

International Journal of Human Sciences Research

Acceptance date: 28/05/2025

THE TOPOLOGICAL PSYCHOLOGY OF THE EGO - EVOLUTION, PSYCHOLOGICAL AND SPIRITUAL STRUCTURE OF THE EGO AND THE CONCEPTS OF THE EGO BY SIGMUND FREUD AND CARL GUSTAV JUNG

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Abstract: The principles of topological psychology is a psychological theory by Kurt Lewin that uses concepts from topological geometry to study the relationship between people and the environment. It seeks to describe and classify psychological phenomena, as it represents the relationship between people and the environment through a living space. It considers the individual and the environment to be separate but interdependent entities, because it allows us to determine which events are possible or not in a given life space. It is the individual's psychological living space. On this basis, we present the topology, evolution, psychological and spiritual structure of the Ego, with a look at the present in order to analyze and architect knowledge of the topology of the Ego, through the concepts of Sigmund Freud and Carl Gustav Jung.

Keywords: Ego, Evolution, Spirituality, Phenomenology, Genetics, Psychology, Topology.

INTRODUCTION

For Sigmund Freud, the Id is a totally unconscious psychic region (FREUD, 1996), located at the core of the personality. According to Freud, the term “Id” means “That”, it is the uncontrolled component of the personality. All the time, the Id seeks to reduce tensions by satisfying basic needs, because its only function is the pursuit of pleasure.

According to Freud, a newborn baby is the embodiment of the Id, free from the constraints of the Ego and Superego. The baby seeks to satisfy its needs, without considering what is possible or what is appropriate.

For example, babies like to suck because they get pleasure from it. It doesn't matter whether they suck on a breast, a bottle or another object. The Id doesn't care if the milk has nutritional value, because the Id is not in touch with reality, it simply wants to satisfy the drive to suck.

As the Id has no direct contact with reality, it doesn't change over time or mature with the individual's experiences, but as well as being *unrealistic* and pleasure-seeking, the Id is also *illogical*, in other words, it can simultaneously hold incompatible ideas. For example, a person can consciously feel affection for another person and at the same time feel the unconscious desire to destroy that person.

These opposing desires are possible because the Id has no morality; it can't make value judgments or distinguish between “good” and “evil”. Almost all of the Id's energy is spent on a single purpose: seeking pleasure, without considering what is appropriate or just.

We can think of the Id as the most primitive part of the psyche, because it only cares about satisfying needs. This is the only part of the personality that a newborn baby has. It seeks pleasure without caring about the consequences, because the Id contains drives such as Eros (life drive) and Thanatos (death drive).

The Id has no ability to wait and no desire to wait; all needs must be satisfied immediately. The Id doesn't change throughout life either. It remains in the unconscious mind throughout a person's life. It is not influenced by experiences, stressors or learning. The Id is always the same.

SIGMUND FREUD AND THE ID: ORIGINAL COMPONENT OF PERSONALITY

In this theory, Freud considers that the Id is the original aspect of personality, as it is rooted in the individual's biology: we are born with it. The Id is not the result of social experience and never changes over time; childhood impulses remain unchanged throughout life. This psychic material seeks some means of expression, insistently and indiscriminately, which means immediate and complete satisfaction.

As the Id is the psychic region that houses the basic drives, dreams are our primary motivations, as it works through primary thought processes; however, primary processes are insufficient to guarantee a person's survival, as they are limited to reflex actions, fantasy experiences and hallucinatory wish fulfillments. Survival will therefore depend on the development of secondary thought processes that allow contact with the outside world: these processes work through the Ego.

SIGMUND FREUD AND THE PSYCHOLOGICAL STRUCTURE OF THE EGO

According to Freud, the Ego or "I" is the only region of the mind in contact with the reality of the external world. The Ego emerges from the Id during childhood and becomes the person's only source of communication with the physical world. The Ego functions according to the reality principle; a principle that it tries to override with the pleasure principle of the Id.

As the Ego is the only sector of the mind in contact with reality, it becomes the decision-maker; the executive branch of the personality. In any case, as the Ego is partly conscious, partly pre-conscious and partly unconscious (FREUD, 1961), it can make conscious decisions, but it can also make decisions of which the person is not fully aware.

For example, a woman may make the decision to choose excessively neat and well-stitched clothes because she feels comfortable when she is well-dressed. Note that this is a conscious decision, but at the same time she may make this choice because she was treated better by other people when she was better dressed, because she has only a vague notion that this fact contributes to her choice in the present. Note that this is a pre-conscious motivation.

Now, let's suppose that this woman chooses impeccable clothes in adulthood because she was severely punished at the age of three for not yet being able to control defecation or bowel movements. Note that this is an unconscious motivation for choosing clothes in adulthood.

The Ego, while carrying out its cognitive and intellectual functions, needs to take into account the demands of the Id, which seeks pleasure unbridled, and the Superego, which is the reservoir of the person's moral values and ideals. But as well as withstanding the pressure of these "two oppressors", the Ego still has to serve the "third master": the external world.

All this pressure generates anxiety, which causes the Ego to apply repression and other psychic defense mechanisms to protect itself. For example, the ego is always in battle territory, at the very least, between its ideals, the impulses and the ideals that are the ego's, the superego's and those of the world.

For Sigmund Freud, the "I" is not the master of its dwelling place; it is always in conflict. And this is interesting, because the individual alienates himself from this subjective structure when he tries to distance himself from this internal conflict and claims to himself that nothing is happening. On the other hand, the individual places the blame on another individual. However, if the individual is desiring something that they don't want to desire, it's because a **strong evil tendency** (which is totally unconscious), or the "demon" of the Id governs that situation, however temporarily.

However, we should note that the function of the Ego is not to frustrate the drives of the Id, but to help it obtain the satisfaction it desires through rational and intelligent ways, in other words, considering the reality of the outside world, *only the Ego is capable of building this bridge between the unconscious and the outside world* (FREUD, 1979). The Ego decides when

and how the drives of the Id will be satisfied in the most appropriate way, as it determines the time, place and socially acceptable objects for the satisfaction of these drives: life and death.

SIGMUND FREUD AND THE DIFFERENTIATION OF THE EGO

According to Freud, the Ego differentiates itself from the Id when the baby learns to differentiate itself from the world around it; when it realizes that it does not form a unity with the world, but that it is a separate being from the things around it. The Id is not impacted by this learning, it will remain the same throughout life, *but the Ego will continue to develop strategies to manage the unrealistic and relentless demands of the Id.*

Freud argued that sometimes the Ego manages to dominate the Id, other times it is subdued by it; however, at the peak of psychological health the Ego manages to control the Id, almost completely. This characterizes psychologically mature people.

