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### PSYCHOLOGY OF THE TRIPLICITY OF THE EGO AND THE TRIPLICITY OF PERSONALITY AND PHENOMENA IN THE PRIMARY AND SECONDARY VISUAL CORTEX OF SUBJECTS WITH PERSONALITY DISORDERS

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**Abstract:** Concepts of ego and personality are presented from different approaches. Science conceptualizes personality as the set of psychological characteristics that determine patterns of thought, feeling, and action, influenced by genetic, social, and environmental factors, and fundamental to the individual's identity. In psychoanalysis, the "ego" is presented as the "conscious self," a mediator between instinctive impulses and social norms, responsible for the perception of reality and the formation of personal identity. The "ego" balances the demands of the "id" and the "superego," developing defense mechanisms to protect the mind from conflict and anxiety. In view of the above, I present criticisms of psychoanalytic theories, suggesting the need to review and deepen the concepts of Ego and personality, presenting a fundamental hypothesis of existence, as well as differentiating the triplicity of the Ego and the triplicity of personality for the understanding of the totality of the subject. Many studies of Psychological Knowledge conceptualize the complexity of the structure of the triplicity of the Ego and the triplicity of personality through the analysis of conscious and unconscious elements, recognizing the importance of integrating biological, psychological, mental, and spiritual aspects in understanding the totality of the subject, as well as in the study of personality disorders.

**Keywords:** Consciousness, Ego, Spirituality, Unconscious, Personality, Psychoanalysis, Personality disorders, Triplexity of personality, Triplexity of the ego.

## INTRODUCTION

The cerebellum concentrates the main cerebral, motor, and cognitive functions, as it controls all movements of the physical body. Any injury to the cerebellum can compromise body balance, alter postural tone with tremors and ataxia, and cause (Guyton; Hall, 2021, p. 711-726). However, neuronal dysfunction in the subject is independent of educational techniques, as it implies limitations in learning processes.

The left hemisphere is traditionally associated with logic, language, analysis, and reasoning. It is responsible for speech, writing, mathematical calculations, and analytical thinking. The right hemisphere is related to creativity, intuition, spatial perception, and facial recognition, as it controls artistic expression, music, and the interpretation of emotions (Luria, 1981, p. 199-299).

The corpus callosum is a structure of nerve fibers that allows communication and the exchange of information between the two hemispheres (Sobotta, 2000, p. 267-340). We have Broca's area, which reproduces the sound of speech. We have Wernicke's area, where responses to language are triggered by the influence of the limbic system (where emotions are processed) and the hippocampus (long-term memory).

Aphasia and echolalia are language disorders that can be thought of as impairments of Wernicke's area, located in the temporal lobe. The absence of sound coding results in a failure of spoken communication, which in learning processes is evident in reading and understanding sound with the omission or exchange of graphic, symbolic representation. Thus, we understand that dyslexia is a language disorder that

manifests itself in difficulty learning to read and write. There is also an auditory deficit in the sound of words and verbal comprehension. Speech is impaired developmentally, which can lead to stuttering.

The limbic system is responsible for emotions that are also directly related to neurological and learning processes. People without aspirations do not learn or interact. It consists of the hippocampus, where long-term memory is consolidated. The hypothalamus regulates hormones, the amygdala refers to the notion of danger, and the thalamus regulates behavior. In the frontal lobe, the brain region with the highest functional concentration corresponding to learning (Guyton; Hall, 2021, p. 727-752 *apud* Luria, 1981, p. 161-195).

Cases of attention-deficit/hyperactivity disorder (ADHD) followed by school complaints are very common. Working memory and hearing dysfunction facilitate distraction, making it difficult for the subject to focus their attention on what they want to learn/memorize, as non-treatment can significantly interfere with neuropsychological processes.

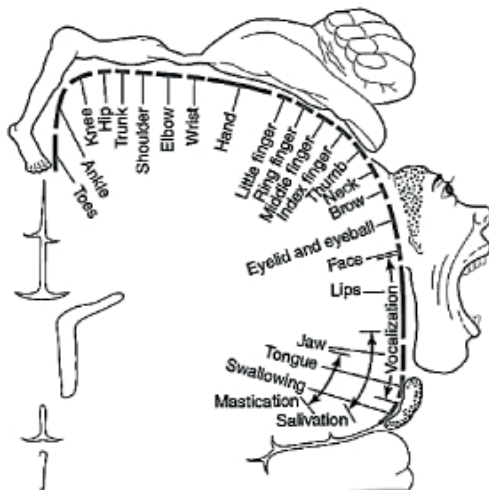
According to science, in 95% of people, the dominant hemisphere is the left. Even at birth, the cortical area that will become Wernicke's area is about 50% larger in the left hemisphere than in the right in more than half of newborn. Therefore, it is easy to understand why the left side of the brain remains dominant. If for some reason the left side is damaged, deprived of blood supply, or removed in early childhood, is the opposite side capable of developing all the characteristics of dominance?

According to neuropsychology studies by Fuentes *et al.* (2014), the ability of one hemisphere to dominate the other is due to mental processes, which seem to be directed to one part of the brain at any given moment. Science judges that because its size is generally larger at birth, the left temporal lobe begins to be used more than the right and, as a consequence, attention is directed to the more developed region.

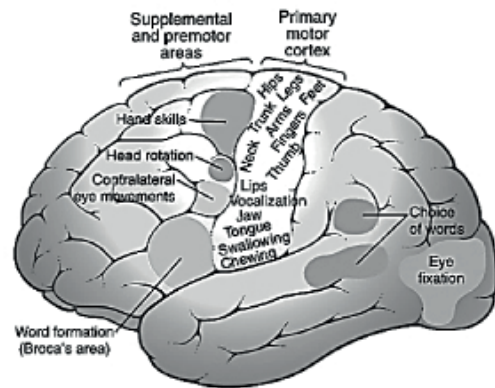
The speed of learning in the leading cerebral hemisphere increases rapidly, which is not matched by the opposite side. In normal humans (by scientific standards), one side dominates over the other. According to scientific estimates, in 95% of people, the left temporal lobe and angular gyrus are dominant, and in the remaining 5%, both sides develop simultaneously, resulting in double dominance, or, rarely, only the right side is highly developed.

According to studies by Guyton and Hall (2021, pp. 697-709), the dominance of certain areas of the sensory cortex related to the body and the motor cortex for the control of voluntary motor functions is generally associated with the dominant temporal lobe and angular gyrus. For example, the prefrontal and premotor area of speech (Broca's area), located more laterally in the intermediate frontal lobe, is almost always dominant on the left side of the brain (Guyton; Hall, 2021, p. 727-752). This speech area causes the formation of words by simultaneously exciting the muscles of the larynx, respiratory muscles, and mouth muscles. The motor areas for hand control are also dominant on the left side of the brain in approximately 90% of people, making the majority of the population right-handed (Guyton; Hall, 2021).

