

DRAFT

**LEARNING FROM MYTHOLOGY AND PSYCHOSOMATICS.
APPLIED TRANSDISCIPLINARITY FOR PSYCHOLOGICAL SUSTAINABILITY AND HEALTH**

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Abstract.

This article is a result of ten years studying applied transdisciplinarity, besides more than twenty years in research connected to Jungian psychology and to psychosomatics therapies. Everything is connected to corporate/public management and to psychological sustainability. In the end, the Jungian paradigm can be considered very close to transdisciplinarity, in our opinion. This reference can be linked to the three visions of the human being SOMA-PSYCHE-NOUS and to mythology, all coming from the Greek philosophy, as far as the human phenomena is concerned, beyond the usual mechanical phenomena of the technoscience hypertrophy in our Western culture. Also, this paper was provoked specially from Jungian synchronicities, as our understanding from materials received from members of the CIRET Group: Dr. Nicolescu on the 16th of December [1], Professor Marcel Comby on the 20th of December [2] and Dr. Lucia Muresan on the 21st of December [3]. The objective of the article was already in this author mind when those three materials appeared to confirm it: a) The idea of SUBJECT as SOMA + PSYCHE + NOUS, also as the personal unconscious and the personal myths; b) The OBJECT as the collective unconscious and the archetypal myths; c) The interaction of SOMA and PSYCHE as the PSYCHOSSOMATIC process. The methodology utilized is Jungian psychology in connection to modern physics as a form of corroboration. The findings of this paper are the necessity of creating an applied transdisciplinary culture in our Western rational world, so that solutions for public management and personal health in terms of physical and psychological balance are more effective. Applied transdisciplinarity becomes simple and practical if considered as a dialectics process between trade-offs and checking of four requirements of EXEQUIBILITY, REASONABLENESS, RATIONALITY and SENSE, respectively connected to the psychological functions of sensation, feeling, thinking and intuition, the four skills or intelligences: empirical, emotional, rational and intuitive. So, our Western rational culture needs to be slowly surpassed through education.

Keywords: Applied transdisciplinarity. Psychosomatics. Mythology

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1. Introduction

This article is a result of ten years studying applied transdisciplinarity, besides more than twenty years in research connected to Jungian psychology and to psychosomatics therapies. Everything is connected to corporate/public management and to psychological sustainability.

This author has passed through 21 years in small company administration and 12 years in public management. Moreover, health problems such as i) a cured leukemia, ii) a chronic painful lower back problem, besides iii) many viral colds in significant moments, have taken him to search for the psychosomatics research, since the 1990s.

In the end, the Jungian paradigm can be considered very close to transdisciplinarity, in our opinion. This reference can be linked to the three visions of the human being SOMA-PSYCHE-NOUS and to mythology, all coming from the Greek philosophy, as far as the human phenomena is concerned, beyond the usual mechanical phenomena of the technoscience hypertrophy in our Western culture. Also, this paper was provoked specially from Jungian synchronicities, as our understanding from materials received from members of the CIRET Group:² Dr. Nicolescu on the 16th of December [1], Professor Marcel Comby on the 20th of December [2] and Dr. Lucia Muresan on the 21st on December [3].

The objective of the article was already in this author mind when those three materials appeared to confirm it:

- a) The idea of SUBJECT as SOMA + PSYCHE + NOUS, also as the personal unconscious and the personal myths.
- b) The OBJECT as the collective unconscious and the archetypical myths.
- c) The interaction of SOMA and PSYCHE as the PSYCHOSOMATIC process.

The methodology utilized is Jungian psychology in connection to modern physics as a form of corroboration.

The findings of this paper are the necessity of creating an applied transdisciplinary culture in our Western rational world, so that solutions for public management and personal health in terms of physical and psychological balance are more effective.

² The International Center for Transdisciplinary Research (CIRET) is a non-profit organization, located in Paris and founded in 1987. The aim of the organization is to develop research in a new scientific and cultural approach - the transdisciplinarity - whose intention is to lay bare the nature and characteristics of the flow of information circulating between the various branches of knowledge. The CIRET is a privilege meeting-place for specialists from the different sciences and for those from other domains of activity, especially educators. Site: <https://ciret-transdisciplinarity.org/>

2. SOMA, PSYCHE, NOUS, unconscious and conscious

Synchronicity is a paradigm in which the meaning or sense is stronger than the Western causality mode - cause and effect [4]. In our opinion, transdisciplinarity can be seen as the dialogue between causality and synchronicity.

