

International Journal of Human Sciences Research

Acceptance date: 18/06/2025

THE PSYCHOLOGY OF *Apokálypsis* AND PHENOMENOLOGICAL PSYCHOLOGY IN ITS RELATION TO THE PSYCHE AND THE SUBJECT'S VISUAL CORTEX

Adão José Gonçalves da Cruz



All content in this magazine is licensed under the Creative Commons Attribution 4.0 International License (CC BY 4.0).

Abstract: Phenomenology is an approach to study that investigates the subjective experience of phenomena, including religiosity and spirituality (R/S). In psychology, phenomenology seeks to understand how religiosity and spirituality manifest themselves in individual consciousness, exploring religious and spiritual experiences, how they are lived and interpreted by the individual; how the psychological subject is formed and relates to the world, because it goes beyond the idea of the biological individual, considering the influence of mental processes, subjectivity, culture and social interactions in the formation of identity and behavior. In these contexts, we present the Psychology of *Apokálypsis* and Phenomenological Psychology as they relate to the psyche and the subject's visual cortex.

Keywords: *Apokálypsis*, Behavior, Spirituality, Exorcism, Phenomenology, Psychology, Religiosity.

INTRODUCTION

The study of phenomenology emerged at the beginning of the 20th century with the works of the German philosopher and mathematician Edmund Gustav Albrecht Husserl (1859-1938). Phenomenological psychology is an approach that studies psychic phenomena, as it encompasses people's experiences and perceptions, without prejudices or presuppositions.

Psychology studies religiosity and spirituality (R/S), but does not adopt religious presuppositions. Therefore, the phenomenology of religion analyzes religious experiences in order to identify what is common to all of them, regardless of culture or geographical origin. It seeks to identify what is common to all religious experiences, as this allows it to establish a global understanding of religious and psychological experiences, when studying psychology and religion (JUNG, 2013). It studies comparative religion, as it observes the

rite and power of myth in the subject (CAMPBELL, 1988) and its transformations over time (CAMPBELL, 1993). It seeks to analyze the meaning of religious movements, such as migrations and religious transits, as well as interpreting symbols and particular signs of the subject's religious identity (JUNG 1964, p. 20-103 *apud* CAMPBELL, 1997, p. 114-134).

The psychological subject is the biopsychosocial individual as a complex entity, made up of biological, social, cognitive and emotional aspects, which interact to form their identity and subjectivity. It is a central concept in various psychological theories, including Esoteric Psychology (CRUZ, 2023), which sees it as a subject divided and constituted by language and the relationship with others and with oneself. It is therefore permissible to analyze and reflect on the phenomenological events described by Saint John in the Revelation or *Apokálypsis*.

In the psychological subject, we also observe the syndrome, which is a set of signs and symptoms that defines the clinical manifestations of one or more diseases or clinical conditions, regardless of the etiology that differentiates them. When studying the Psychology of *Apokálypsis*, we note psychiatric and psychological illnesses with their varied manifestations in the subject's psyche.

In an attempt to present the Psychology of *Apokálypsis* in the psychic processes of the human being, we have the hypothesis of the progeny of the number of the two beasts in the psychic processes of the individual, as well as the hypothesis of the first formation of the brain-spinal system, when observing the analyses in "C. G. Jung and the Bose-Einstein Condensates: Psychic-Quantum Processes of St. John's *Apokálypsis*" (CRUZ, 2020, p. 09-101). G. Jung and the Bose-Einstein Condensates: Psychic-Quantum Processes of St. John's *Apokálypsis*" (CRUZ, 2020, p. 09-115 *apud* HEINDEL, 2012, p. 261-307).

Knowing the allegories and symbolologies in “Man and His Symbols” (JUNG, 1964), we can understand that it was an attempt to re-establish the first consciousness in Genesis 2 and 3, Bible. However, these interventions in the human unconscious and conscious can be proven when we learn about the formation of archetypes in the collective unconscious (JUNG, 2012, §87-110).

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 but have disappeared from consciousness because they have been forgotten or repressed, the contents of the collective unconscious have never been in consciousness and have therefore not been 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, §88).

Changes in the individual's spiritual, mental, psychic and biological consciousness require knowledge and understanding of the conservation of sexual strength, combined with discipline, common sense, critical thinking and discernment to avoid the constant misinformation promoted by external agents in different socio-cultural contexts. This misinformation is added to the priestly precepts practiced since the Middle Ages, from the 9th to the 16th centuries (*patristic* and *scholastic* phases), when one observes strong influences of religiosity and spirituality (R/E), when analyzing chapters 16 and 17 of *Apokálypsis* and knowing the true meaning of *Armageddon* (HEINDEL, 2011, p. 89-98 *apud* CRUZ, 2021, p. 311-435).

As for external agents, they have been acting since the classical period of ancient Greece (5th - 4th centuries BC), when the nature

of complexes was known (JUNG, 2016, §194-218 *apud* CRUZ, 2021, p. 117-146), added to the new impacts on the frontal lobe of the human brain, in an unconscious way. On this basis, it is possible to grasp the narrative of the “process of the Fall”, Genesis 3:1-24, Bible.

In psychological terms, it is necessary to understand the true “process of the Fall”, which is the cornerstone of popular Christianity. Since there was “the Fall”, there is a need for the “Plan of Salvation”.

In the “process of the Fall”, *a priori*, human consciousness was not directed in the Physical World, because the human being was unconscious of propagation, birth and “death”, because human consciousness did not understand the process of the continuity of life. The process of propagation of the human species was carried out unconsciously through the vital body, because the function of procreation was regulated by bringing the sexes together, i.e. men and women had their sexual relations regulated at certain times of the year, because they were directed to concentrate the solar and lunar forces at the most favorable moments and conditions for fertilization (HEINDEL, 2012, p. 261-307).

In Lemurian times, the sexual union of the participants was unconscious; however, later on, there was some knowledge of momentary physical contact. Pregnancy took place without any discomfort and childbirth was painless. Human consciousness was directed inwards, because they perceived physical things in a spiritual way, as we perceive them in dreams, as pictorial images, moments when everything that is seen is inside the individual (HEINDEL, 2012).

In the process of “*opening their eyes*”, *a posteriori*, human consciousness began to be directed outwards, towards environments in the Physical World, and conditions changed. The propagation of the human species began to be managed by humanity itself. Human beings ignored the intervention of solar and lunar forces

and abused the sexual function, using it to seek sexual pleasure. This abuse unfolded into the primitive unconscious (thoughts, feelings and desires for possession); however, that's when the exaggerated search for sexual satisfaction began, which extended to conscious objects (possession, power, fame, etc.), and then to possessing physical goods (people, treasures, real estate, etc.) in the Physical World.

At the time, as long as human beings totally concentrated their sexual power on generation, they could not achieve their own psychic or mental growth. Human behavior resulted in psychic and physical suffering, which is part of the processes of gestation and personality formation (JUNG, 2014, §284-323).

Human consciousness focused on the Physical World, although things didn't appear clearly until the last part of the Atlantean Epoch (HEINDEL, 2012, p. 261-307). Only then did humanity begin to know the "*process of the science of dying*", as noted in "Psychology of the Science of Dying" (CRUZ, 2024), as a **consciousness of continuity**, which is produced in human consciousness when it passes into the invisible worlds and when it goes back to **be reborn** in the Physical World (JUNG, 2016, §199-258 *apud* HEINDEL, 2012, p. 147-176 *apud* CRUZ, 2023, p. 143-188).