Figure 1 – Somatosensory Cortical Areas

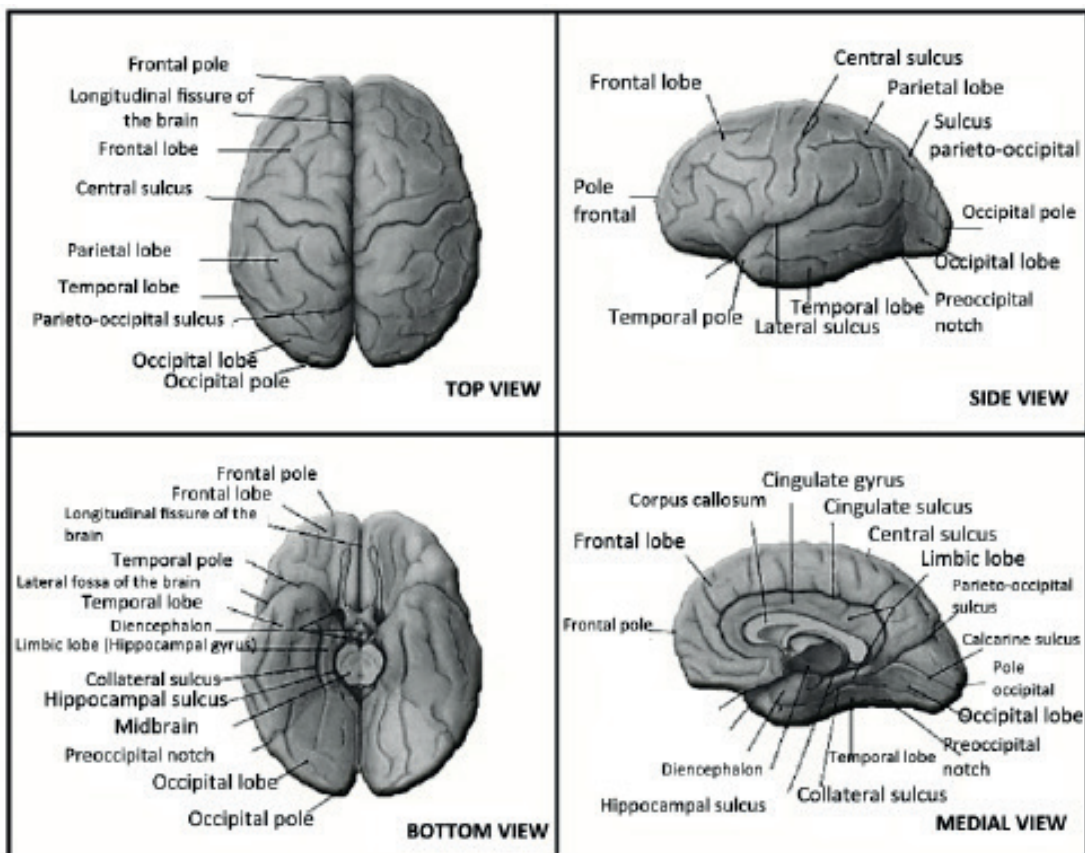


**Figure 56-2.** Degree of representation of the different muscles of the body in the motor cortex. (Modified from Penfield W, Rasmussen T: *The Cerebral Cortex of Man: A Clinical Study of Localization of Function*. New York: Hafner, 1958.)



**Figure 56-3.** Representation of the different muscles of the body in the motor cortex and location of other cortical areas responsible for specific types of motor movements.

Figure 2 – Hemispheres of the Human Brain



Source: SOBOTTA, Johannes. *Atlas of Human Anatomy*. 21st ed. Rio de Janeiro: Guanabara Koogan; p. 288, Figures 489-491.

Guyton and Hall (2021) note that although the interpretive areas of the temporal lobe and angular gyrus, as well as many motor areas, are highly developed in one hemisphere, they are capable of receiving sensory information from both hemispheres. They are also capable of controlling motor activities in both hemispheres, mainly using the fibers of the corpus callosum for communication between the two hemispheres.

According to Guyton and Hall (2021, pp. 697-752), this unitary cross-feeding organization prevents interference between the functions performed by the two sides of the brain, which could obviously create situations of conflict in both thinking and motor responses; one of the functions of the corpus callosum and anterior commissure is to make information stored in one hemisphere available to the cortical areas of the opposite hemisphere. Three important examples of this cooperation are:

1. Sectioning the corpus callosum blocks the transfer of information from Wernicke's area in the dominant hemisphere to the motor cortex on the opposite side of the brain. Therefore, the intellectual functions of Wernicke's area, located in the left hemisphere, lose control over the right motor cortex, which initiates the voluntary motor functions of the left hand and arm, although the usual subconscious movements of the left hand and arm are normal.

2. Sectioning the corpus callosum prevents the transfer of somatic and visual information from the right hemisphere to Wernicke's area in the dominant left hemisphere. Therefore, somatic and visual information from the left side of the body often fails to reach

this general interpretive area of the brain; therefore, it cannot be used for decision-making.

3. People whose corpus callosum is completely severed have two separate conscious parts of the brain. For example, in a teenager with a severed corpus callosum, only the left half of his brain could understand both the written and spoken word because the left side was the dominant hemisphere. On the other hand, the right side of the brain could understand the written word but not the spoken word. In addition, the right cortex could elicit a motor response to the written word without the left cortex knowing why the response was made. The effect was quite different when an emotional response was evoked in the right side of the brain: in this case, a subconscious emotional response also occurred in the left side of the brain. This response undoubtedly occurred because the areas on both sides of the brain for emotions, the anterior temporal cortices and adjacent areas, were still communicating with each other through the anterior commissure, which was not severed.

## 'METHODOLOGY ARISTOTLE: METAPHYSICS, CAUSALITIES, AND THE NATURE OF CAUSES

Aristotle (1991) was the first philosopher to extensively address topics that would later become central themes in psychological knowledge, such as reasoning, memory, sensations, motivation, development, education, language, learning, and phenomena of the imagination. Not to mention his works in the fields of biology, physiology, ethics, politics, rhetoric, physics, metaphysics, optics, logic, among others.



The *essence of things* was a subject of interest to both Plato (2011) and Aristotle (1991), as both wanted to go beyond the mere appearance of things and understand them in depth, but using different processes.

For Plato (2011), the *Essence of things* is different from dense matter. Essence is a Pure Form, and to access it, we need to go beyond the information obtained by common sense; go beyond information and bring to consciousness the innate knowledge that this Soul brings when amalgamated with the body in “The Republic” (Plato, 1987), as analyzed by Cruz (2023) in “Eso-teric Psychology and the Myth of the Cave.”

Aristotle (1991) considered that through the study of Nature we can reach the *Essence of things*. For him, if we study various manifestations of the same phenomenon, e.g., various species of plants, there will come a time when we will be able to understand the Essence of that phenomenon.

Aristotle (1991) adopted both rationalism and empiricism. Rationalism: logic and mental operations are the path to knowledge. Empiricism emphasizes the primacy of sensory information for the acquisition of knowledge. He believed that information obtained through the senses is fundamental, but that it is raw material on which mental activity must act: Active Reason. Thus, Aristotle’s philosophy showed how difficult it is in many cases to clearly separate philosophers as rationalists or empiricists.

Aristotle (1991) made many observations and categorizations of biological and physiological phenomena. He used the method of observation, definition, and classification. He produced a kind of encyclopedia on Nature, as he was mainly interested in studying and understanding how the world

around him worked, that is, the environment closest to the subject. He explained many psychological phenomena using biology and physiology as a basis; for this reason, he was considered the first “physiologist psychologist.”

For Aristotle (1991), four aspects or four causes are fundamental to understanding anything: material cause, formal cause, efficient cause, and final cause. For example, when observing a statue, we have: 1) Material cause: the statue has a material cause, which is the type of material it is made of, e.g., marble. 2) Formal cause: the statue has a formal cause, which is its specific pattern or shape, e.g., a piece of marble can be shaped like a woman. 3) Efficient cause: the statue has an efficient cause, which is the force that transforms the material and gives it shape; in this case, the energy of the sculptor. 4) Final cause: the statue has a final cause, which is the reason why the thing exists. In the case of the statue, this reason may be to generate aesthetic pleasure in those who observe it.

For Aristotle (1991), everything in Nature has these four causes, as he believed that everything in Nature exists to serve some purpose. By analogy, we have the psychological, biological, and physiological studies of the triplicity of the Ego and the triplicity of personality.

## ARISTOTLE AND METAPHYSICS: LIFE ACTIVITIES, MEMORY, AND THE GROWTH AND ESSENCE OF THE SOUL

In “The Complete Works of Aristotle” (Aristotle, 1991), “Nicomachean Ethics” (Aristotle, 1984) and “Metaphysics” (Aristotle, 1984), there is a Scale in Nature that ranges from inanimate elements at the bottom of the scale (Figure 3: the 7th Cosmic Plane) to the “Unmoved Mover” and at the top, the “Cause” of all that exists. The “Unmoved Mover” or the “Supreme Being” has as attributes Power, the Word, and Movement (Heindel, 2012, pp. 177-245). For example, in the Gospel of St. John 1:1-5, the Word presents itself beyond the highest cognitive and spiritual processes of human development, when analyzing the Seventh Cosmic Plane in “Figure 3.”