SIGMUND FREUD: THE EGO - "MASTER OF RATIONALITY"

The Ego is the "master of rationality", because it keeps the individual working in a job they don't like, e.g. if the alternatives are hunger, ill health, unemployment, etc., because the Ego is practical and rational and will do everything possible to prevent the individual from suffering unnecessarily. Therefore, the Ego forces the individual to accept adverse situations, if these are the appropriate conditions for satisfying the individual's basic needs.

For example, when children begin to be punished or rewarded by their parents for their behavior in early childhood, they learn how to behave in order to obtain rewards and avoid punishments.

Thus, from second childhood onwards, children learn that they cannot take objects from others without facing the consequences.

They can't defecate or urinate in public and they can't attack the people around them. In other words, they learn to postpone obtaining pleasure and to deal intelligently and rationally with the external world. In the first few years of the child's life, the Ego manages the first lessons about social interaction, because the child has not yet developed the Superego.

For Sigmund Freud, the Superego only emerges from the age of 5 or 6, when the child begins to identify with their parents and introject their values and ideals.

SIGMUND FREUD AND THE PSYCHOLOGICAL STRUCTURE OF THE SUPEREGO

According to Freud, the Superego represents the moral aspects of the personality and is guided by moral or idealistic principles. The Superego develops from the Ego because, like the Ego, it has no energy of its own: both are sustained by the energy of the Id.

However, although the superego develops from the ego, it is important to understand that *the superego has no contact with the outside world.* Therefore, its demands for perfection are excessive and unrealistic.

SIGMUND FREUD: CONSCIOUSNESS AND THE IDEAL EGO

In Freud's theory, the Superego has two subsystems: the Conscience and the Ideal Ego. Freud didn't make a very clear distinction between these two instances; however, in general, we can say that the conscience results from experiences in which we were punished for inappropriate behavior. So, the conscience is the instance that will tell us what *not to* do. Now, the Ideal Ego develops from experiences in which we have been rewarded for appropriate behavior; therefore, the Ideal Ego will tell us what *we should* do.

A well-developed superego acts to control sexual and aggressive impulses through the process of repression. The Superego cannot produce repressions by itself; however, it can demand that the Ego does so. Freud points out that the Superego is closely linked to the Ego, always judging its actions and intentions, because the Superego or Superego is an instance that acts based on three procedures:

The first procedure is observation. So to speak, the Superego is a function that watches, that pays attention, because it comes close to being synonymous with Consciousness. However, a Consciousness that is very attentive, very focused, is a very strong expression of the Super-ego, or Super-self.

The second procedure is when the Superego becomes an instance of judgment, in addition to monitoring and comparing the Self with the world; the Self with objects, it also examines the presence of desires. For example, it's that person who is always judging themselves; judging others; who is always comparing themselves with others; who is always willing to match the size of their Ego with the size of their ideals. This is when the person is dominated by the actions of the Superego.

The third function or procedure of the Superego is precisely punishment. This is because we apprehend things with a self-observing consciousness; with a judging consciousness, we become "executioners" of ourselves. So we apply punishments that lead to one of the greatest enigmas of psychoanalysis: *the feeling of guilt*.

SIGMUND FREUD: GUILT AND INFERIORITY

The *feeling of guilt* arises when the Ego acts or intends to act in disagreement with the moral standards of the Superego. These standards are inherited from the parents and other adults who care for the child.

For Freud, guilt is a function of the conscience, that is, it results from the action or intention to act in disagreement with the moral standards of the Superego; however, in certain situations we feel something else, the feeling of inferiority, which is different from guilt.

The feeling of inferiority arises when the Ego is unable to meet the standards of moral perfection of the Ideal Ego.

SIGMUND FREUD: THE SUPEREGO IN SEARCH OF PERFECTION

For Sigmund Freud, the Superego is not concerned with the happiness of the Ego. The Superego simply seeks perfection without the ability to perceive or understand part of reality, even if that part is important or obvious, because it doesn't consider the difficulties or impossibilities faced by the Ego when trying to meet its demands. Some of the Superego's demands are possible to fulfill; however, at this point, the Superego is similar to the Id in the sense that it is completely ignorant and unconcerned about the feasibility of its demands.

SIGMUND FREUD AND PSYCHIC HEALTH

The Id, Ego and Superego are not organized in the same way in all personalities (Figure 3). This organization varies enormously, as in some individuals the Superego does not develop after childhood, as they have no moral restraint. In others, the superego can completely dominate the personality at the cost of *strong feelings of guilt and inferiority*.

The Ego and the Human Personality (Topology, Structure and Constitution of the Ego)				
Sigmund Freud's Theory of the Ego	C.G. Jung's The- ory of the Ego	Max Heindel's Theory of the Ego		
		Personality (lower self)	Mind human	Ego (Higher Self)
Superego (Supereu)	Unconscious Collective	Body of Desires	the link between the Ego and Personality	Divine Spirit
Ego	Conscious and the Unconscious Staff (subconscious)	Vital Body		Spirit of Life
Id ("it")	Physical Body (organic)	Dense body (organic)		Human Spirit

Figure 3 - Topology, structure and constitution of the Ego

Source: author's own.

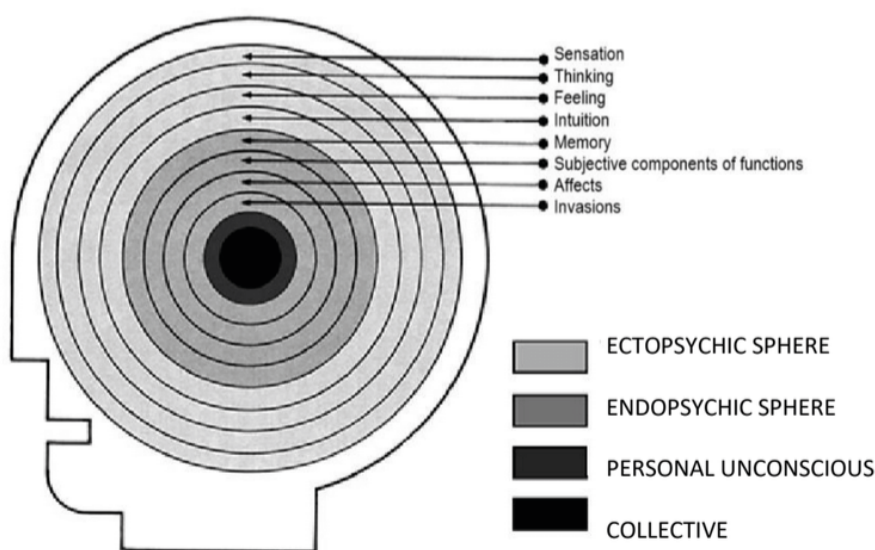


Figure 1: The Psyche

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, pp.39.