When the sexes were separated, part of the dual soul force, i.e. the male, became an expression of *Will* and the female expressed herself through *Imagination*. If the woman wasn't imaginative, she couldn't build a new body in the uterine matrix and if the sperm didn't fuse without the active concentration of human will, it wouldn't be possible to carry out impregnation and begin germination, resulting from the continued segmentation of the ovum in the intrauterine process.

These twin forces, *Will* and *Imagination*, are necessary for the propagation of the human species (DARWIN, 1872). Each force is exalted in each sex and it is this part that can

be used for propagation. This resulted in the need for the individual (man, *animus*) who expresses a single class of soul force (unisexual), to unite with another individual (woman, *anima*) who expresses the complementary soul force, analyzed in "The Self and the Unconscious" (JUNG, 2011).

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, 2011, §328).

In another stage of the "process of the Fall", the **Ego** had to design and create a **mind** to command its **triple personality**, to individualize itself and acquire experiences in the Physical World. ***Before the Atlantean Epoch, nothing was known about Ego and personality*** (CRUZ, 2025).

The part of the energy not used through the sexual organs was appropriated by the triple Spirit, to build a brain and a larynx as means of expression, to manifest itself and acquire experiences; however, that was when there was a need to create an Archetype - the Ego - to idealize and lead the **triple personality** in the Physical World (HEINDEL, 2012, p. 261-307 *apud* CRUZ, 2023, p. 389-525).

The brain and larynx were built during the last part of the Lemurian Epoch and the first two-thirds of the Atlantean Epoch (HEINDEL, 2012, p. 261-307), when the human being became a thinking, rational and conscious being in and of the Physical World.

The brain is the link between the triple Spirit (**the Ego**) and the Physical World. The human being can know nothing about the external world except through the brain. The sense organs are conduits that carry the impacts of the Physical World to the brain and the brain is the instrument that interprets and coordinates these impacts.

The Ego, the Mind and the Human Personality

1 ^a		<div><div>The World of God</div><div>composed of Seven Regions</div><div><div><div>Dad</div><div>Son</div><div>GOD</div><div>Holy Spirit</div></div></div></div>		
2 ^a		Virgin Spirit World	This World is made up of 7 Regions and is the dwelling place of the Virnal Spirits, when differentiated in God, before their pilgrimage through matter in search of self-awareness.	GOD's powers latent in the Being Human
3 ^a		World of the Divine Spirit	It is made up of 7 Regions and is the dwelling place of the first aspect of the threefold Spirit in the human being: It expresses the Power of the Father.	Divine Spirit
4 ^a		World of the Spirit of Life	It is made up of 7 Regions and is the dwelling place of the second aspect of the threefold Spirit in the human being: It expresses the Power of the Christ.	Spirit of Life
5 ^a	World of Thought	Region of Thinking Abstract	7th Region: contains the Germinal Idea of mineral, vegetable, animal and human form. 6th Region: contains the Germinal Idea of plant, animal and human life. 5th Region: contains the Germinal Idea of the desire and emotion of animals and human beings: Expresses the Power of the Holy Spirit.	Human Spirit
		Region of Thinking Concrete	4th Region of Archetypal Forces: Contains the archetypal forces and the human mind. It is the <u>focus</u> through which the Spirit is reflected in matter. 3rd Air Region: Contains the forces of the archetypes of desire and emotion. 2nd Oceanic Region: Contains the archetypal forces of universal vitality. 1st Continental Region: contains the Archetypal forces of Form.	Human Mind
6 ^a	World of Desire	1st	7th Region of Soul Power. 6th Region of Soul Light. 5th Region of Soul Life.	Body of Wishes
		Borderline Religion	4th Region of Feeling.	
7 ^a	Physical World	Region Ethereal	7th Region of the Reflecting Ether: Reflections of Nature's Memory. 6th Region of the Ether of Light: Means of perception. 5th Region of the Life Ether: Propagation medium. 4th Religion of the Chemical Ether: Means of assimilation and excretion.	Vital Body
		Region Chemistry	3rd Gas Region. 2nd Liquid Region. 1st Region of Solids.	Body Denso (Physics)

EGO

The link between the personality and the ego

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.

The triple Spirit (**the Ego**) built the brain to acquire knowledge in the Physical World. The dense body was created by the **Ego** itself, by sequencing the DNA of the biological parents. In the intrauterine phase, around the 21st week and consciously, the mother experiences the movements of the fetus: *this is when the Ego interpenetrates the dense body and gives it life. This contradicts Sigmund Freud's theories on the formation of the Ego and the unconscious psychological and emotional interaction between people.* This is when *personality behavior* begins (CRUZ, 2025).

At this stage, the sexual force continues to be used to build and maintain the current brain-spinal system. Part of this force is subverted from its proper course, considering that it should be used for procreation, because the human being holds it for selfish purposes. For the purpose of creating another being, the part that is externalized, which we call love, is sexual love used to procreate.

Human beings only externalize part of their love. He selfishly retains the rest and uses it to build up his inner organs of expression, to improve himself, but his love is selfish and sensual. With one part of the creative soul power, he selfishly loves another being, because he wants cooperation in propagation, and with the other part, also for selfish reasons, he aspires to acquire knowledge.

Due to the “process of the Fall”, the human being had to begin his return through the “East of Eden” and must rise above selfishness, because he must work to acquire wisdom through the practice of Altruistic Love; “so that he might cultivate the land from which he was taken” (Genesis 3:23).

Unconsciously, human beings continue to be helped to propagate themselves, even after the subversion of part of their soul force. They are helped by other individuals in the construction of their biological systems, *because they are developing psychically, mentally and spiritually.*

In order to understand this psychic, mental and spiritual development, it is necessary to know the processes of synchronicity, which relate events not by *causal* relationship, but by relationship of *meaning*. It is necessary to consider *synchronistic* events not because they are related to the principle of causality, but because they have the same or similar meaning. Synchronicity has also been described as “*meaningful coincidence*” (JUNG, 2016, §959-987).

Synchronicity differs from coincidence in that it doesn't just imply the randomness of circumstances, but an underlying, dynamic pattern that is expressed through meaningful relationships or events. Therefore, it was this principle that C.G. Jung encompassed in his concepts of archetype and collective unconscious (JUNG, 2016, §200-258).

These studies brought together the psychiatrist C. G. Jung (1875-1961) with physicist Wolfgang Pauli (1900-1958), initiating interdisciplinary research between psychology and quantum physics (XAVIER, 2003). Synchronicity sometimes manifests itself atemporally or in *acausal* energetic events, since in both cases principles associated with classical physics are violated.

On this basis, through the narratives in Genesis 2 to 6, the Bible, concomitantly with the studies in *The Rosicrucian Cosmo-Conception - The Atlantean Epoch* (HEINDEL, 2012, p. 261-307), it is possible to grasp the “treatise on original sin” promoted by the Roman Catholic Church. The aim is for psychologists, psychiatrists, theologians etc. to be able to grasp the origin or “*cause*” of the projection of psychic contents and the formation of complexes in the subject's personal unconscious (JUNG, 2016, §161-198).

SYNCHRONICITY OF THE PHENOMENOLOGY PROCESS AND THE SUBJECT'S RELIGIOSITY AND SPIRITUALITY (R/S)

From the literature review, due to the complexity of the themes, we analyzed the narratives in the New Testament, the Bible, based on psychic synchronicity (JUNG, 2016, §959-987), through the dynamics of the unconscious, so as not to go beyond our scope: a) Matthew: chapters, 8:28-34; 12:22-37; 17:14-18; b) Mark: chapters, 5:1-20; 9:14-29; c) Luke: chapters, 4:31-37; 8:26-39; 9:37-43; 11:14-26; 13:10-17.