For Aristotle (1991), the “Unmoved Mover” is the Movement that drives Nature. It is important that the “Unmoved Mover” not be confused with the popular conception of “God.” The “Unmoved Mover” is not a human-shaped deity who judges people after death. He is eternal, incorruptible, immovable, and necessary. It is eternal because it was not created, it has always existed and will always exist. It is incorruptible because it is not made of matter that changes and degrades over time. It is immovable because it cannot be moved by external forces: it is the Power that generates all Forces in Nature. It is necessary because living beings need a Power to move and drive them. Psychologically, we have the *Increatum* in “Psychology and Alchemy” (Jung, 2011, §430-432).

For example, when analyzing the accounts in Genesis 2 and 3, we have moments of human evolution that indicate the first stages of humanity’s knowledge of the

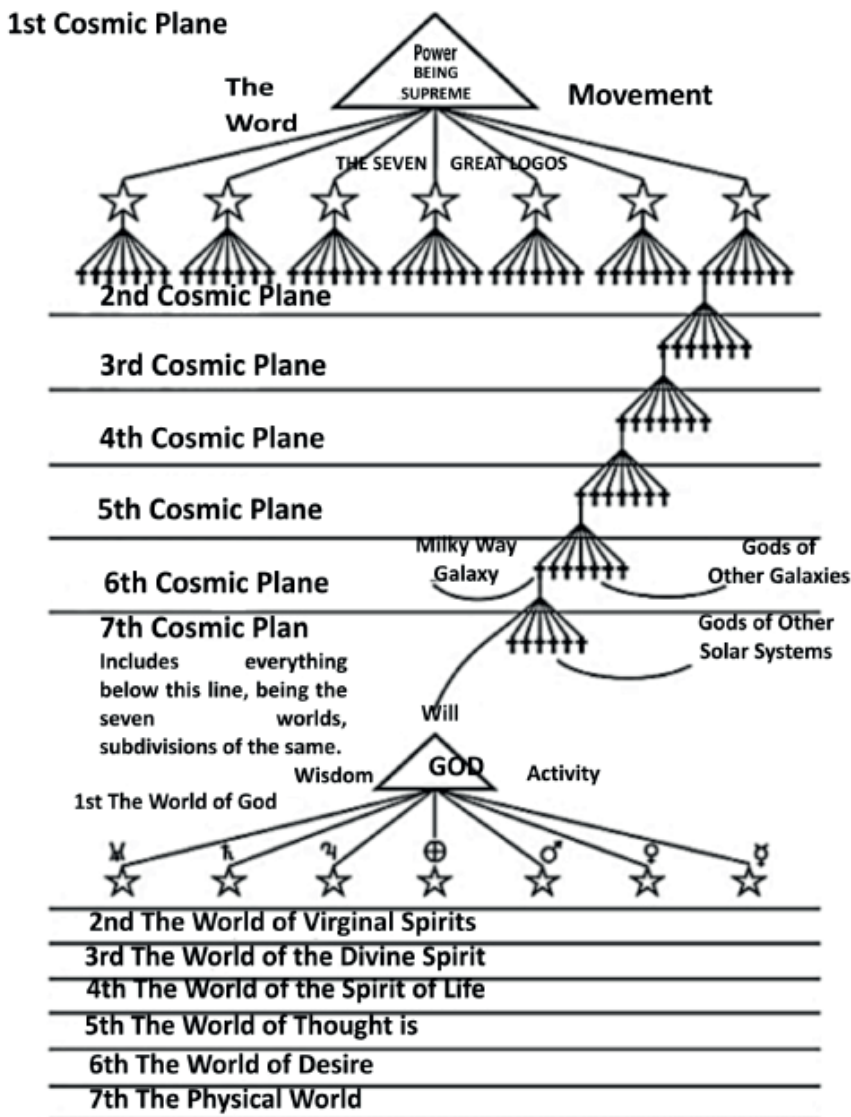
activities of the unconscious and consciousness in the physical environment, as analyzed in “The Nature of the Psyche - General Aspects of Dream Psychology” (Jung, 2014, §443-529). By analogy, we have the first psychic structures of the stages of the human unconscious (Jung, 2014, §570-815).

In Genesis 3, we can analyze the encounter with some hierarchies that changed the course of the evolution of human consciousness and unconsciousness, which is projected throughout time so that humanity can find some latent meaning in the unconscious that awakens its consciousness. For example, in Genesis 3:6, we have a model of behavior control and coercive control through mental manipulation to which the triple personality has been subjected since the beginning of time (Heindel, 2012, pp. 261-365).

For Aristotle (1991), the “Unmoved Mover” gives purpose to all things in Nature, and the closer one is to the “Unmoved Mover,” the more perfect the object becomes. When analyzing “Figure 3” in the Seventh Cosmic Plane using “Aristotle’s Scale,” human beings are the creatures closest to Will, Wisdom, and Activity.

Aristotle (1991) considered that human beings are the most perfect creatures among the mineral, plant, and animal kingdoms (Heindel, 2012, pp. 177-232). He was most influenced by the biological and physiological approaches of Hippocrates, the “father of medicine”; however, he accepted that by studying animals we are able to learn more about ourselves by observing their behavior.

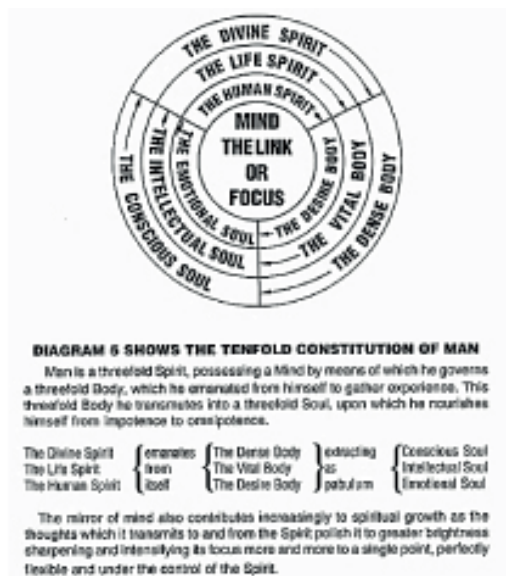
Figure 3 – Aristotle’s Scale and the Unmoved Mover



Source: Diagram 6 - *The Rosicrucian Cosmo-Conception - Man and the Method of Evolution*, (HEINDEL, 2012, p. 178).



Figure 4 – Hierarchy of Souls



Source: *The Rosicrucian Cosmo-Conception - Man and the Method of Evolution* (HEINDEL, 2012, p. 87-96).

For Aristotle (1991), all living beings have a “Soul.” For him, there are three types of “Souls”: 1) Plants have vegetative or nutritive souls, which allow for growth, nutrient assimilation, and reproduction; 2) Animals have sensitive souls. These souls have all the vegetative functions, but they can also respond to environmental stimuli, feel pleasure, pain, and have memory; 3) Only human beings have Intellective or rational Souls. Souls apart from all previous human experiences, but they are the only ones capable of rationality.

When analyzing “Figures 4, 5, and 6,” the triple Ego (the Spiritual triplicity of the subject) acts on the triple personality through the unconscious, since the mind is the link that connects them, and this union brings the triple Soul into existence. By analogy, just as physical food keeps the dense body healthy in the Physical World, the activity of the triple Ego in the dense body results in correct action and promotes the growth of the Conscious Soul. Just as the forces of the Sun act on the vital body

and nourish it so that it can act on the dense body, so too does the memory of actions performed in the dense body (the desires, feelings, and emotions of the desire body and the thoughts and ideas in the mind) cause the growth of the Intellectual Soul. Similarly, the higher desires and emotions of the desire body form the Emotional Soul. The Essence of this triple Soul elevates the consciousness of the triple Ego (the Higher Self).

The type of Soul that inhabits each living being is what gives these beings their main characteristics. For this reason, Aristotle (1991) did not accept the existence of a “Soul separate from the body,” as analyzed in “The Rosicrucian Cosmo-Conception - Man and the Method of Evolution” (Heindel, 2012, pp. 87-96). For Aristotle (1991), the “Soul” is not an attribute separate from the body, but a set of capacities (Aristotle, 1991, §402a1-40a 2a9 - 435b20-435b26).