In other individuals, the Ego and Superego can alternate in controlling the personality, which can result in extreme mood fluctuations and alternating cycles of self-confidence and self-deprecation.

A psychologically healthy individual is one in which the Id and the Superego are integrated into an Ego that is strong enough to act in a harmonious way, with the minimum of conflicts in relation to the demands imposed on them by the external environment.

CARL GUSTAV JUNG AND THE PSYCHOLOGICAL STRUCTURE OF THE EGO: THE EGO, THE PERSONAL UNCONSCIOUS AND THE COMPLEXES

In C.G. Jung's view (Figure 1), the Ego is the center of the conscious part of the personality, i.e. the part of the psyche concerned with perceiving, thinking, feeling and remembering. In a way, the Ego is the consciousness we have of ourselves and is responsible for carrying out our daily activities. The Ego is selective,

admitting into consciousness only a part of the stimuli to which we are exposed, as well as only a part of our psychological processes. However, the Ego is never aware of everything that goes on in the mind.

The Ego consists only of what the individual is aware of. What that individual knows is him/herself. For example, while a person is speaking, they are aware of what they are saying, they are aware of themselves, but only to a certain extent, because many things are happening.

For example, if an individual makes gestures, but isn't conscious of them, because they happen unconsciously, but other people can see them. Someone can say or use words and not remember that they used them or when they used them, because they are not conscious of them. So some amount of unconsciousness seems to occur in that person's conscious situation.

For C. G. Jung, people are never fully aware of themselves. For example, while someone is trying to elaborate an argument, at the same time there are unconscious processes going on, perhaps a dream they may have had last night or a part of themselves thinking about who knows what. What drink he's going to have or about people he saw when he was writing an article, because he's still writing the article, but he's unconscious of many things in his mind.

Therefore, Ego and consciousness are not synonymous. The Ego is a unifying force of the personality and is located in the center of consciousness (Figure 1), but it is not consciousness itself. The Ego is responsible for the feeling of continuity and identity that we all have. So, the Ego contains our conscious thoughts, as well as our conscious actions and feelings; our conscious memories of our past experiences.

CARL GUSTAV JUNG AND THE PERSONAL UNCONSCIOUS

For Jung, the personal unconscious is similar to Sigmund Freud's concepts of the pre-conscious and unconscious, in other words, the unconscious is a reservoir of material that was once conscious, but has been forgotten or suppressed because it is unimportant or unpleasant.

The personal unconscious also consists of sensory impressions that are too weak to be registered consciously, such as the noise of traffic on the highway far from the individual's presence.

As the personal unconscious is made up of our personal experiences (Figure 1), it is unique to each person. Some of the material stored in this psychic region is easy to access, but memories that are difficult to access and others that are far below the line of consciousness may require collaboration with a skilled therapist in order to be accessed again.

CARL GUSTAV JUNG AND THE COMPLEXES

As we add more and more experiences to our personal unconscious, we begin to group them into what C.G. Jung called **complexes**; which are nuclei or patterns of emotions and memories, perceptions and desires organized around the same theme or idea.

For example, we could say that the person has a complex about power and *status*, which means that they are concerned about these issues to the extent that they influence their behavior. So the person may try to become important by running for public office or trying to obtain other types of power in society.

Thus, each complex determines the way a person perceives the world, by guiding thoughts and behavior in certain directions. Complexes can be conscious or unconscious; those that are not under conscious control can invade and interfere with consciousness.

We emphasize that a person with a complex is often not aware of its influence, although the people around them can easily perceive its effects. Some complexes can be harmful, but others can be useful. For example, a perfection or achievement complex can lead someone to work hard at developing certain talents or skills.

C. G. Jung believed that complexes originated not only from experience, in childhood and adulthood, but also from the experiences of our ancestors, that is, from the inheritance of the species contained in the collective unconscious (JUNG, 2012).

THE TOPOLOGICAL PSYCHOLOGY OF THE EGO - EVOLUTION, PSYCHOLOGICAL AND SPIRITUAL STRUCTURE OF THE EGO: CONCEPTS BY C. G. JUNG AND MAX HEINDEL

Therefore, when reviewing the literature, with the emergence of philosophy in ancient Greece, in the 6th century BC, we have the *first milestone* of psychology as a science, since the passage from mythical to philosophical-scientific thought (MARCONDES, 2005). The Greeks sought answers to the hypothesis of the origin of things, i.e. ***what is the origin of everything that is there?*** As formulated by the Greeks, their different schools sought knowledge through ***Ra*** zion and not through dogma, much less by following the techniques of the sophist approach, due to their lack of commitment to *the search for Truth*.

The psychological topology of the Ego has been studied by Sigmund Freud, C.G. Jung, Adler and many others with different approaches. Freud and Adler knew only a few aspects and phenomena of this important archetype - the Ego - which creates and revitalizes other archetypes in the subject's psyche.

In this way, we know the *time-spaces* and *compact dimensions* in which psychic processes and phenomena take place in the system of psychological topology (LEWIN, 1973).

STRUCTURE AND COMPOSITION OF THE EGO AND PSYCHE

These are the attributions and functions of the Ego, when we know the origin and formation of the *nucleus* of the collective unconscious and the personal unconscious; therefore, it is necessary to have some idea of the psychological, anthropological and spiritual reality of the Ego in "Fundamentals of Analytical Psychology" (JUNG, 1985, §74-144).

When we understand and interpret the things that exist in these *compact* regions or *dimensions* (Figures 1, 2, 3 and 4), it is possible to know all the psychic and mental content that exists in the subject's psyche; however, this is when we find the true nature of things, because through ***Reason*** (PLATO, 1991), we will know ***the origin of the Ego and everything that is there in the subject's psyche***.

The aim is to prepare oneself to create, reproduce and evaluate the solutions that have been generated in the present life, as can be seen in "Esoteric Psychology: the Genesis and Topology of the Ego" (HEINDEL, 2012 *apud* CRUZ, 2023).