[...]. Synchronicity is a modern differentiation of the obsolete concepts of correspondence, sympathy and harmony. It is based not on philosophical assumptions, but on concrete experience and experimentation. [...] (JUNG, 2016, §959-987).

To the extent that we judge the subject's religiosity and spirituality (R/S) beyond common sense, we understand that we are walking through a multiverse; a multidimensional universe of which we see only the lowest, visible region in three dimensions. We must find ways to make the invisible part of this multiverse more present, more conscious, more real in our daily lives by analyzing the phenomenology in the subject's personal unconscious (JUNG, 2012, §87-110); however, this is when the subject's consciousness can be emancipated in a natural, real environment.

When analyzing "exorcism", which has been promoted by the Roman Catholic Church since the Middle Ages, from the 9th to the 16th centuries, the individual appears to be more receptive; because the *phenomenological power of prayer*, according to phenomenological philosophy, dynamizes their unconscious psychic processes, as it acts directly on their personal unconscious or subconscious.

In the analysis, we noticed aspects of the *triple personality* that were hidden, because it dynamically produces and projects psychic

contents from the archetypes of the *persona* and the *shadow* into the psyche of the subject (JUNG, 2014, §204-219), called "exorcism" (CRUZ, 2020), which is in the *process of obsolescence*. By analogy, this is when an individual has a strong influence on the social unconscious of a community or nation, as analyzed in "Social Unconscious - Stockholm Syndrome" (CRUZ, 2021, p. 113-141).

The external and internal influences on the brain-spinal system concomitantly increase the set of phenomena of conscious or unconscious mental processes of an individual or a group of individuals, which can reveal phenomena occurring in the nature of the psyche (JUNG, 2014). This is when the other "I's" can manifest themselves with different interfaces, in different spaces and times, through the *projection of the demonic contents of the shadow and the persona*.

Truly, he who looks into the mirror of the water first sees his own image. Those who walk towards themselves run the risk of meeting themselves. The mirror doesn't flatter, but faithfully shows whatever one looks at in it; that is, the face that we never show to the world, because we cover it up with the *persona*, the actor's mask. But the mirror is behind the mask and shows the true face (JUNG, 2012, §41-44).

How did St. John conceive *the algorithm* and *logic of the 666 interface*, symbolizing the number of the two Beasts in the personal unconscious or subconscious of the individual?

However, it is necessary to grasp the hypothesis of the progeny of the number of the two beasts, for its *synchronistic meaning*, in the psychic-quantum processes of St. John's Apokalypsis (HEINDEL, 2012, p. 261-365 *apud* CRUZ, 2020, p. 09-115 *apud* JUNG, 2011, §44-331).

We also analyze the unconscious psychic processes of "shaping" the *anima* and *animus*, by getting to know the projection of psychic contents.

[...] Strictly speaking, the projection is never made - it happens, it is simply there. In the obscurity of something external, I am confronted, without recognizing it, with my own interiority or soul life. In my opinion, it would be a mistake to reduce the formula ‘*tam ethice quam physice*’ (moral as well as physical) to the theory of correspondences, making the latter its cause (‘*prius*’). On the contrary, this theory is much more a rationalization of the experience of projection. The alchemist does not practice his art because he theoretically believes in a correspondence, but has a theory of correspondences because he experiences the presence of the idea in matter (physis) [...]” “[...] As is well known, science began with the observation of the stars, in which humanity discovered the dominants of the unconscious, the ‘gods’, as well as the strange psychological qualities of the zodiac - a complete and projected theory of character. Astrology is a primordial experience, like alchemy. Projections of this kind are repeated every time man tries to explore an empty darkness, involuntarily filling it with living forms. [...]” (JUNG, 2011, §342-356).

When evaluating psychic influences “in the anatomy of a complex”, it was necessary to know the formation of archetypes in the collective unconscious (JUNG, 2012, §01-86).

It is a prejudice to assume that something never thought of can exist within the psyche. There is plenty of evidence that consciousness is far from encompassing the whole of the psyche. Many things happen in a state of semi-consciousness, and just as many happen unconsciously [...]. In any case, medical psychology has been deeply marked by the importance of such phenomena, which cause all kinds of psychic and physiological symptoms (JUNG, 2012, §489-524).

Based on the studies and analyses of personality development (JUNG, 2014, §284-323), the *evil* and *beneficial tendencies* of the human being can be studied, since they were indelibly “engraved” in the individual’s unconscious (JUNG, 2016, §200-258), during the *process of rebirth*, at the first breath or gas ex-

change (GUYTON; HALL, 2011, p. 509-518 *apud* HEINDEL, 2012, p. 317-365).

From these processes it is possible to understand the psychology of the *anima* and *animus* when analyzing the *Revelation* of St. John; however, having as a psychological basis the analysis of “The Self and the Unconscious - Individuation: anima and animus” (JUNG, 2014, §296-340).

Man naively attributes the reactions of his anima to himself, without realizing that in reality he cannot identify with an autonomous complex; the same thing happens in female psychology, only in a much more intense way, if that is possible. The identification with the autonomous complex is the essential reason for the difficulty in understanding and describing the problem, not to mention its obscurity and strangeness. We always make the naive assumption that we are the masters of our own house. We should, however, get used to the idea that even in our deepest psychic life, we live in a kind of house whose doors and windows open onto the world: the objects and contents of the latter act on us, but do not belong to us (JUNG, 2014, §329).

During the analysis we considered the time-spaces (KANT, 2001) in the nature of the psyche (JUNG, 2014), between the sacred and the profane (ELIADE, 2000), respectively, in the collective unconscious and the personal unconscious, when judging the content of the *Apokálypsis* of St. John 13:18: “Here is Wisdom. Let him who has understanding calculate the number of the beast; for it is the number of man, his number is six hundred and sixty-six”. However, this is when we understand the importance and significance of the psychology of the *anima* and *animus*.

Of course, I don’t expect all readers to immediately understand what anima and animus mean. I just trust that they won’t get the impression that it’s something ‘metaphysical’; the facts are empirical and could just as easily be expressed in rational, abstract language (JUNG, 1984, §340).

From the psychological analyses presented, I firmly believe that each individual is in a position to familiarize themselves with their unconscious processes, based on the autonomous complexes of the *anima* and *animus* in “The Self and the Unconscious - Individuation: anima and animus” (JUNG, 2014, §329 and §339).

The psychology of the *anima* and *animus* was also analyzed in “Aion - Studies on the Symbolism of the Self” (JUNG, 2015, §13-19), when he states that in order to be whole we need to continually strive to know our *shadow*. Unfortunately, it is easier to project our darkness onto others, in other words, to see in other people what is bad and ugly about us. At the current stage of development, most people are unable to recognize their *shadow*, only the virtuous side of the ***behaviours of the triple personality***, or simply ***personality*** (CRUZ, 2025, p. 16-18).

RELEVANCE OF *Apokálypsis* PSYCHOLOGY AND PHENOMENOLOGICAL PSYCHOLOGY IN THEIR RELATION TO THE PSYCHE AND THE SUBJECT'S VISUAL CORTEX

How did St. John conceive ***the algorithm*** and ***logic of the 666 personality*** to symbolize the number of the two Beasts? How are these psychic images formed in the subject's psyche? What is it and how is the sign of the Beast revitalized and preserved in the personal unconscious of the human being?