Therefore, from the triple body we extract the Essence of the triple Soul through mental transformation (Figure 4), which is amalgamated with the triple Spirit (the triple Ego) through the mind to elevate its consciousness and form; to improve the biological and psychic health of the triple personality or simply personality (Cruz, 2023, p. 200-324).

As we purify the triple personality, which is composed of the dense body, vital body (Heindel, 2011), and desire body (Heindel, 2011), we apprehend the transformation of the dense body through daily experiences, to reach more subtle dimensions through the triple Soul that enables our psychic, mental, social, and spiritual growth (Aristotle, 1991, §71a1-71a11 - 100b6-100a19).

Therefore, it is when one judges that intellectual knowledge is a means, but not the end itself in the psychological treatment of the subject. One of the premises of the Fundamentals of Esoteric Psychology (Cruz, 2021) is to satisfy the mind of the psychology professional by showing that in the “universe of the psyche” (Jung, 1985, §74-144) everything that contributes to the patient’s well-being during psychological treatment is admissible, so that it triumphs over the processes of illness (American Psychiatric Association, 2014).

Aristotle (1991) considered that one aspect of the Soul survives the death of the body: Active Reason, as observed in the critiques and studies of Jung (2014, §796-815) and the studies in “The Rosicrucian Cosmo-Conception - The Four Kingdoms” (Heindel, 2012, p. 56-86). For example, the technical skills of an artist are not a separate part of him, on the contrary: the skills are an integral part. Just as it is impossible to separate these skills from the artist, it is impossible to separate the “Soul” from the body. The “Soul” did not exist before the body and will not survive its death; however, just as a person’s experiences or character cannot survive without the activities of the triple personality.

By analogy, this is when we understand that the separation of psychology from biology is artificial, since Jung (1985, §74-144) argues that the human psyche lives in an indissoluble union with the triple Soul. Thus, we also have the union of the triple Ego (Higher Self) and the triple personality (lower self) (Heindel, 2012, p. 56-86 *apud* Jung, 2014, §232-234).

For Aristotle (1991), reasoning is divine and is the only aspect we receive externally. Therefore, reasoning is immortal

and eternal, as it survives the death of the individual. For him, reasoning is not only a product of bodily activity. Receiving information from the environment through the senses is the first step in obtaining knowledge, but this alone is insufficient. Each human sense obtains information of a specific type, and this isolated information is not very useful.

For example, if we observe a newborn moving its body, this gives us some clues about what is going on with it. If we hear its cry, we have a few more clues. If we smell something unpleasant, we also have more information; however, it is the combination of information obtained by all these senses that allows us to interact better with the environment. Thus, we have common sense, which was the name given by Aristotle to the mental mechanism that coordinates information from the five human senses in the physical environment.

The function of common sense is to synthesize sensory experience, making it more meaningful. Even so, sensory information, even after being synthesized by common sense, is insufficient to understand reality. We can use this information in two ways: through Passive Reason and Active Reason.

According to Aristotle (1991), Passive Reason involves the use of synthesized sensory information to deal with everyday issues; however, it does not offer any understanding of the *Essence of things*. He stated that only Active Reason, the highest form of reasoning, allows us to understand the *Essence of things*. According to his knowledge, there are four levels of understanding: 1) First level: sensory information, which is simply the reception of isolated information by the senses. 2) Second level: common sen-

se, which is the synthesis of this information. 3) Third level: Passive Reason, which is the use of synthesized information to deal with everyday life. 4) Fourth level: Active Reason, which is the understanding of *the Essence of things* based on synthesized experience.

For Aristotle (1991), Active Reason offers human beings their great purpose: their Entelechy (*Entelékhēia*). Thus, just as the great purpose of a seed is to become a tree, the great purpose of human beings is to exercise Active Reason. This is their internal Nature. Active Reason is that part of the “Soul” that survives the death of the body and carries with it no memory of life or other physical characteristics of the person who died.

According to Aristotle (1991), when we follow our inner Nature we feel pleasure, when we deviate from it we suffer; therefore, for human beings to exercise Active Reason, investigating the *Essence of things* is the source of the greatest of all pleasures. His idea is that all people have a potential that can be fully developed, which is the basis of many psychological theories of development.

## ARISTOTLE AND THE PSYCHOLOGY OF LEARNING, MOTIVATION, AND EMOTION, LAWS OF ASSOCIATION, AND THE PHENOMENON OF IMAGINATION

Regarding memory, Plato (2011) stated that we are born with all knowledge within us, we just need to “remember” it (Figures 4 and 5). With this worldview, human beings are born with many memories.

Aristotle (1991, §449b4-449b8 - 453a32-453b11) considered that memory is the result of the experiences that our senses provide us in the “empirical world.” When

we remember an object or thing spontaneously, we bring back that object or thing that has already been experienced by the senses in the Physical World. He differentiated between remembering and recalling: a) Remembering: it is a spontaneous process, something that happens without any effort, it is automatic; b) Recalling: it requires effort and is a process that involves actively searching for certain information.

According to Aristotle’s studies (1991), there are rules that can favor the recall of certain information, which are the Laws of Association: Law of Contiguity, Law of Similarity, Law of Contrast, Law of Frequency.

**Law of Contiguity:** This is the most basic of the Laws of Association. According to this law, when we think of an object, thing, or person, we also tend to think about what and how we experience with that person. For example, when I think of a childhood friend, I will probably also think of situations we experienced together. Another example: when I think of product “b” that I need to buy at the market, I remember that it is located between product “a” and product “c”; therefore, I can easily find it or teach someone else how to find it.

**Law of Similarity:** This law states that when we think of something, we also tend to think of similar things. For example, when visiting a friend and seeing that she has a puppy, I think of the puppy I also have at home, or my pet cat, if I have one.

**Law of Contrast:** This law states that when we think of something, we also tend to think of its opposite. For example, when thinking about a situation in which I suffered from terrible heat, I also tend to think of situations in which I felt cool and pleasant weather.

**Law of Frequency:** With this law, he stated that when certain events occur together repeatedly, the greater the chances of us associating those events. For example, when I see lightning and seconds later hear thunder, and if these two events repeat themselves several times, in the future, whenever lightning appears, I will always wait for the thunder to follow. This type of association can happen naturally, as in the case of lightning, or it can happen artificially when we learn the sounds of the letters of the alphabet at school, or when we need to memorize the names of certain scientific concepts or phenomena. In either case, frequency favors association.

When our senses are stimulated by internal and/or external environments, they create lasting information. For example, when we hear a sound or see an object, this information does not disappear when the sound ends or when the object leaves our field of vision. This information is retained in our short- or long-term memory, because the information generated by the senses is the raw material on which Reason will work, both Passive Reason and Active Reason. This means that this information forms a kind of “bridge” or “link” between the sensory experience that originated the information and the intellect that will analyze it.

For Aristotle (1991), imagination is a “long-term effect” caused by sensory experience. When we imagine, we draw on information stored in our long-term memory. This is precisely why he believed that we should not rely too much on imagination. He explained that it is one thing to have true sensory experience, as it occurs in real time; therefore, objects that are close to the sense organs are more reliable. However, imagination, which works only with stored

images, is a much less reliable process and is more susceptible to error, as it is linked to the subjectivity of the individual.

In the psychological context of Aristotle (1991), we understand that the greatest pleasure for human beings is the exercise of Active Reason, because our purpose, our *Entelechia*, is the development of Reason; however, fulfilling this purpose is the source of the greatest pleasure that human beings can feel.

Influenced by the approaches of Hippocrates, Aristotle (1991) understood that we are biological beings, that is, that our bodies have needs: “appetites or desires” that must be satisfied. Although we are different from animals, we share many of their needs, such as nutrition and reproduction, because many of our behaviors are motivated by “desires” such as hunger, sexual desire, thirst, the search for physical contact, etc. (Borges *et al.*, 2012 *apud* Hübner; Moreira, 2012).