When we direct our studies and analysis to human development in the 21st century, it is because people are clamoring to know the origin of the Ego, as can be seen in *Christian Rosenkreuz's* literary documents, "Letters of C. G. Jung - 1946-1955" (JUNG, 2018, p. 222-225) and in "The Self and the Unconscious" (JUNG, 1984, §385), because it is not a question of opining whether they are desirable or not. People want to know how this important archetype - the Ego - manifests itself at different interfaces, analogous to "the myth of the cave" (PLATO, 1987, §508b-509c, §509d-511e).

We know that the world is undergoing a major global paradigm shift in consciousness. The invisible energies in our solar system are accelerating as we prepare for another phase of mental, psychic and spiritual development, which will lead to a transition in the universal order and expansion of consciousness. First, this change will involve the most mentally adapted and flexible, then it will progressively affect the rest of humanity (HEINDEL, 2012).

This is proven by the fact that, around the beginning of the 20th century, the “power of transmutation” was revealed to the scientific world through inventions, research and the development of psychological science, when psychology began to “get to know” people through studies of the unconscious (FREUD, 1996 *apud* JUNG, 1984).

Therefore, since the first decades of the 21st century, this “power of transmutation” has been preparing humanity for the reunification of the anima and animus, when we look at the studies in “The Self and the Unconscious” (JUNG, 1985).

The anima, being feminine, is the figure that compensates for the masculine consciousness. In women, the compensating figure is masculine and can be called the animus. If it is not easy to explain what is to be understood by the anima, the difficulty of trying to describe the psychology of the animus is almost insurmountable (JUNG, 1985, §329).

This psychic and mental reunification made itself known in “Man and his Symbols” (JUNG, 1964), because it was observed that it was to try to re-establish the first consciousness (Genesis 1, 2 and 3).

In psychological terms, these interventions in human consciousness can be proven with the advancement of knowledge in psychological science, based on “Archetypes and the Collective Unconscious” (JUNG, 2012).

[...]. The collective unconscious is a part of the psyche that can be distinguished from the personal unconscious by the fact that it does not owe its existence to personal experience and is therefore not a personal acquisition. While the personal unconscious is essentially made up of contents that were once conscious and yet disappeared from consciousness because they were forgotten or repressed, the contents of the collective unconscious have never been in consciousness and were therefore not acquired individually, but owe their existence solely to heredity. While the personal unconscious consists for the most part of *complexes*, the contents of the collective unconscious are essentially made up of *archetypes*. (JUNG, 2012, §87-110).

It is also necessary to have some knowledge of the “Fundamentals of Esoteric Psychology” (CRUZ, 2020), which we can consider to be the first dissemination of *esoteric psychology*, due to the strong influence and transformation of psychological knowledge, since it is the *episteme*, the science of psychological knowledge, when looking at Plato’s themes and texts, through the *Theory of Ideas* and Aristotle’s philosophy, in *Corpus aristotelicum* (ARISTÓTELES, 1991).

These themes are also seen in the book *The Rosicrucian Cosmo-Conception* (HEINDEL, 2012), which was written (*especially* for Western peoples) for people whose high level of intellectual development invites them to raise their mental intelligence and spiritual intelligence. The intellect imperiously asks for logical explanations: ***what is the origin of the Ego and everything in the subject’s psyche?***

This is when we confront the priestly precept practiced since the Middle Ages, from the 9th to the 16th centuries: “Do not seek to know the mysteries of God”. It is observed that neither the reasons nor the *modus operandi* of existence, nor of the relationship between human beings and the Divine, has been explained.

The essay “Esoteric Psychology: the Genesis and Topology of the Ego” (CRUZ, 2023), seeks to rescue and qualify the concepts of Ego and personality, and is of great importance for psychological knowledge, by researching and analyzing the *psychological system* implemented in “Fundamentals of Analytical Psychology” (JUNG, 1985, §74-144).

Therefore, it can be observed that the socio-historical conditions present at the time of the birth of a given branch, or area of science, are very important for understanding its development; however, it would be no different with the emergence of the “Fundamentals of Esoteric Psychology” (CRUZ, 2020), when its psychological matrices are known (FIGUEIREDO, 2012).

EGO CONSCIOUSNESS - THE HUMAN PSYCHE

Precisely because of the difficulty in elaborating this concept (subjective-objective), since C.G. Jung united psychology with quantum physics, today we have the possibility of validating the *Ego system* and the *personality system*, with each system having its own autonomy (Figures 1, 2, 3 and 4). Each system elaborates its own psychic-quantum processes because, due to the *synchronistic meaning* (JUNG, 2012), both systems can interact in different space-times in the nature of the psyche, as each system uses its respective compact dimension.

The *Ego system* (the Higher Self: the *triple Spirit*) interacts through the collective unconscious. The *personality system* (the lower self: the *triple personality*) interacts through the personal unconscious (Figures 2 and 4).

Carl G. Jung learned about aspects of the theory of relativity (RUSSELL, 1960) and quantum physics, especially the principle of uncertainty, complementarity and non-locality, through the theoretical physicists Wolfgang Pauli (XAVIER, 2003) and Albert

Einstein (EINSTEIN, 1961), as well as the parapsychology research carried out by J.B. Rhine at Duke University (RHINE, 1934).

From the research associated with his personal experiences and those of his patients, C.G. Jung suggested that the deepest layers of the unconscious (Figure 1) do not depend on the laws of space, time and causality, as they produce paranormal phenomena such as *spatial clairvoyance* and *premonition* (due to their *synchronistic meaning*), when quantum field theory is observed (JORDAN, 1936).

As we can see from the studies of the psychic time warp (HAMEROFF; PENROSE, 2016), between the two layers of the psyche (collective unconscious and personal unconscious) and the two natures of the psyche (subjective nature and objective nature), one can observe *phenomena of synchronicity* through the projections of psychic contents between “two worlds”, that is, between the layers in the nature of the psyche, as analyzed in Psychology and Alchemy (JUNG, 1990, §346).

The folding of psychic time (LIBET, 2004 *apud* MINKOWSKI, 1995) in the subject's psyche is based on the Einstein-Rosen bridge theory (AFRIAT; SELLERI, 1999 *apud* BELL, 1964). By observing the different worlds with their compact regions or dimensions (Figures 2 and 4). From the psychic time warp, we can see that there are two realities of soul, experienced by the same person in the universe of the nature of the psyche (CRUZ, 2022): the *reality of the anima* and the *reality of the animus*.