To grasp the events of chapters 13 to 18 of St. John's *Apokálypsis*, we analyzed the symbols of transformation (JUNG, 2016, §190-463), the psychogenesis of mental illness (JUNG, 2015, §143-197), the psychogenesis of schizophrenia (JUNG, 2015, §504-584), as well as the multiple experiences of the *alchemical opus* (JUNG, 2011, §332-400).

In this analytical process, we have “*La Psicología de La Transferencia*” (JUNG, 1954, p. 66-186), which presents a series of images from the *Rosarium Philosophorum*, as a basis for representing the phenomena of transference, the rescue of the soul and purification. *This is an urgent problem and humanity's most painful drama since the expulsion from the Garden of Eden.*

To understand the synchronistic meaning of the origin and formation of the numbers of the two beasts: personal and collective, you need to understand that these ***entities are ethereal, psychic and mental, as they are not yet visible to most people.***

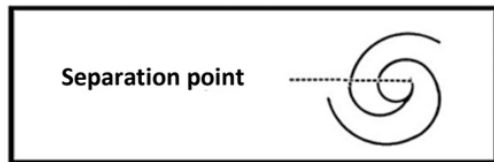
St. John exposes the absence of human knowledge before the Sacred when he says in *Apokálypsis* 13:18: “Here is Wisdom. Let him who has understanding calculate the number of the beast; for it is the number of man, his number is six hundred and sixty-six”. It exposes the spaces-times (KANT, 2001), sacred time and profane time (ELIADE, 2000) in the nature of the subject's psyche (JUNG, 2014, §194-219). Through the daily repetition of the formation of complexes in the personal unconscious, it is necessary to analyze the formation of archetypes in the collective unconscious (JUNG, 2016, §87-110).

According to the studies in “*The Rosicrucian Cosmo-Conception - Man and The Method of Evolution*” (HEINDEL, 2012, p. 87-112), all human beings have a ***personality*** that is ***triple***, made up of the physical body, the vital body and the desire body. The silver cord unites, *in consciousness*, the triple Spirit (the Ego) to the ***triple personality***. From an ethereal and spiritual point of view, each silver cord appears in a helical shape, as it is configured to be the ***number six***, as reported in “*The Rosicrucian Cosmo-Conception - Occult Analysis of Genesis*” (HEINDEL, 2012, p. 317-365).

Due to the relevance of the human, biopsychosocial and spiritual constitution, the

archetypal forces of the **triple personality** in the nature of the psyche; with each body vibrating in its respective compact dimension, we have the helical shape of the silver cord of each body that represents the number “666” (HEINDEL, 2012, p. 499-514). Based on the *interface* presented by St. John in *Apokálypsis* 13:18, we have the helical shape of the silver cord of the physical body (6), made up of a greater quantity of matter linked to the chemical ether. The helical form of the silver cord of the vital body (6), made up of a greater quantity of life ether matter. The helical form of the silver cord of the desire body (6), made up of a greater quantity of matter from the lower region of the Desire World.

Representation of the Silver Cord



Source: Figure based on Diagram 5-A, from the book by HEINDEL (1973, p.98) in “*The Rosicrucian Cosmo-Conception*”.

This is part of the answer from *Revelation* or *Apokálypsis* 13:18: “Here is Wisdom. Let him who has understanding calculate the number of the beast; for it is the number of man, his number is six hundred sixty-six.” When you understand chapter 17 of the *Revelation* of St. John, by juxtaposing the **666 personality** or **degenerate personality**, you get: (dense body) 6 + (vital body) 6 + (desire body) 6 = 666.

According to the studies reported in “*The Rosicrucian Cosmo-Conception - Man and the Method of Evolution - Death and Purgatory*” (HEINDEL, 2012, p. 87-112), when the *post-mortem* process begins, the seed atom ascends to the ethereal brain via the pneumogastric nerve and leaves the dense body along with its upper bodies, between the commissure of the parietal and occipital bones. *This seed atom is invisible to current human eyes.*

In the physical body, one end of the silver cord is attached to the heart by means of the seed atom and its rupture produces definitive cardiac arrest; however, this silver cord breaks after the person has contemplated the whole panorama of the life that is ending, the panorama of which is “imprinted” on the vital body. This rupture causes the heart to stop pumping blood, when clinical death occurs, when the *post-mortem process* begins. The silver cord of the dense body breaks at the point of union between the two “6s”, with half remaining with the dense body and the other half with the vital body; however, the vital body **is still** connected to the wishing body by the silver cord in the shape of two “6s”, one straight and the other inverted, both connected at the end (HEINDEL, 2012, p. 87-112).

Those with ethereal vision and/or spiritual vision can see the vital, desire and mental bodies leaving the dense body, *always in a spiral movement*, taking with them the archetypal forces of the respective seed atoms (HEINDEL, 2012, p. 473-497).

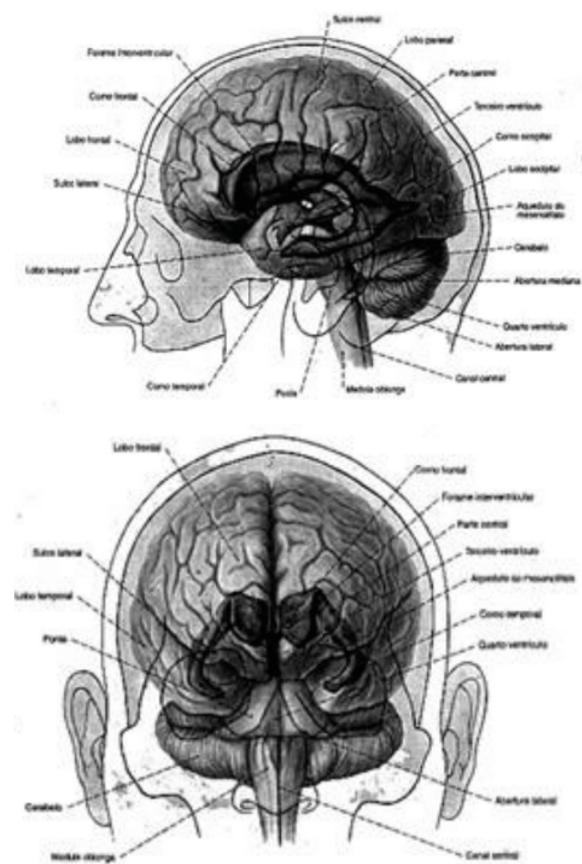
It is possible to grasp the narratives of St. John’s *Apokálypsis* from the analyses in “Synchronicity - the dynamics of the unconscious” (JUNG, 2016).

How can an event that is distant in space and even in time produce, for example, a corresponding psychic image, if we can’t even talk about a necessary energy transmission process? As incomprehensible as this may seem, we are forced to admit that there is, in the unconscious, a kind of a *a priori* knowledge or ‘presence’ of events, without any causal basis. In any case, our concept of causality is incapable of explaining the facts (JUNG, 2016, §856).

According to the studies in “*Mysterium Coniunctionis*: research into the separation and composition of psychic opposites in alchemy” (JUNG, 2015), humanity needs to go through the *post-mortem* process, i.e. transform itself from time to time. It must enter into cycli-

cal processes of transformation through the *alchemical opus* (JUNG, 2011, §401-554), in order to rid itself of its negative complexes, illnesses, sins or transgressions of the Divine Laws, as well as raise its soul powers and other latent potentialities.

For example, in Genesis 4, Cain “killed” Abel and obscured his divine consciousness, i.e. at the time, when the *Cain generation* “built a city”, a large part of humanity became unaware of divine activities. However, the idea of a new consciousness of the *Abel generation* remained latent.