According to Freud’s studies (Cruz, 2025, p. 01-20), the ambition to satisfy these “desires” motivates us to seek some satisfaction, the consequence of which will give us pleasure. In other words, part of our behavior is guided by *the phenomenon of imagining* the pursuit of pleasure and the avoidance of pain. Therefore, when we understand “The theory of infantile sexuality,” “The concept of libido,” “The Oedipus complex,” and “The etiology of neurosis” analyzed by Jung (2014, §230-522) in “Freud and Psychoanalysis,” we correct the imaginative phenomenon of Sigmund Freud’s “theory of the pleasure principle” (Cruz, 2025). *This is when it is judged that psychoanalytic theories go through the process of obsolescence in clinical practice in psychological treatments.*



Imagination is understood as the mental ability to create and mentally represent objects, ideas, and scenarios, either through the manipulation of memories or the creation of new things. It is an essential faculty for creativity, cognitive development, and problem solving, involving the manipulation of images, concepts, and abstract concepts. Imagination is linked to creativity, memory, and dreams, as its role in the unconscious and conscious mind is important both in understanding reality and in escaping from it.

For Aristotle (1991), most people's lives are governed by "desires," as these people are similar to animals. In addition to "desires" and rationality, we also have emotions, love, hate, fear, etc. In Aristotle's philosophy, the function of emotions is to amplify tendencies. For example, individuals with personality disorders (American Psychiatric Association, 2014, pp. 645-684) are at risk of physical suffering and psychological and mental impairment over time.

Another function of emotions is to motivate certain actions. For example, a person who is not prone to aggression, but who is hungry and needs to fight for food, may be motivated by emotion to fight, even though they are normally a peaceful person. Emotion can cause selective perception, altering our judgment. Emotion refers to an intense and brief psychophysiological reaction to a stimulus, usually with bodily and facial manifestations, while feeling is the subjective and lasting experience resulting from emotion.

## PSYCHOLOGICAL RELEVANCE OF THE TRIPPLICITY OF THE EGO AND THE TRIPPLICITY OF PERSONALITY AND THE PHENOMENA IN THE PRIMARY AND SECONDARY VISUAL CORTEX OF THE SUBJECT IN PERSONALITY DISORDERS

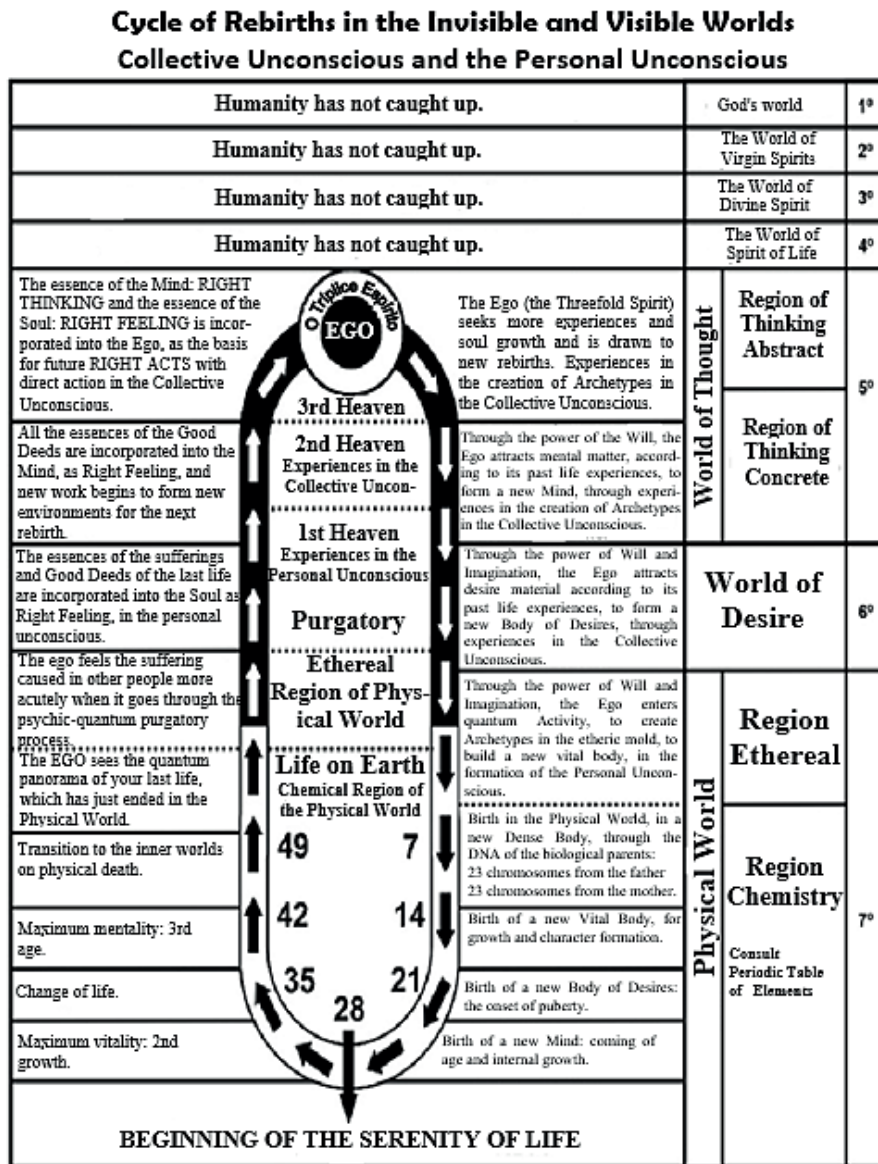
This is the psychological analysis model proposed for the diagnosis and conceptualization of personality disorders, such as anomaly and disturbance of mental order due to failures in the stimulation of the cerebral lobes. Psychic dissociation and synaptic disconnections in personality disorder refer to experiences in which the person feels separated or disconnected from themselves, other people, or their surroundings.

When analyzing "Figures 5 and 6," we have hypotheses about the origin, formation, structure, and evolution of the triplexity of the Ego and the triplexity of the subject's personality, which supports the reason for the existence of the triple Ego and the need to create and provide life for the triple personality (Cruz, 2023, p. 389-525).

The themes analyzed in "The Rosicrucian Cosmo-Conception" (Heindel, 2012) demonstrate that human beings have bodies of different states of matter to act in different dimensions. For example, personality disorder (Barnhill, 2024 *apud* American Psychiatric Association, 2014) is a persistent pattern of internal experience and behavior that deviates markedly from the expectations of the individual's culture, is diffuse and inflexible, and can begin in adolescence or early adulthood. It is stable over time and leads to psychological and mental distress or impairment, which underlies the "core of psychological evil": *the symptoms*.



Figure 5 – Cycles of Rebirth of the Tripe Ego and Triple Personality



This diagram shows the passage of the Ego, which is represented by the circle at the top of the World of Thought, to the Chemical Region of the Physical World, through the septenary cycles that represent the chronological age of the Human Being, from birth to the *postmortem* psychic-quantum process, to the Invisible Worlds. Based on the book HEINDEL (2012) in "*The Rosicrucian Cosmo-Conception*".

In psychology, symptoms are subjective reports of complaints, such as sadness, anxiety, or insomnia, that arise from personal experience and that the individual uses to communicate their discomfort. They can be manifestations of a psychological conflict, have meaning for those who experience them, and can be mental and emotional as well as physical, such as chronic pain or sleep disturbances. Psychological analysis seeks to understand what these symptoms communicate to the individual.

Psychic dissociation characterized by a disconnect between thoughts, feelings, actions, and identity can be important symptoms in personality disorders. Synaptic disconnections involving changes in communication between neurons may contribute to the occurrence of these symptoms (Barnhill, 2024, Chapter 18 *apud* American Psychiatric Association, 2014, p. 645-684).

When analyzing behaviors of the triple personality that is partially autonomous (formed by the dense body, vital body, and desire body), based on experimental behavior analysis (Borges *et al.*, 2012 *apud* Hübner; Moreira, 2012), the subject may present psychic dissociation and partial disconnections, or partial ruptures, between the central nervous system (CNS), the triple personality, and the mind (Cruz, 2020, pp. 242-259). This analysis is confirmed when Jung (2014, §167-193) presents less developed parts of the CNS, cognitive-affective deficits, as well as psychological determinants of behavior (Jung, 2014, §232-262).

These analyses are based on studies by Sobotta (2000, pp. 258-355) and Guyton and Hall (2021, pp. 697-762) on brain anatomy and physiology, as partial disconnections significantly interfere with the central nervous system (CNS) due to damage to the limbic system caused by hypothalamic lesions.