From the reality of the anima in the personal unconscious: the spaces-times experienced by the anima in the Physical World, because when you live as a woman you are aware of the personality (dense body, ethereal body and body of desires) and its processes in their respective compact dimensions. It constantly transmits psychic-quantum contents to the animus in its external reality. However, the animus also constantly receives psychic-quantum

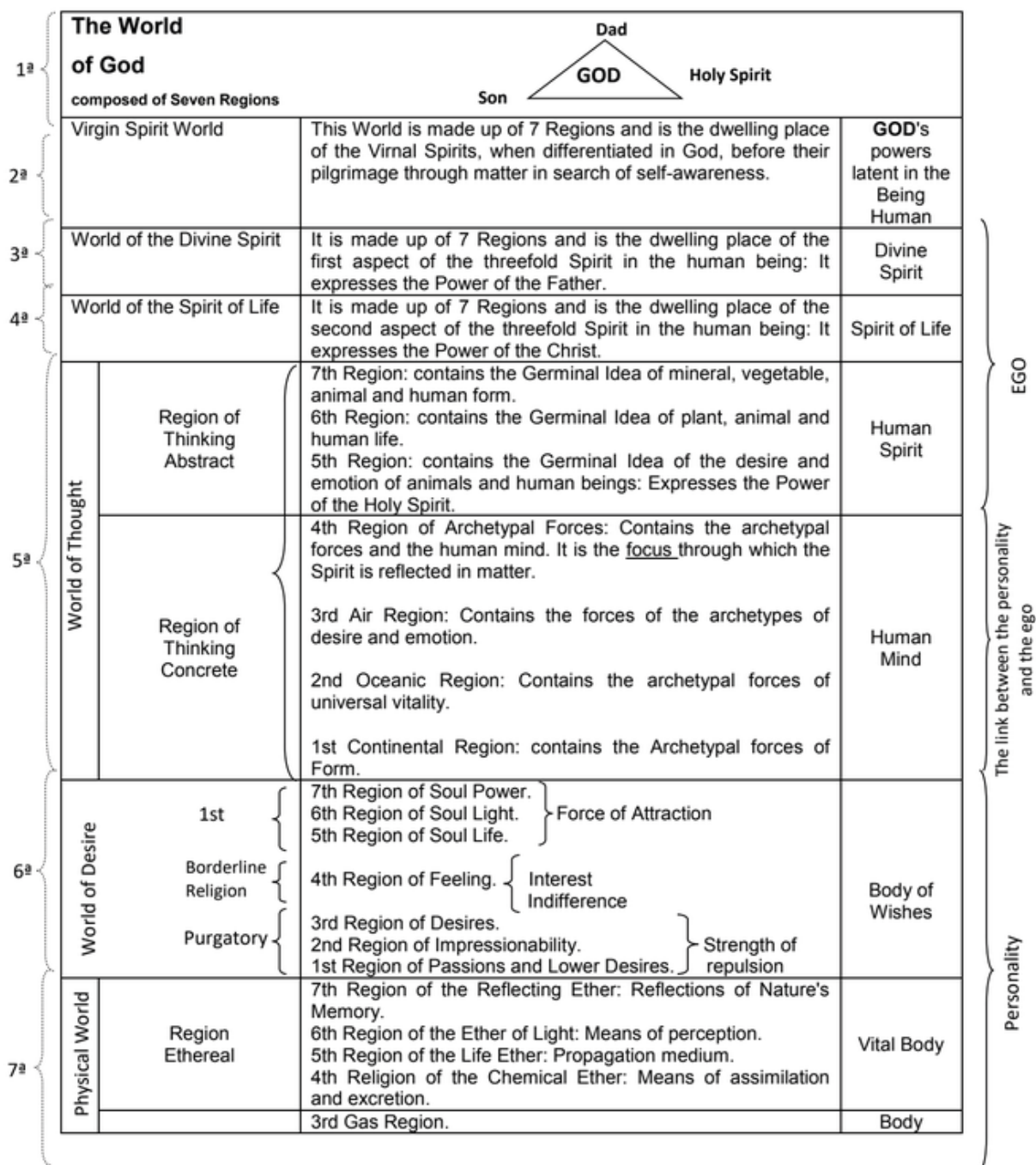


Figure 2: The Ego, the Mind and the Human Personality

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.

tum content directly from the collective unconscious (from the internal spiritual reality) and transmits it to the anima; however, in these quantum processes, we have the Einstein-Rosen bridge theory as a paradigm, due to the doubling of psychic time in the nature of the psyche, because time does not exist in the collective unconscious (CRUZ, 2022).

From the reality of the animus in the personal unconscious: the spaces-times experienced by the animus in the Physical World, because when it lives as a man it is aware of the personality (dense body, ethereal body and body of desires) and its processes in their respective compact dimensions. It constantly transmits psychic-quantum contents to the anima in its external reality. However, the anima also constantly receives psychic-quantum content directly from the collective unconscious (from the inner spiritual reality) and transmits it to the animus; however, in these quantum processes, we have the Einstein-Rosen bridge theory as a paradigm, due to the doubling of psychic time in the nature of the psyche, because time does not exist in the collective unconscious.

Depending on the degree of consciousness of the individual, the collective unconscious (JUNG, 2012) presents different inherited experiences that the Ego can reach, in general, unconsciously, in the nature of the psyche. The objective *psychic-quantum* process takes place in the *Increatum* (JUNG, 1990, §430-432), because, in the World of the Divine, Life and Human Spirit (HEINDEL, 2012), the Ego conceives all the knowledge of the Physical World, with the Mind as the link (Figure 2), as analyzed in “Esoteric Psychology: the Genesis and Topology of the Ego” (CRUZ, 2023, p. 389-525).

HUMAN INTELLIGENCE AND ANIMAL INTELLIGENCE

Psychological science defines thought as the elaborate manipulation of mental representations of information. An archetypal representation can take on the interface of a word, visual image, sound, etc., through the psychic contents stored in the psyche and/or memory. The process of thinking transforms a given representation of information into new forms *mas*, allowing the individual to imagine, create ideas, answer questions, solve complex problems or achieve goals, through archetypal forces (Figures 2 and 4).

In view of the above, it can be seen that *animals do not have these mental abilities because they are not human and do not have the mind to think*. This is when we see the current conceptions of intellectual intelligence, emotional intelligence (SALOVEY; MAYER, 1990 *apud* SALOVEY; MAYER; CARUSO, 2001 *apud* SALOVEY; WOOLERY; MAYER, 2001) and spiritual intelligence, which are attributes of the Ego. In the psychic, mental and spiritual environments, phenomena take place that are part of the studies and investigations of hundreds of researchers, who throughout history have defined what it means to be intelligent in order to know how to use intellectual, emotional and spiritual intelligence, because the *attribute of the animal kingdom is emotional intelligence*.

