, after the 5th session, the patient returned to composing music, and reporting interest in pleasurable activities that had not been performed before.

After the 36 sessions, it was noticed that the patient became more assertive as the meetings understood through individualization that their individual growth and personal evolution happened every day, learned to deal with the negative and was able to take decisions about your future.

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