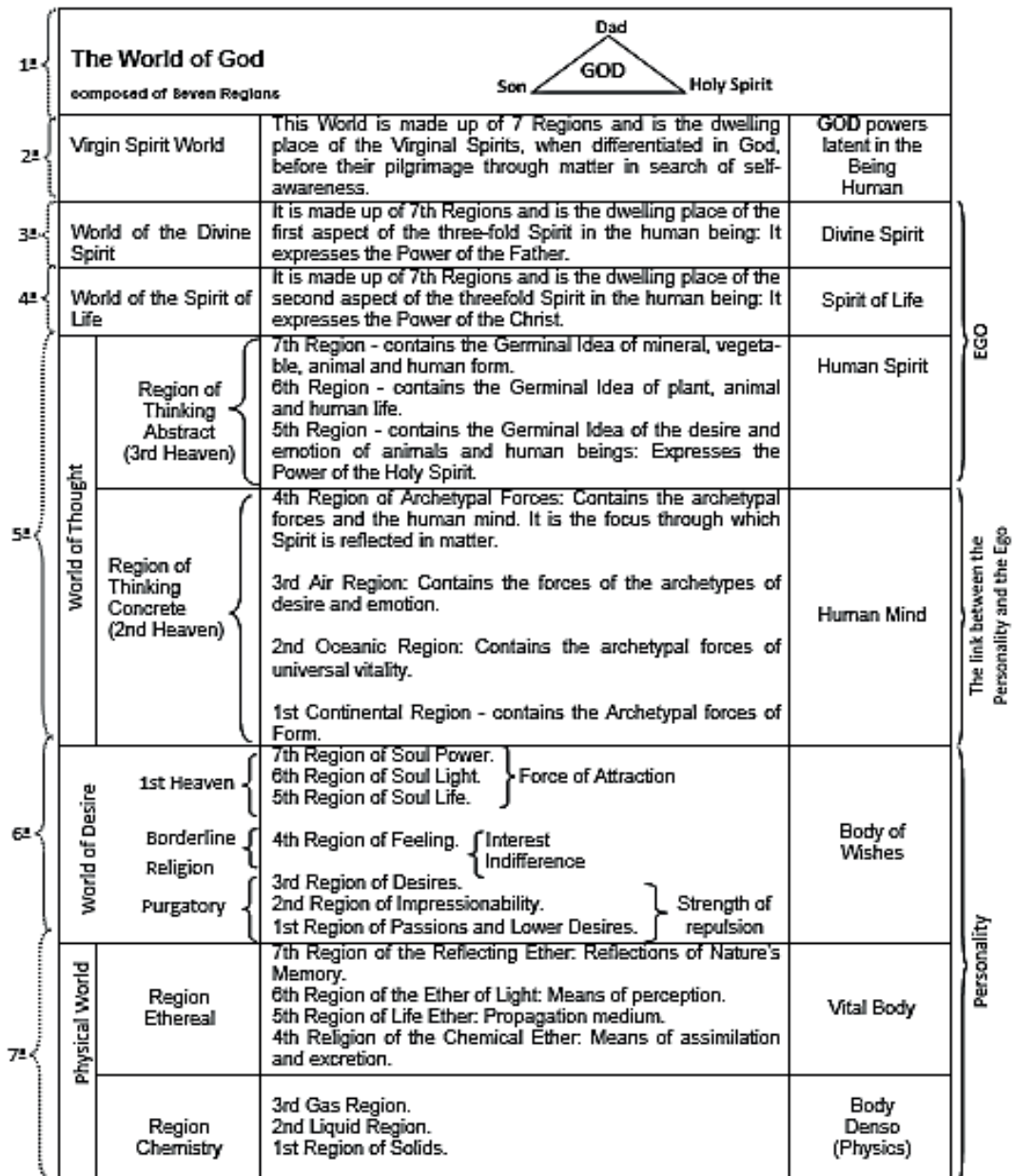
In this neuropsychological framework, we have the 12 pairs of cranial nerves (Sobotta, 2000), psychotic disorders (American Psychiatric Association, 2014, pp. 742-744), the spectrum of schizophrenia and other psychotic disorders (Barnhill, 2024, Chapter 2), as they are connected to the subject's primary and secondary visual cortex (Guyton; Hall, 2021, p. 627-740). Based on field observations and analyses in Cruz's (2025) essay "Psychology of the Triplicity of the Ego and the Triplicity of Personality and Phenomena in the Primary and Secondary Visual Cortex of the Subject in Personality Disorders." Its theoretical basis is grounded in the studies of Jung (2015, §01-75 and §320-387) in "Psychogenesis of Mental Illness," Guyton and Hall (2021, pp. 753-762) in "Textbook of Medical Physiology," Jung (2013) in "Psychiatric Studies," Luria (1981) in "Fundamentals of Neuropsychology," and Fuentes *et al.* (2014) in "Neuropsychology: Theory and Practice."

By postulate, we have partial disconnections that affect some functions of the central nervous system (CNS), with damage to one or more of the 12 pairs of cranial nerves in both cerebral hemispheres (Sobotta, 2000, p. 258-355). As presented in Cruz (2025), these partial disconnections can occur between the central nervous system (CNS) and the bodies of the triple personality (Figures 5 and 6): 1) Between the CNS, the mind, and the vital body. 2) Between the CNS and the body of desires. 3) Between the CNS, the vital body, and the body of desires. 4) Between the CNS, the body of desires, and the mind.

In "Figure 6" (in the fifth region), the Human Spirit (of the triplicity of the Ego) enables the perceptibility of psychic and spiritual experiences in human consciousness (Cruz, 2023, p. 172-188 *apud* Jung, 2014, §570-815).

Figure 6 – Triple Ego, Mind, and Triple Personality

Figure 2: The Ego, the Mind and the Human Personality



This diagram was based on the work by HEINDEL, Max. *Conceito Rosacruz do Cosmos ou Cristianismo Místico* (Rosicrucian Concept of the Cosmos or Mystical Christianity), translated by Fraternidade Rosacruz - sede central do Brasil, 3ed, São Paulo, 1993, pp.53, diagram 2.

At the current stage of human biopsychosocial development (Cruz, 2025), most people are guided by common sense information because, in the current state of human consciousness, the world of forms and physical phenomena appears to be constant and real. On this basis, we can judge that thoughts are potentially more powerful, constant, and real than physical objects. When analyzing (Figures 5 and 6) the action of thought in the psyche, we find that thought (even unconscious thought) comes before any object of a concrete nature. Thought itself is a product of the mind, which, through the dynamics of the unconscious, acts on the human brain in a transcendental way, *a priori*, of space and time (Kant, 2001, §01-07).

Analyzing “Figure 6” (fourth region of Archetypal Forces), in the process of transforming something physical and measurable, thought interacts in different dimensions or regions. According to Heindel’s studies (2012), organic and inorganic things from the State of Matter or World of Thought to the Physical World are engendered in different dimensions. These are thoughts that take shape through Archetypal Forces and become archetypes, as analyzed by Heindel (2011) in “Compiled Information Concerning Archetypes.” The *nuclei* of these archetypes, that is, of the triple personality, were engendered in the Abstract and Concrete Regions of the World of Thought and manifest themselves in different spaces and times in the State of Matter or World of Desire and in the Ethereal and Chemical Regions of the Physical World (Heindel, 2012, p. 56-146).

By analyzing the studies of Heindel (2012) in “The Rosicrucian Cosmo-Conception” and Jung (2015) in “Mysterium Coniunctionis,” it was possible to observe the beginning of the “interference of oppo-

sites” in the unconscious since the mind (in *germ*) was awakened (Genesis 3:6), a phenomenon that occurred in the first half of the Atlantean Epoch. Through the studies of Plato (1987) in “The Republic - Book VII” and Jung (2014, §194-219), we had the first and great complex in the subconscious of primitive humanity.