However, it is possible to observe the interest of different authors and scholars in promoting studies of emotional intelligence or social intelligence (WOYCIEKOSKI; HUTZ, 2009).

[...] Emotional Intelligence (EI) is an expanding field that encompasses several areas of research. The concept of EI as a skill was developed in a series of articles in the 1990s (Mayer, DiPaolo, & Salovey, 1990; Salovey & Mayer, 1990), with the initial research aimed at theoretical aspects of construct delimitation, measurement and empirical proof, based on the psychometric model of intelligence (Mayer, Salovey, & Caruso, 2002). It

was first defined academically by Salovey and Mayer (1990) as a sub-form of IS that encompasses the ability to monitor one's own and others' emotions and feelings, discriminate between them and use this information to guide thoughts and actions. The first empirical studies demonstrated people's ability to identify emotions in colors, faces and shapes (Mayer et al., 1990), as well as investigating the understanding of emotions of characters in stories (Mayer & Geher, 1996). (WOYCIEKOSKI; HUTZ, 2009).

Based on these studies, in order to understand the degree of consciousness that results from the possession of vehicles or bodies used by evolutionary life in the animal and human kingdoms, we turn our attention to Figures 2 and 4, where we see the Ego - the Thinker - who has descended into the Chemical Region of the Physical World and in these *compact dimensions* coordinates all his bodies, because he has obtained the waking state of consciousness and is still learning to control these bodies that make up his **triple personality**, or simply **personality**.

The "organs" of the desire body and those of the mind have not yet developed, compared to the organs of the physical, dense body (HEINDEL, 2012). The mind is not even an organized body or vehicle yet. It is currently no more than a simple link, a kind of archetype (because the mind is formed by Archetypal Forces - Figure 2) that the Ego uses as a **focal point**, because it was the last of the vehicles that was formed.

By analyzing Figure 4, we can see that the human spirit gradually works from the subtlest to the densest substance, building its **personality**; first it works with subtle substance and then with increasingly dense substance, through the biological process, until it leaves the mother's womb.

The physical body was the first to be built and has reached its fourth degree of density (HEINDEL, 2012, p. 87-146); the vital body is in its third stage; the desire body is in its

second stage; therefore, it is still like a "kind of cloud". The mind is an archetype in full development, even more subtle (Figures 3 and 4). As these vehicles or subtle bodies have not yet developed any organs, it is clear that in isolation they would be useless as vehicles of consciousness (HEINDEL, 2012).

Therefore, based on the hypothesis that the body of desires is closely linked to the mind (HEINDEL, 2011 *apud* CRUZ, 2023), emotion is seen as a facilitator of thought, as it refers to the ability of thought to generate and control emotions, as well as the possibility of them influencing the individual's cognitive process. Thus, emotions can and do influence thought processes by promoting different information processing strategies (KONAR, 1999 *apud* SEARLE, 1984).

Therefore, consciousness is the knowledge of the perceptions, thoughts and feelings that we experience at different times in our lives. Consciousness is our subjective understanding of both the environment around us and our internal world, in the nature of the psyche (or nature of the soul), unobservable to other people but studied by empirical science. In waking consciousness, we are aware and conscious of our thoughts, emotions and perceptions. According to empirical science, all other states of consciousness are considered altered states of consciousness.

In the intrauterine phase and in a conscious way, around the 21st week, this is when the mother begins to feel the movements of the fetus; however, in general, this is when the Ego interpenetrates the dense body (created by the Ego itself, with the materials provided by the biological parents: the DNA), so that when it is born it can revitalize, group and synchronize the other subtle bodies with the physical centers of the senses (through the central nervous system) and thus gain consciousness of and in the Physical World.

As empirical science cannot yet measure these subtle bodies (Figures 2 and 4), it says that they don't exist and that they are nothing more than "subjectivities"; however, it accepts the empirical existence of the Ego and archetypes, which are also *subjective*.

The separate and self-conscious Ego directs the actions of its bodies, while the spirit of the separate animal, *not yet individualized or self-conscious*, is part of vehicles of entities with their own consciousnesses, belonging to a different evolution, which we can call group spirits (HEINDEL, 2012).

We know that human beings cannot be manipulated so easily from outside, whether or not with their consent. As evolution progresses, their will and imagination develop; they become less accessible to external suggestions and more free to act according to their talent and aptitude, without taking into account suggestions from others. This is the main difference between the human being and the beings of the mineral, vegetable and animal kingdoms, as well as other beings who inhabit the Ethereal Region of the Physical World. These also act in accordance with cosmic law, but by the dictates of group spirits (through "*instincts*"), while the human being gradually becomes a law in himself (JUNG, 1998).

Therefore, the *human being is not an animal and has no "instinct"*. This "*instinct*" belongs to the animal kingdom and other beings spiritually inferior to human beings.

The human soul lives united to the body in an indissoluble unity, which is why psychology can only be artificially separated from the basic assumptions of biology, and since these biological assumptions are valid not only for man, but also for the whole world of living beings, they give the foundations of science a security that surpasses that of psychological judgment, which only has value in the sphere of consciousness. It should therefore come as no surprise that psychologists feel inclined to return to the security of the biological point of view and use the

theory of instincts and physiology. Nor is it surprising that there is a widespread opinion that psychology is merely a chapter of physiology. Although psychology rightly claims the autonomy of its own field of research, it must recognize an extensive correspondence of its facts with the data of biology. (JUNG, 2000, §232-234).

For example, we don't ask a mineral whether or not it wants to crystallize, or a flower whether or not it wants to bloom, or a lion whether or not it will stop devouring meat. In both big and small things, everyone is under the absolute dominion of group spirits (HEINDEL, 2012), because they lack their own initiative and free will, which to a certain degree is an attribute of human beings.

All animals of the same species (DARWIN, 1872) appear to be almost identical because they "derive" from the same Spirit-group, while of the billions of human beings who populate the Earth, no two look exactly alike. Not even fraternal and univitelline twins (except by DNA), because the marvel of the other more subtle bodies that the Ego configures as a ***triple personality*** or "***lower self***" (Figures 2 and 4), produces differences both in physical appearance and in character, psychological, mental and spiritual.

For example, all oxen graze grass and all lions eat meat, but "what is food for one human being can be poison for another", as this is yet another illustration of the absolute influence of the Spirit-group (HEINDEL, 2012). This influence contrasts with that of the Ego, which makes each human being need some kind of food differently from what another needs.