Ventricles of the Brain

Projection onto the encephalon and skull surface:
lateral and superior views

Source: SOBOTTA, Robert H. Johannes. Atlas of Human Anatomy. Trad. Wilma Lins Wernech: Atlas de Anatomie des Menschen. 21ed. Updated. Vols. I and II. Rio de Janeiro: Guanabara Koogan, 2000, pp.308, figures 530 and 531.

When it is reported that the *Cain generation* “built a city”, then it is observed that their *declarative memory* was directed to the *east*, to the left hemisphere of the brain. From the left lateral view of the human brain (in the figure above), it indicates that it is close to or in the left occipital lobe, where the “tent of the cerebellum” rests, as in Genesis 4:16: “Cain withdrew from the presence of the Lord and went to dwell in the region of Nod, to the east of Eden”, as presented in *Genesis 3* and in “*The Rosicrucian Cosmo-Conception - Occult Analysis of Genesis*” (HEINDEL, 2012, p. 317-365).

The *Cain generation* was marked with a *sign on the forehead* (frontal lobe) due to the vibration and projection of impure, evil and diabolical thoughts contrary to the Sacred (ELIADE, 2000). The *Cain generation* transgressed the Divine Laws by creating *Mephistophelean complexes* in their primitive personal unconscious, when they “built a city” in the left hemisphere of the brain.

This “mark” on the subconscious or personal unconscious symbolizes the vibrations of demonic archetypes that gave rise to the first signs or “marks” of human transgressors when they created the **primitive 666 personality**, because they **received the sign on their foreheads** (thoughts, feelings and desires) **and hands** (through the behaviors of the **triple personality**), because the human being has two realities: the internal reality and the external reality.

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-

-quantic content directly from the collective unconscious (from the inner spiritual reality) and transmits it to the anima. Conversely, the same process happens when you live as a man (*animus*).

In these quantum processes, we have the Einstein-Rosen bridge theory as a paradigm, due to the folding of psychic time in the nature of the psyche (JUNG, 2000, §204-219), because time does not exist in the collective unconscious (CRUZ, 2022).

When looking at the *primary and secondary visual cortex* in human anatomy and physiology (GUYTON; HALL, 2011), in terms of the organization and function of the visual cortex, Figures 51-2 and 51-3 show the *visual cortex* located mostly on the medial surface of the occipital lobes. Like the cortical representations of the other sensory systems, the visual cortex is divided into the *primary visual cortex* and *secondary visual areas*, when looking at the subject's functional neuroanatomy (FUENTES et al., 2014, p. 29-46).

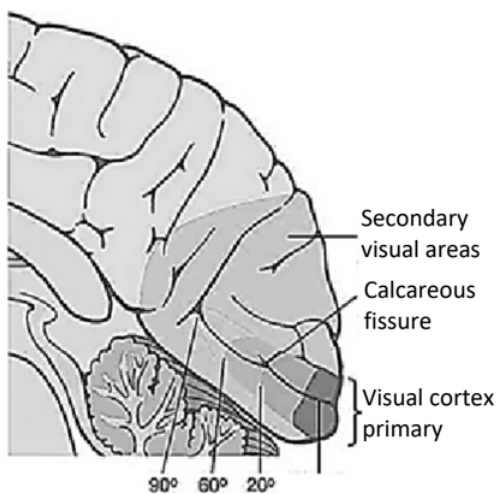


Figure 51-2 Visual cortex, in the area of the calcarine fissure of the medial occipital cortex.

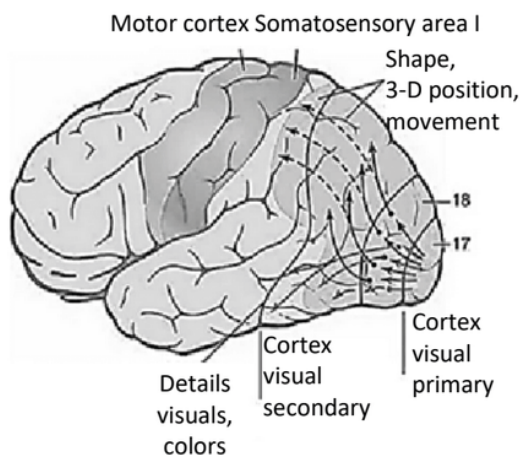


Figure 51-3 Transmission of visual signals from the primary visual cortex to the secondary visual areas on the lateral surfaces of the occipital and parietal cortices. Note that signals representing shape, three-dimensional position and movement are transmitted mainly to the superior parts of the occipital 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 (2011, pp.659-669) in "Treatise on Medical Physiology".

Primary Visual Cortex. The primary visual cortex (Fig. 51-2) is located in the *area of the calcarine fissure*, extending forward in the *occipital pole*, in the *medial* part of each occipital cortex. This area is the terminal region for direct visual signals. Signals from the macular area of the retina end near the occipital pole, as shown in Figure 51-2, while signals from the more peripheral retina end in the concentric semicircles anterior to the pole, but still along the calcarine fissure, in the medial occipital lobe. The upper part of the retina is represented on the upper lip, and the lower part on the lower lip. Note in the figure the large area representing the macula. This is where the retinal fovea transmits its signals. The fovea is responsible for the highest degree of visual acuity. Based on the area of the retina, the fovea has several hundred times more representation in the primary visual cortex than most of the

peripheral parts of the retina. The primary visual cortex is also called *visual area I*. Yet another name is *striated cortex* because this area has a macroscopic striated appearance. **Secondary Visual Areas of the Cortex.** The secondary visual areas, also called *visual association areas*, are located lateral, anterior, superior and inferior to the primary visual cortex. Most of these areas also curve outwards over the lateral surfaces of the parietal and occipital cortices, as shown in Figure 51-3. Secondary signals are transmitted to these areas for analysis of visual meanings. For example, on all sides of the primary visual cortex is Brodmann's area 18 (Fig. 51-3), to which almost all signals from the primary visual cortex are projected. Therefore, *Brodmann's area 18* is called *visual area II*, or simply V-2. The other more distant secondary visual areas have specific designations - V-3, V-4 and so on - up to more than a dozen areas. The importance of all these areas is that various aspects of the visual image are progressively dissected and analyzed (GUYTON; HALL, 2011, p. 659-669).

The "signs on the forehead and hands" are connected by the archetypal forces in the silver cord: *Through the mind*: the mind is united with the desire body. *Through the body of desires*: the voluntary muscles are commanded by the activities of the cerebellum (GUYTON; HALL, 2011, p. 719-734). However, as a muscle, the cerebellum is controlled by the desire body. *By the vital body*: the two lower ethers of the vital body, the chemical ether and the life ether, are in greater volume than the two upper ethers (HEINDEL, 2012).

Based on *The Rosicrucian Cosmo-Conception* (HEINDEL, 2012, p. 56-76), which shows changes in the earth's ecosystem, concomitantly altering the mineral, plant, animal and human kingdoms.

The hypotheses presented are complex and seem surreal, both in HEINDEL's (2012) *conceptions* and in St. John's in the *Apokálypsis*. However, we don't need to be fatalists or appeal to utopia to know the ***synchronistic mea-***

ning of the events in chapters 12 to 18 of St. John's *Apokálypsis*, as well as the *events* in Genesis 5. We can grasp these *conceptions* and *events* through the analyses in "Synchronicity - the dynamics of the unconscious" (JUNG, 2016, §818-870).