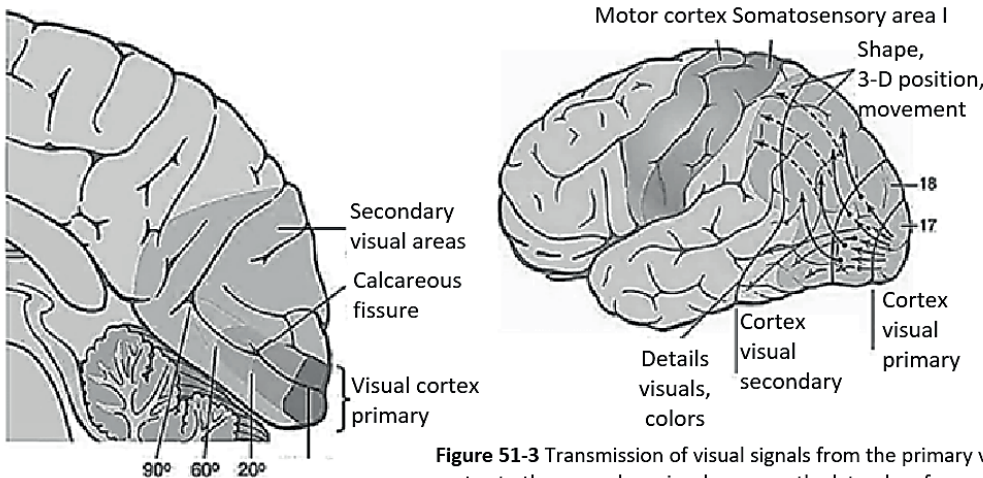
For example, nowadays, when a subject with psychotic disorders (American Psychiatric Association, 2014, pp. 742-744) hallucinates and says that they “hear voices, see and feel things,” it is when the separation and composition of psychic opposites (Jung, 2015) manifests itself in a transcendent way between the unconscious and the conscious (Jung, 2014, §131-148), which manifest themselves in the subject’s primary and secondary visual cortex (Guyton; Hall, 2021, pp. 653-662 and 727-740 *apud* Sobotta, 2000, pp. 258-355).

Analyzing “Figure 7,” Plato (1987) in “The Republic – Book VII” analyzed the shadows and voices with their representations on the walls of the cave. *A priori*, these aspects configured the primitive subconscious of humanity since the beginning of the formation of the primitive personal unconscious of primitive humanity (Genesis 3:1-24). By analogy, we have Jung’s (2015, §13-18) analyses in “Aion – Studies on the Symbolism of the Self.”

In the processes of psychic synchronicity (Jung, 2016), the brain, the vital body, and the body of desires are *continuously* connected to the mind through the dynamics of the unconscious, because, due to the subject’s tendencies, these mental, psychic, biological, and spiritual- y phenomena can manifest themselves through dreams, night terrors, hallucinations, psychoses, and delusions.



Figure 7 – Primary and Secondary Visual Cortex

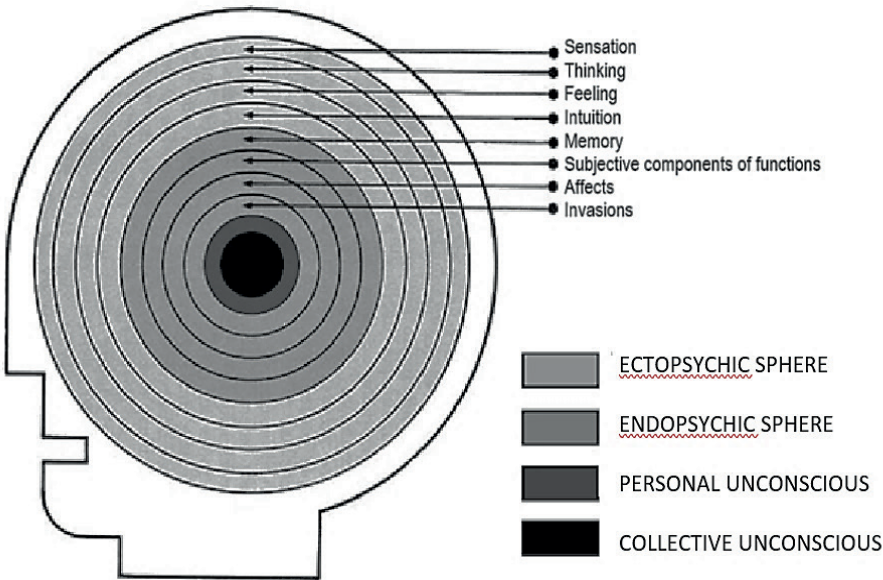


**Figure 51-2** Visual cortex, in the area of the calcarine fissure of the medial occipital cortex.

**Figure 51-3** Transmission of visual signals from the primary visual cortex to the secondary visual areas on the lateral surfaces of the occipital and parietal cortices. Note that signals representing shape, three-dimensional position and movement are transmitted mainly to the superior parts of the occipital lobe and the posterior parts of the parietal lobe. In contrast, the signals for visual details and colors are mostly transmitted to the anteroventral part of the occipital lobe and the ventral part of the posterior temporal lobe.

**Source:** GUYTON; HALL (2021, p. 659-669) in "Treatise on Medical Physiology".

Figure 8 – The Psyche



Source: figure from the book by Jung C. G. (1985) Fundamentals of Analytical Psychology. From COMPLETE WORKS. Vol. XVIII/1. RJ: Vozes; Fig. 4 - The Psyche, p. 39.



According to the studies by Heindel and Foss Heindel (2011, pp. 582-588) and Jung (2014, §570-600), demonic archetypes that act on the subject's psyche are closely linked to the personal unconscious through complexes (Jung, 2014, §194-219), as they act as tendencies that are amplified in the subject's own subconscious, according to studies by Heindel (2012, pp. 87-146) and Eliade (1991, pp. 137-142).

It has been found that cognitive and synaptic processes begin around the 21st week when the mother begins to feel the movements of the fetus. This is when the triple Ego provides Life by interpenetrating the dense body (created by the triple Ego, with biological materials provided by other human beings, through DNA sequencing), so that when it is born, it can synchronize, group, and revitalize through the central nervous system (CNS) the dense, vital, and desire bodies that form the triple personality. *Anyone can observe these phenomena after a few months or years by practicing the method of Retrospection and Concentration Therapy (Cruz, 2023) every day.*

Through the uninterrupted processes of psychic synchronicity (Jung, 2016) between the triple Ego (Higher Self) and the triple personality (lower self), the subject gains awareness of and in the Physical World. From this stage, the triple Ego begins to create, revitalize, and project thoughts, feelings, and emotions (Jung, 2011, §342-356); when we can analyze the tendencies and behaviors of the triple personality in the internal (in the psyche) and external (physical environment) environments.

Before the triple Ego interpenetrated and gave Life to the dense body, the psychic and mental tendencies were indelibly increased in *the core* of each body of the triple personality, when they configured the per-

missible partial disconnections (Heindel, 2012, p. 133-146). Thus, we have the unconscious synchronistic process between the triple personality and the triple Ego through the mind. The mind is the link or bridge that unites the Higher Self (the Spiritual World) and the lower self (the Physical World, Figures 5, 6, and 7), that is, so that the triple Ego can interact with its triple archetype: the *personality*.

As analyzed by Cruz (2025) in "Psychology of the Triplicity of the Ego and the Triplicity of Personality and Phenomena in the Primary and Secondary Visual Cortex of the Subject in Personality Disorders," this is when the phenomenon of *psychic time folding* occurs between the *two layers of the psyche* (collective unconscious and personal unconscious) and between the *two natures of the psyche* (objective and subjective); when the phenomena of synchronicity are observed through the projections of psychic content between "two worlds" (Figure 8). Therefore, it is possible to understand that people with personality disorders *unconsciously* obstruct part of the synchronistic process by presenting different symptoms, because the biological is not separated from the psychological (Jung, 2014, §232-234).

The thoughts we create are ours, because when analyzing the *alchemical opus* in "Psychology and Alchemy" (Jung, 2011, §342-356), we understand how the human mind attracts and projects ideas and thoughts, modifying and revitalizing them according to the type and vibrational nature of the thoughts created by the subject themselves. For example, when we emit thoughts of helping those most in need, we will attract ways to help them. Therefore, for any external thought to influence the psyche (Figure 8), it must be vibrating at the same rate as our thoughts.