For example, doctors are perplexed to note the same peculiarity when administering a drug. The same medicine acts differently on each individual, while in animals of the same species it always produces identical effects. This is because all animals follow the orders and logistics of the Spirit-group, always acting under identical circumstances (HEINDEL, 2012).

Cycle of Rebirths in the Invisible and Visible Worlds Collective Unconscious and the Personal Unconscious

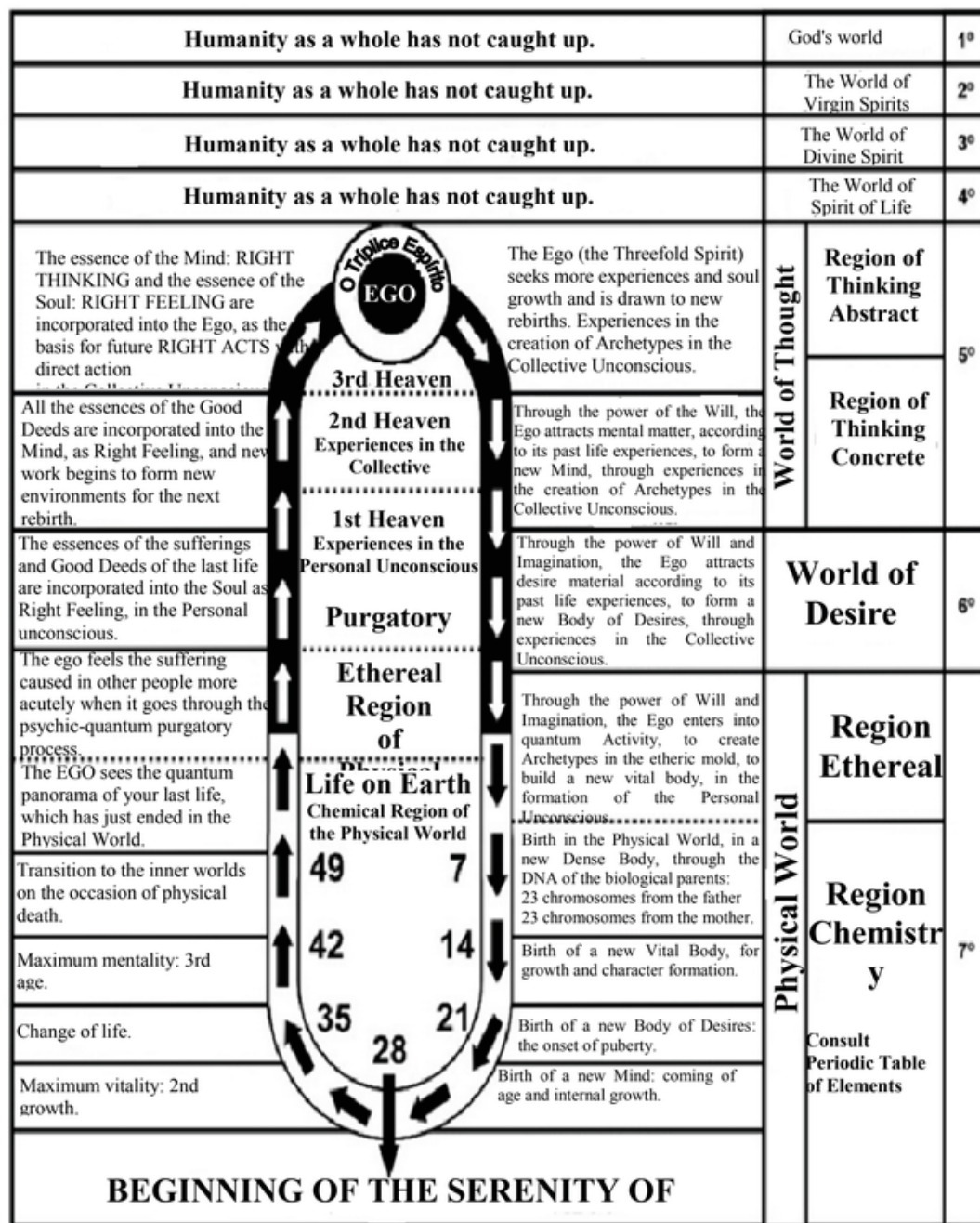


Figure 4 - The Unconscious of the Human Being

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 *post-mortem* psychic-quantum process, to the Invisible Worlds. Based on the book HEINDEL (2012) in "*The Rosicrucian Cosmo-Conception*".

Only human beings can, to a certain extent, follow their own desires and free will, within certain limits. It is true that human beings make many serious mistakes, which leads many people to think that it would be better if people were forced to follow certain paths. But if that were the case, people would never learn to be independent. The lessons of discerning between “Good” and “Evil” cannot be learned without exercising the free choice of one’s own path and without learning to reject error as a true “matrix of pain”, just as it is not destined to be an endless “search for pleasure”, *at the interface of sacred and profane* (ELIADE, 2000).

If human beings acted only out of righteousness, because they had no alternative or opportunity to act differently, they would be an automaton and not an Ego evolving towards *divine status*, nor would they be an eternal “slave of the Id”, according to Sigmund Freud’s archaic ideas.

By analogy, just as the architect learns from his mistakes and corrects them in future buildings, so too does the Ego, when at the human and self-conscious interface (figure 4), through its stumbling blocks and the pain it produces, achieve wisdom superior to that of the animal kingdom. The animal only acts “wisely” because it is *driven* by the Spirit-group. However, through the evolution of species (DARWIN, 1872), in due course the animal kingdom will reach the human state of consciousness. It will achieve this feat through its current protection and the “freedom of choice of its human owner”, because it makes mistakes and learns from them, just as humanity does today.

Therefore, when the Ego *is reborn* (ELIADE, 2000), its innate predispositions inherited from the collective unconscious (JUNG, 2012) are potentialities like seeds waiting for the right conditions to germinate. For example, the parable of the sower in the Gospel of

Matthew 13:1-30. This parable alludes to the collective unconscious and the personal unconscious. In the personal unconscious, one can observe the interventions made since the Garden of Eden (HEINDEL, 2012, p. 352-364 *apud* JUNG, 1985, §74-144). Therefore, in both layers of the psyche we can see the “seeds” of opportunities and *unconscious tendencies* sprouting in all individuals.