In all these cases and others like them, there seems to be *a priori* knowledge, causally inexplicable and unknowable at the time. The phenomenon of synchronicity is therefore made up of two factors: 1) *An unconscious image reaches consciousness directly* (literally) *or indirectly* (symbolized or suggested) *in the form of a dream, association or premonition*; 2) *An objective situation coincides with this content*. Both can, so to speak, cause wonder. How does the unconscious image or coincidence come about? I understand very well that people prefer to doubt the reality of such things (JUNG, 2016, §858).

Since the Garden of Eden, the collective unconscious has been made up of the materials that have been inherited and it is there that functional traits reside, such as archetypal images, because they are unconsciously common to all human beings. The collective unconscious has also been understood as a structure or framework of archetypes, whose influences expand beyond the human psyche (JUNG, 1964, p. 18-103).

We can see that through the interfaces of the mythological and religious systems, with strong repercussions on anthropology, through the science of behavior, since it involves different disciplines. C. G. Jung investigated the artistic and mystical creations of ancient civilizations, discovering common archetypal symbols between distant cultures and in different time-spaces, without any evidence of direct influence. By analyzing these time-spaces, he discovered what he thought were traces of these symbols in the dreams reported by his patients (JUNG, 1964).

We know that in Hebrew there are no numerals, because each letter represents a numerical value. Adam is pronounced ADM. The value of A = 1, of D = 4, of M = 40. Thus, we have the numinous biblical number: 144,000. Adding up these digits, we get: $1 + 4 + 4 + 0 = 9$: the number of Adam or the number of early humanity: Genesis 2.

Nine is the number of humanity: for primitive humanity we have the sum of “A” + “D” + “M”. Life began its evolution as a Virginal Spirit, through the interface of the Image and Likeness of God (Genesis 1:26-27) it reached the human state during the Terrestrial Period (HEINDEL, 2012).

Based on the narrative of St. John, in *Apokálypsis* 13:18; however, if the reader has not yet understood the formation of the number of the Beasts, perhaps he can grasp it by observing its numinous meaning: $66 + + 6 = 18$ and $1 + 8 = 9$, or $6 \times 6 \times 6 = 216$ and $2 + 1 + 6 = 9$.

It is necessary to consider the human being as a degree in itself, by considering the Christ as a symbol of the Self-Self (JUNG, 2015, §68-126) and remembering that from the time when the human being began to train itself to become a conscious creative intelligence in itself, we have the number “9” as the number of humanity.

The numinous number nine is also hidden in the age of Jesus Christ, 33: $3 \times 3 = 9$, when he began his ministry through the baptismal waters. By analogy, we have the 33 degrees of Freemasonry, (HEINDEL, 2011, p. 14-66). Since ancient times, Freemasonry has been a system of initiation into the Lesser Mysteries, which had nine degrees, although it is often written as 33 degrees: $3 \times 3 = 9$.

In general, human gestation lasts nine months, during which the efficient physical body is built. There are nine perforations in the physical body: two eyes, two nostrils, two ears, a mouth and two lower orifices (anus and urethra), in constant interaction with the Physical World.

In the treatise “*The Rosicrucian Cosmo-Conception - Cosmogenesis and Anthropogenesis*” (HEINDEL, 2012, p. 177-365), he presents the relationship between the human being and the Divine, in relation to the numinous number “9”, because the human being is made up of a triple body, a triple Soul and a triple Spirit, mediated by a mind with concave and convex interfaces.

For example, it says in Exodus 25:10-22: “[...] an ark of shittim wood, two cubits and a half long, and a cubit and a half high. [...]”.

If we use the measurements of the mathematician Yakov Perelman Isidorovich (1882-1942), multiplying 0.45 centimeters by the cubits above we get: $2.5 \times 0.45 = 1.125$ meters and $1.5 \times 0.45 = 0.675$ meters and $1.125 \times 0.675 = 0.759375$. Adding the units of the result obtained, we get $0 + 7 + 5 + 9 + 3 + 7 + 5 = 36$ and $3 + 6 = 9$. If we add $1.125 + 0.675 = 1.8$ and $1 + 8 = 9$. The Ark of the Covenant was given by God, as analyzed in “Psychology of the Ark of the Covenant” (CRUZ, 2021).

It seems that the oldest standard of linear measurement appeared in Egypt, around 3,000 BC, and was the cubit, based on the length from the elbow to the tip of the middle finger. According to the Bible, Noah’s Ark, in Genesis 6:13-22: “[...] Build an ark of resinous wood. You shall divide it into compartments and caulk it with bitumen outside and inside. You shall make it of this wood: the length shall be three hundred cubits, the breadth fifty cubits, and the height thirty cubits [...]”.

According to Perelman’s measurements, we have: length $300 \times 0.45 = 135$ meters; width $50 \times 0.45 = 22.5$ meters and height $30 \times 0.45 = 13.5$ meters. Thus, we have $135.0 \times 22.5 \times 13.5 = 41,006.25$ meters and adding up the numbers we have: $4 + 1 + 0 + 0 + 6 + 2 + 5 = 18$ and $1 + 8 = 9$. Adding up the results of the length, width and height, we have: $135.0 + 22.5 + 13.5 = 171.0$ meters, which adding up the units of this number, we have: $1 + 7 + 1 + 0 = 9$.

For the sake of historicity, we apply the Greek cubit of 463.1 mm; applied to the measurements of the Ark of the Covenant and the Mercy Seat. From the Ark of the Covenant (Exodus 25:10-22), we have: $2.5 \times 463.1 = 1157.75$ meters and $1.5 \times 463.1 = 694.65$ meters; multiplying the results, we have: $1157.75 \times 694.65 = 804,231.0375$. Adding up the units, we get: $8 + 0 + 4 + 2 + 3 + 1 + 0 + 3 + 7 + 5 = 33$, which multiplied, we get $3 \times 3 = 9$. The Propitiatory has the same measurements.

Based on Genesis 6:13-22, using *gematria* and applying the measurements of Noah's Ark to the Greek cubit, we have: length $300 \times 463.1 = 138,930$ meters; width $50 \times 463.1 = 23,155$ meters and height $30 \times 463.1 = 13,893$ meters; however, when multiplying: $138,930 \times 23,155 \times 13,893 = 44,692,727,215,950$ meters. When adding the units: $4 + 4 + 6 + 9 + 2 + 7 + 2 + 7 + 2 + 1 + 5 + 9 + 5 + 0 = 63$. When added or multiplied, the result is 9.

If we do the same process with the Jewish cubit measurement of 428.1 mm in the measurements of the Ark of the Covenant, we get: $428.1 \times 2.5 = 1070.25$ and $428.1 \times 1.5 = 642.15$. By multiplying: $1070.25 \times 642.15 = 687,261.0375$ and adding the units, we get: $6+8+7+2+6+1+0+3+7+5 = 45$ and $4+5 = 9$.

What was the basic measure of the cubit used to describe it in the Holy Bible? Whether by the Jewish cubit, which we believe was as presented, or by the calculations of the mathematician Perelman (contemporary measure), whether this measure was based on the studies of Protagoras, that man is the measure of all things internal and external.

Based on the arguments presented, we turn our attention to the evidence. By custom and cultural fusion at the time, the Jewish cubit was based on the corresponding Babylonian, Greek and Roman cubits due to the cultural, commercial and artistic fusion of the Roman Empire (from 27 BC to 476 AD).