When observing people's behaviors and analyzing the activities of life, memory, and the growth of the Soul in "The Rosicrucian Cosmo-Conception" (Heindel, 2012, pp. 87-96), we notice that in the waking state these bodies are strongly united. They interact like blood, lymph, and other bodily fluids that interpenetrate each other. Thus, the triple Ego enables itself to know and act in the Physical World.

As Egos, we function directly in the psychic matter of the Region of Abstract Thought that we specialize in on the periphery of our aura. The triple Ego observes the psychic impacts or impressions caused by the external environment on the vital body and thly through the senses and in the unconscious, together with the psychic contents projected into the mind (Jung, 2011, §342-356).

From these mental images, the triple Ego (Figure 9) forms its own conclusions, added to the psychic contents of the Region of Abstract Thought on the subjects they deal with. These conclusions are Ideas. Through the power of will, Ideas are projected through the mind (Jung, 2011, §346), where psychic contents are added and these Ideas take concrete forms as thought-forms, attracting mental content around these Ideas from the Concrete Region of the World of Thought. Analogous to the analyses of Plato (1987) in "The Republic - Book VII" and Jung (2015, §13-18) in "Aion - Studies in the Symbolism of the Self."

The mind is like the projected lens of a stereoscope, which projects the image into one of three regions (Figure 9), according to the will of the triple Ego by stimulating the thought that has taken shape. Through the mind, the triple Ego projects thought-forms into the brain through the physical proces-

ses of chemical and electrical synapses (because the human brain works better) so that the triple personality can act in the Physical World (Heindel, 2012, pp. 87-96):

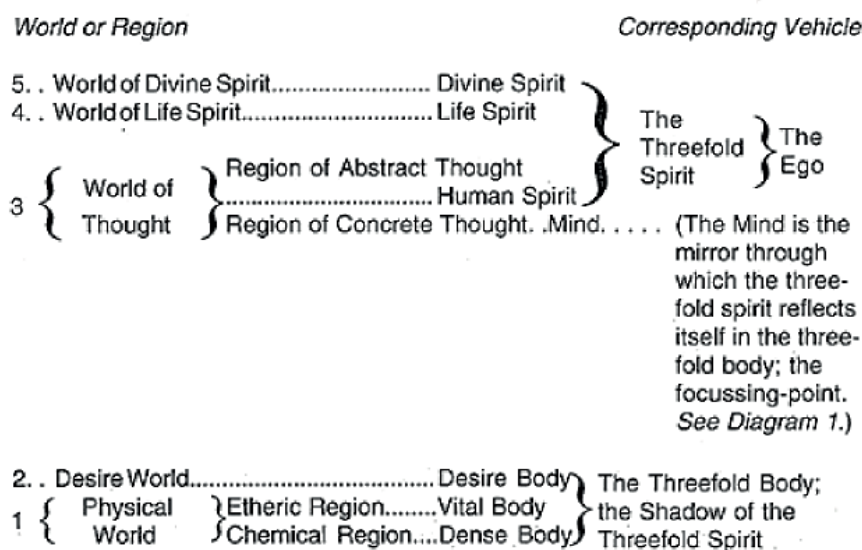
1. The thought-form can be projected onto the desire body in an effort to awaken feelings that will lead to immediate action.

- 1.1 If the thought-form arouses *interest*, one of the twin forces, *attraction* or *repulsion*, will be aroused. If *attraction* (centripetal force) is aroused, it seizes the thought- nd envelops it in the desire body, adding life to that form or image and clothing it with desire content. Then the thought-form is able to act on the etheric brain to impel the life force through the central nervous system (CNS) to the voluntary muscles to perform the necessary action. Thus, the psychic energy of the thought-form is utilized, and the image remains in the ether of the vital body as a memory of the act and the feeling that caused it.

- 1.2 If *repulsion* (centrifugal force) is awakened by the thought-form, there will be a "battle" between the Spiritual force (Will of the Ego) and the content of desires within the thought-form. This is the action between consciousness and desires: the nature of the Higher Self and that of the personal self. The Spiritual force or energy, despite resistance, seeks to coat the thought-form with the desire matter necessary to form desires and stimulate the brain and muscles. The force of repulsion strives to disperse the appropriate psychic content to expel the thought-form. If the Spiritual energy is strong, it can compel the thought-form into the cerebral lobes and maintain its coating of content or matter of desires, while manipulating the life force into action; it then leaves a vivid impression of this psychic event in the subconscious memory. If the Spiritual energy is exhausted be-

Figure 9 – The Topology of the Triple Ego and the Triple Personality

## THE SEVENFOLD CONSTITUTION OF MAN



Source: Diagram 4-A, *The Rosicrucian Cosmo-Conception - Man and the Method of Evolution* (HEINDEL, 2012, p. 87-96).

fore the action takes place, the thought-form is contained by the force of repulsion and stored in memory, like all other thought-forms when they exhaust their psychic energy (Jung, 2014).

1.3 If the thought-form encounters the feeling of *Indifference*, depending on the amount of Spiritual energy contained in it, it may be able to compel action or simply leave a faint mark on the reflective ether of the vital body after its kinetic energy is exhausted.

2. When no immediate action is required (due to external impacts on the frontal lobe) on mental images, they can be projected directly onto the reflective ether, along with other thought forms, to be used at some future time.

The triple Ego through the unconscious and the mind has instant access to the “warehouse” of long-term memories, can at any moment stimulate any images found; endow them with psychic and Spiritu-

al energies and project them into the body of desires to compel action. Each time any image is used in this way, it will be stimulated with life, strength, and efficiency and will be driven to action along the particular Idea more readily than on previous occasions because it forms “brain grooves” and produces thought through *the phenomenon of repetition* in the vital body.

3. A third way the triple Ego uses a thought-form is when it projects it toward another mind as a suggestion, to convey information, etc., as in transference and countertransference (Jung, 1985), or it can be directed at another person’s body of desires to compel action. For example, in the case of a hypnotist influencing his victim from a distance, the victim will act exactly as if it were his own thought-form, because the connection with what we see and what we feel is very tenuous, since, if it is in accordance with the victim’s tendencies, it will act as in paragraph “1.1.” If contrary to their nature, as described in “1.2” or “1.3.”

When the projection of a thought-form is carried out, or its psychic energy (Jung, 2014) is spent in vain attempts to achieve its goal, it will gravitate back to its creator, bringing with it the indelible record of the journey since its projection. Success or failure is imprinted on the negative atoms of the reflective ether of the subject's vital body, when it becomes part of the record of the life and action of that thinker and is stored in the subconscious mind. This record is much more important than the conscious memory we have access to, for voluntary or conscious memory is composed of imperfect and illusory sensory perceptions.

Involuntary or subconscious memory arises differently, completely beyond the subject's control (Barnhill, 2024, Chapter 18 *apud* American Psychiatric Association, 2014, p. 645-684). By analogy, just as ether transports the precise image of the surrounding landscape to the digital camera, capturing the smallest details, regardless of whether the photographer has observed it or not, the ether contained in the air we breathe carries with it a precise and detailed image of our immediate environment. Not only the image of visible things, but also of the psychic, emotional, and spiritual conditions of that exact moment of the subject's existence. Thus, subtle thoughts, feelings, emotions, etc., are transmitted to the lungs in gas exchange, when oxygen is impregnated into the blood.

Blood is one of the highest products of the vital body. It is the carrier of nutrients to all parts of the dense body and the direct conductor of the triple Ego. The images that the vital body contains are imprinted on the negative atoms to serve as "arbiters of destiny" in the post-mortem process.

Memories and the mind, both conscious and subconscious, relate entirely to the experiences of the present life, as they consist of impressions of psychic contents in the vital body. However, these impressions can be altered or eradicated from the negative ether of the vital body when the method of Retrospection and Concentration Therapy is practiced *daily* (Cruz, 2023).

There are indelibly recorded records in the Spirit of Life that generally manifest themselves, although not to the full extent as consciousness and character, which revitalize all thought forms; however, it is part of the free will of the triple Ego to guide your personality. ***Free will is for the exclusive use of the triple Ego.***

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