RELEVANCE OF EVOLUTION, PSYCHOLOGICAL AND SPIRITUAL STRUCTURE OF THE EGO: PSYCHIC AND BIOLOGICAL TRANSMUTATION

When we look at and analyze Figures 1, 2 and 4, these changes first involve the most adapted and flexible people, and then affect the rest of humanity; however, when we consider the *process of personality formation* by the Ego, based on the theory of Bose-Einstein Condensates (PETHICK; SMITH, 2002 *apud* PITAEVSKII; STRINGARI, 2003), as the state or phase of matter in which the atoms are stripped of their “individuality”, coming to accept the same fundamental quantum state (CRUZ, 2021).

By analogy, in this same sequence of the state of matter in the intrauterine phase and consciously, around the 21st week, the mother begins to feel the movements of the fetus (GUYTON; HALL, 2011). *This is when the Ego provides life by interpenetrating the dense body* (created by the Ego itself, with the biological materials provided by other human beings, through DNA sequencing); so that when it is born, it revitalizes, groups and synchronizes the subtle bodies of the *triple personality* with the physical sense centers (through the central nervous system), in order to gain consciousness of and in the Physical World.

Therefore, the unconscious allows the *anima* and *animus* greater communication between the conscious and the unconscious;

however, the latter with the subtle bodies of the **triple personality** (Figures 2 and 4), as in “Memories, Dreams, Reflections (JUNG, 2006, p. 197-229) and by the unconscious phenomena analyzed in “The Self and the Unconscious” (JUNG, 1984, §329).

Given the reality of the *human psyche* in the 21st century, it is imperative that empirical science grasps the psychological analysis of the **triple personality** (CRUZ, 2023) and the collective unconscious (JUNG, 2012).

The hypothesis of the collective unconscious is as bold as the assumption that instincts exist. We can admit without hesitation that human activity is largely influenced by instincts - an abstraction made from the rational motivations of the conscious mind. When it is claimed that our fantasy, perception and thought are likewise influenced by innate and universally present formal elements, it seems to me that a normal intelligence will be able to discover as much or as little mysticism in this idea as in the theory of instincts. Although I have often been accused of mysticism, I must insist once again that the collective unconscious is not a speculative or philosophical question, but an empirical one. The question would simply be whether such universal forms exist or not. If so, there is an area of the psyche that we can call the collective unconscious [...] (JUNG, 2012, §91-99).

THE EGO AND ASPECTS OF PERSONALITY

Extraordinary wisdom has been and is being used in the reconstruction of the dense body (Figures 2 and 4). At the moment, science does not yet have sufficient capacity to understand this wonderful living instrument, which brings great benefits to the psychic and spiritual structure of the human being, as well as latent capacities for the future development of humanity, through the work of the Ego through the blood system (HEINDEL, 2012 *apud* GUYTON; HALL, 2011).

To understand the whole wonderful connection we should turn to Fundamentals of Esoteric Psychology (CRUZ, 2020), because it can explain how blood is the highest physical expression of the Ego over the *personality* (JUNG, 2012 *apud* HEINDEL, 2012). The **Ego system** guides and controls the **personality system** (Figures 2 and 4) through the blood. Blood is the medium used to act on the systems of the dense body. This is just the physical side of this human phenomenon.

During part of the time when digestion is taking place, the Ego acts partly through the nervous system, especially at the beginning of the digestive process. For example, when the nerves are blocked during scientific experiments, the direct path through the blood is still open and the Ego can send the necessary information to carry out the digestive process and manufacture gastric juices for each type of food.

So too, at any moment, blood is sent by the Ego to carry out some activity necessary for the survival of the dense body. For example, if some situation requires unexpected thought and action, blood is promptly rushed to the head. If a heavy meal is to be digested, most of the blood leaves the head and is centered around the digestive system.

So you can't think straight after a heavy, copious meal. You become drowsy. A lot of blood leaves the brain, because the little blood that remains is insufficient to continue the functions necessary for waking consciousness to complete specific functions. However, in addition, almost all of the vital fluid or solar energy specialized by the spleen is absorbed by the blood, which travels through this organ after a larger meal than between lighter meals.

During waking hours, the Ego works and controls the dense body through the blood. Most of the blood goes to the part of the body that requires the execution of some vital activity, as noted in *The Rosicrucian Cosmo-Conception - Mixing Blood in Marriage* (HEINDEL, 2012, p. 352-360).

THE THREE-DIMENSIONAL CONSCIOUSNESS OF THE EGO IN THE PHYSICAL WORLD

In *The Rosicrucian Cosmos-Conception: Man and the Method of Evolution*, (HEINDEL, 2012, p. 87-146), it is shown that the *Essence* of each part of the **triple personality** is extracted from each body to form part of the *Consciousness of the Ego*, as it interacts as *interfaces of consciousness and unconsciousness* in the Physical World. In the processes of unconsciousness and consciousness, the Ego is directed towards three regions (Figures 3 and 4): the Concrete Region of the World of Thought, the Chemical Region and the Ethereal Region of the Physical World in different time-spaces, raising the *Ego Consciousness* through the **triple soul** or **soul power**: 1) from the dense body is extracted the **Conscious Soul**, which connects to the *Divine Spirit*; 2) from the vital body is extracted the **Intellectual Soul**, which connects to the *Spirit of Life*; 3) from the body of desires is extracted the **Emotional Soul**, which connects to the *Human Spirit*, because, that's when the Ego acquired its consciousness as a **Human Being** (HEINDEL, 2012).

Therefore, the individual's spiritual, mental, psychic and biological experiences, when **extracted** concomitantly, are amalgamated as

Ego Consciousness. Everything that was lived and experienced by the individual (internally and externally) in the Physical World, stored as *memory interfaces* (CRUZ, 2023), when at the end of each life these experiences lived by each individual are **extracted** as **Essences** and will form part of the consciousness of the triple Spirit: the Ego. This is when we see (Figure 2) that the **mind** is the *link* between the **triple personality** (the “lower self”) and the **triple Spirit** (the “higher self”).

Part of this psychological analysis is presented in “Aion - Studies on the Symbolism of the Self” (JUNG, 1998, \$68-286).

Another factor, contrary to the generally accepted idea, is that the Ego is bisexual. If the Ego didn't manifest itself in the Physical World through the sexual force, the physical body would necessarily be asexual; therefore, the physical body is just an external symbol; an archetype created by the Ego.

In the inner worlds, the Ego does not manifest through sex, but through two distinct qualities: Will and Imagination. The Will is the masculine power (*animus*) and is linked to the solar forces. Imagination is the feminine power (*anima*) and is linked to lunar forces. In a way, this can explain women's strong imaginative tendencies and the special power that the Moon exerts over the female biological mechanism.

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