On the other hand, in ancient Israel (geographical position), at the time of the First Great Temple, a Jewish cubit was worth 428.1 mm. We must take into account that the Jewish people have always been conservative, given that the culture at the time was strongly based on the traditional Mosaic Law. Therefore, we can consider that the scribes were oriented towards the use of the Jewish cubit, by the use and custom of Jewish culture.

FINAL CONSIDERATIONS

Psychological mode, based on the *Revelation* of St. John, how are psychic images formed in the nature of the subject's psyche?

This knowledge or *a priori* presence of events (JUNG, 2016, §856-862) happens from the beginning, as presented in Genesis 3 and 5, when it tells of the creation of the human kingdom and other kingdoms, up to the book of *Revelation* or *Apokalypsis*; however, when they reveal future events in the nature of the subject's psyche (JUNG, 2014, §343-396). For example, the sign or number of the two Beasts, with the numinous meaning that this number conceals, presented by St. John in chapter 13:18 of the *Revelation*.

We know that the number "9" is the *numinous* number of humanity. According to Rudolf Otto (1869-1927), a German theologian and philosopher, *numinous* is the unique feeling experienced in religious experience, the experience of the sacred, in which fascination, terror and annihilation are mixed.

Therefore, "9" is the number of primitive humanity, that is, of Adam (*animus*) and Eve (*anima*). Thus, through the reality of the *anima* and *animus* in the personal unconscious (JUNG, 2014, §202-242) we have the Sacred and the profane (ELIADE, 2000), which live and represent in the psyche experiences of human religiosity and spirituality (R/E).

As we've analyzed, in the 21st century, we can see that a large part of humanity bears the mark of the beast on their foreheads and hands. It is a time when the individual adheres to the profane in his psyche (JUNG, 2014, §284-323 *apud* CRUZ, 2023, p. 271-300), since the formation and revitalization of the **666 personality**, when *the* narratives in Genesis 4, 5 and 6 are apprehended; *because humanity still fosters diabolical tendencies in its unconscious since the expulsion from the Garden of Eden*; when it tasted the fruit of the Tree of Knowledge and unleashed the “*core of psychic evil*”: *the symptoms*.

As narrated in the Bible, there was mixing of blood, which we symbolically understand when “the sons of God married the sons of men” (HEINDEL, 2012, p. 177-365).

When people act and behave against the Divine Laws, they can manifest physical, psychological and mental illnesses. When an individual has the sign of the Beast “on their forehead and hands”, it is because they have dedicated themselves to evil and diabolical practices in the world of effects, in the Physical World. By presenting these signs in the unconscious, he will not be passive to the Divine Laws, when the formation and development of the personality is known (CRUZ, 2021, p. 117-146 *apud* JUNG, 2014, §284-323).

The shadow is a moral problem that challenges the personality of the self as a whole, because no one can become aware of this reality without expending moral energy. But this awareness of the shadow is about recognizing the dark aspects of the personality as they exist in reality. This act is the indispensable basis for any kind of self-knowledge, which is why it is usually met with considerable resistance (JUNG, 2015, §14).

These individuals are attributed *the sign of the beast on their foreheads* (for the archetypes of the *persona* and the *shadow* in the personal unconscious) *and on their hands*, for the feelings, emotions and desires that

provoke thoughts and incur in conscious and/or unconscious evil and diabolical behavior (CRUZ, 2023, p. 271-300).

We believe that the marks on foreheads and hands are directed by the individual's own thoughts, feelings, desires and emotions. Emotions and desires encourage actions and thoughts engender these actions through archetypal forces, which create demonic archetypes through the activities of defiling the human being itself, as analyzed in “The Self and the Unconscious” (JUNG, 2014, §221-265).

The number of those who will be saved is said in the Bible to be 144,000. Adding $1 + 4 + 4 + 0 + 0 + 0 = 9$ again gives us the number of primitive humanity. However, it shows that humanity will be saved in its entirety, since the number of those unable to progress in our current evolution is insignificant. However, even the few who fail will not be lost, but will progress in another evolutionary scheme. Everything indicates that everyone will be saved.

In the context of religiosity and spirituality (R/E), some religious groups, including theologians, claim that the passages in the *Apokálypsis*, the Bible, refer to past events experienced by St. John.

In *Apokálypsis* 13:11-18, we can see the analogy made by St. John between the time he lived through and his visions of the future: the wars of the time, the conquests of the Roman army, as well as the wars in the 20th and 21st centuries; the conquests, domination and power exercised by dictators in different countries, because they want to elect a “world leader”.

We analyzed in “*La Psicología de la Transfendencia*” (JUNG, 1954, p. 66-186) that Daniel (Dan 2) compared Babylon to the head of the statue that Nebuchadnezzar saw in a dream. Nebuchadnezzar was a leader in society, the “Head”, who expressed himself most at the time through political, social and religious power; as the biblical narrative in Daniel follows: Dan, chapters 7 to 14.

At the time of St. John, *Caesar* was mentioned as the “leader”, because the Roman Empire dominated and commanded everything. St. John wasn’t referring exclusively to *Caesar*, whereas some scholars are often referring to the name and person of the emperor. If we take a closer look, *Caesar* means “head”, the “*Caesar leader*”, a “political leader”.



Through *gematria*, in the Hebrew system, we can gain some insight into the numinous meaning of the number “9”. As presented in *Apokálypsis* 13:18, by adding up the digits in the figure, we get: 50 + 200 + 6 + 50 + 100 + 60 + 200 = **666**. By adding 6 + 6 + 6 = 18 and 1+8 = 9. By multiplying 6 x 6 x 6 = 216 and 2 + 1 + 6 = 9: “*because it is the number of man*”.

By analyzing the **666 personality**, we confirm that the real enemy of the human being is himself, because he obstructs individual and collective progress, because he manifests himself in the shadows of the subject’s psyche and in the twilight of society. However, as there are heroes with a thousand faces (CAMPBELL, 1993), by analogy, in the 20th century autocrats in various countries set up *interfaces of the collective Beast*. In Latin America, in 1990, one of these *interfaces* created the “São Paulo Forum” (CRUZ, 2023, p. 288-388), whose “*leaders*” were Luiz Inácio Lula da Silva and Fidel Alejandro Castro Ruz.

There are implications resulting from the **666 personality** through the assimilation of psychic contents from the *archetypes of the shadow and the persona* (JUNG, 2015, §13-18), when transferred to the subject’s consciousness; because their *synchronistic meanings* are broad, they depend on the correct interpretation, as analyzed in “The Self and the Unconscious” (JUNG, 2014, §202-242).

Since human nature is not only made up of pure light, but also of a lot of shadow, the revelations obtained by practical analysis are sometimes painful, and all the more so (as is usually the case) the more the opposite side has been neglected beforehand. There are people who are excessively shaken by this discovery, forgetting that they are not the only ones with a dark side. They fall into an exaggerated depression and begin to doubt everything about themselves, and nothing seems right to them. This is why excellent analysts, whose ideas are very well-founded, never decide to publish them, because the psychic problems they deal with seem so vast that they find it impossible to cover them scientifically. While the optimism of some makes them presumptuous, the pessimism of others makes them excessively timid and discouraged. These are the forms of the great conflict, on a small scale. However, even in its small proportions, the essence of the conflict is easily identifiable: the presumption of one and the pusillanimity of the other share the same insecurity regarding their limits. The former inflates himself too much, while the other reduces himself too much. Both fail to recognize their individual limits, in one way or another. If we consider the fact that, as a consequence of psychic compensation, great humility comes too close to pride and “pride goes before a fall”, we can easily discover, behind conceit, certain traces of a fearful feeling of inferiority. Indeed, we can clearly see how the lack of security induces the exalted person to proclaim his truths, the validity of which he is the first to doubt; by making proselytes, these could perhaps prove to him the value and accuracy of his own convictions. Moreover, he doesn’t feel comfortable in the abundance of his knowledge when he is alone; he feels isolated and the fear of being abandoned drives him to spread his opinions and interpretations, by the way and without him, because only by convincing someone does he feel safe from corrosive doubts (JUNG, 2014, §225).

REFERENCES

- CAMPBELL, Joseph J. (1993) **As Transformações do Mito Através do Tempo**. São Paulo: Cultrix.
- CAMPBELL, Joseph J. (1997) **O Herói de Mil Faces** [título original: *The Hero with a Thousand Faces*. Princeton University Press. 1949], trad. Adail Sobral. 10ed. São Paulo: Pensamento.
- CAMPBELL, Joseph J. (1988) **O Poder do Mito** [título original: *The Power of Myth*, by Apostrophe S. Productions, Inc. and Alfred van der Marck - Ed.Doubleday; division by Bantam Doubleday Dell Publishing Group, Inc.
- CRUZ, A. J. G. (2020) **C. G. Jung and the Bose-Einstein Condensates: Psychic-Quantum Processes of St. John's Apokalypsis**. 1ª ed. São Paulo: Gonçalves Cruz.
- CRUZ, A. J. G. (2021) **Social Unconscious: Stockholm Syndrome**. 1ª ed. São Paulo: Gonçalves Cruz.
- CRUZ, A. J. G. (2021) **Psychology of the Ark of the Covenant**. 1ª ed. São Paulo: Gonçalves Cruz.
- CRUZ, A. J. G. (2024) **Psychology of the Science of Dying: Processes of Social Grief and Psychic Grief**. 1ª ed. SP: Gonçalves Cruz.
- CRUZ, A. J. G. (2023) **Esoteric Psychology: The Genesis and Topology of the Ego**. 1ª ed. São Paulo: Gonçalves Cruz.
- CRUZ, A. J. G. (2025). **The Topological Psychology of the Ego Evolution, Psychological and Spiritual Structure of the Ego and the Concepts of Ego by Sigmund Freud and Carl Gustav Jung**. Journal of Human Sciences Research, DOI <https://doi.org/10.22533/at.ed.5585825070511>, v.5, n.8.
- DARWIN, Charles. (1872) **The Origin of Species** [edited by Charles W. Eliot LL D]. P. F. Collier & Son, New York.
- ELIADE, Mircea. (2000) **Nacimiento y Renacimiento, El significado de la iniciación en la cultura humana**. Trad. Miguel Portillo, Ed.Kairós [Título original: *BIRTH AND REBIRTH*. Harper San Francisco, a división of HarperCollins Publishcrs Inc.].
- ELIADE, Mircea. (2000) **O Sagrado e o Profano - A Essência das Religiões**. Trad. Rogério Fernandes. Coleção Vida e Cultura. Lisboa: Livros do Brasil.
- FUENTES, Daniel; et al. (2014) **Neuropsicologia: teoria e prática** 2ed. Porto Alegre: Artmed.
- HEINDEL, Max. (2011) **Freemasonry and Catholicism**. [by The Rosicrucian Fellowship, (ISBN 0-911274-04-9) (ISBN 978-0-911274-04-2)]. Oceanside, CA. USA.
- HEINDEL, Max. (2011) **The Desire Body**. [The Rosicrucian Fellowship MT. Ecclesia Oceanside, California, USA] [Copyright 2011 by The Rosicrucian Fellowship. Second Edition]. Oceanside, CA. USA.
- HEINDEL, Max. (2011) **The Vital Body**. [The Rosicrucian Fellowship MT. Ecclesia Oceanside, California, USA] [Copyright 2011 by The Rosicrucian Fellowship. Third Edition]. Oceanside, CA. USA.
- HEINDEL, Max. (2012) **The Rosicrucian Cosmo-Conception**. [Copyright 2012 by The Rosicrucian Fellowship According to Last Edition (6th) Edited by Max Heindel]. Oceanside, CA. USA.
- GUYTON, Arthur C.; HALL, John E. (2011) **Tratado de Fisiologia Médica**. (John Edward, 1946), John E. Hall. [tradução Alcides Marinho Junior et al.]. Rio de Janeiro: Elsevier.
- JUNG, Carl Gustav. (2015) **Aion – Estudos Sobre o Simbolismo do Si-mesmo**. Col. OBRAS COMPL. 5.ed. Vol.V. Rio de Janeiro: Vozes.

JUNG, Carl Gustav. (2014) **O Desenvolvimento da Personalidade**. Tradução de Frei Valdemar do Amaral; revisão técnica de Dora Ferreira da Silva. – Petrópolis: Vozes.

JUNG, Carl Gustav. (2014) **A Natureza da Psique**. Da col. OBRAS COMPLETAS Vol.VIII/2. Rio de Janeiro: Vozes.

JUNG, Carl Gustav. (1954) **La Psicología de la Transferencia**. [título original: *Die Psychologie der Uebertragung* - publicado por Rascher & Cie. A.G. Verlag, Zurich] versão catellana J.Kogan Albert, Buenos Aires: Editorial Paidós.

JUNG, Carl Gustav. (2015) **Mysterium Coniunctionis: pesquisa sobre a separação e a composição dos opostos psíquicos na alquimia**. [colaboração de Marie-Luise Von Franz]. **Vol. I**, Coleção OBRAS COMPLETAS, vol. XIV/1 Rio de Janeiro: Vozes.

JUNG, Carl Gustav. (2014) **O Eu e o Inconsciente**. Coleção OBRAS COMPLETAS Vol.VII/2. 4ed. Rio de Janeiro: Vozes.

JUNG, Carl Gustav. (2016) **Os Arquétipos e o Inconsciente Coletivo**. Col. OBRAS COMPLETAS, vol. 9/1. Rio de Janeiro: Vozes.

JUNG, Carl Gustav. (1964) **O Homem e seus Símbolos**. Trad. Maria Lúcia Pinto. 8ed. RJ: Nova Fronteira, Ed. Especial Brasileira.

JUNG, Carl Gustav. (2015). **Psicogênese das doenças mentais**. Tradução de Márcia Sá Cavalcanti. – Petrópolis, RJ: Vozes.

JUNG, Carl Gustav. (2011) **Psicologia e Alquimia**. Da coleção OBRAS COMPLETAS. Vol.12. RJ: Vozes.

JUNG, Carl Gustav. (2013) **Psicologia e Religião**. Da coleção OBRAS COMPLETAS. Vol.11/1. RJ: Vozes.

JUNG, C. G. (2016) **Símbolos da transformação: análise dos prelúdios de uma esquizofrenia**. Coleção OBRAS COMPLETAS. Vol.V. Rio de Janeiro: Vozes.

JUNG, Carl Gustav. (2016) **Sincronicidade - a dinâmica do inconsciente**. Col. OBRAS COMPL. 18ed.Vol.8/3. Rio de Janeiro: Vozes.

KANT, Immanuel (2001) **Crítica da Razão Pura**. [Título original: *Kritik Der Reinen Vernunft*] Tradução Manuela Pinto dos Santos e Alexandre Fradique Marujão. 5ªed. Lisboa: Edição da Fundação Calouste Gulbenkian.

XAVIER, C. R. (2003) **A Permuta dos Sábios: um Estudo Sobre as Correspondências entre Carl Gustav Jung e Wolfgang Pauli**. São Paulo: Annablume.