From Dr. Nicolescu the CIRET Group received on December 16 a call for a 2014 seminar which includes a 20min presentation of P. Thierry Magnin (physicist and theologian) about body-soul-spirit as one. It is clear in this idea the Greek paradigm of SOMA (body), PSYCHE (soul) and NOUS (spirit):

14:00 - 14:20 P. Thierry Magnin, Corps-Âme-Esprit : trois en Un. [1].

According to the French philosopher, theologian and therapist Jean-Yves Leloup [5] and [6]:

A) SOMA: the human being can be conceived and symbolized as a simple straight line. It is the one-dimensional view, man as matter and body only. Matter produces the spirit and there is no spirit outside of matter. It is a mechanistic view, which considers man only in physiology and chemistry, and his psychic problems should be solved only chemically; psychological therapies are useless; visions and apparitions are considered only electrochemical transmissions of the brain.

B) PSYCHE: it is the second dimension, soul or PSYCHE. Feeling and thinking are part of it. One must respect the double dimension of the human being, who asks for medical and psychological skills, because the health of the body depends on the health of the soul, thus revealing a duality.

C) NOUS: it is a third dimension, which translated from Greek would be close to "spirit", which deals with a contemplative intelligence; the ancients knew her and considered her "the divine part", which we now rediscover through certain practices of deep relaxation or meditation. This view is very common among monks, who tend to despise the body, feelings and rational thoughts to release this part of NOUS from themselves.

Roberto Crema, the Brazilian anthropologist, psychologist and therapist rector of UNIPAZ, states that all the ancient shamanic traditions of the world, like Brazilian ancestral Tupi-Guarani wisdom, speak of the existence of three imbricated worlds:

A) the lower - physical dimension;

B) the middle - psychic domain; and

C) the above - the field of transpersonal conscience from which archetypal images flow.[7]

These three domains can be ritualistically represented by three circles around a campfire. At the center of these three circles, here is the warmth, and the light of the Bonfire of Tupã, which symbolizes the Great Spirit, the burning bush of the desert, the fire of Paraclete, the Pentecostal flame, the igneous serpent of Kundalini, flames of the Essence of being that is, the supreme target of all wisdom traditions, which we can also indicate by the symbol of infinity (the number eight lying down, also used as a mathematical symbol of infinity). So, SOMA, PSYCHE, NOUS are showed in shamanic tradition as the world below, in the middle and in the top, respectively.[7]

Crema also presents these three visions as levels of subtlety The scholar understands NOUS as an archetype body or consciousness, a mirror to be cleaned through meditation. Among other allegories, Jung's Self would be a way of referring to NOUS, the subject's consciousness. There is duality in the first three levels (SOMA, PSYCHE and NOUS). But when it goes beyond NOUS (metanous), which gave rise to the word metanoia. In this reasoning, for Crema there are three ecologies that accompany us:

- A) visible or somatic;
- B) the psychic, which also involves beings apparently invisible to the physical world; and
- C) the noetic or archetypal.[8]

In our opinion there are four dualities at the three levels. The first one is the SUBJECT inclusive SOMA, PSYCHE and NOUS as a whole (internal environment) in interaction with OBJECT (external environment). The other as follows:

- A) SOMA expresses the physical-energetic duality, analogous to the particle-wave duality of modern physics.
- B) PSYCHE shows the feeling-thinking duality, which complement each other.
- C) Finally, NOUS reveals the concentration-relaxation duality - we can have insights or flashes of intuition through meditation, either by concentrating on certain activities in the Zen style, or by relaxing mindfulness. Those are known by science as amplified states of conscience.

If we observe these dualities at the four levels, they all have something in common: a principle of complementarity between concentration and expansion, like the particle-wave in modern physics.

The SUBJECT is concentrated if compared to the expanded and infinite external environment, the OBJECT.

- A) At the somatic level, matter is concentrated energy, as Einstein proved with his famous equation $E = mc^2$. [9]

B) At the psychic level, thinking is analytical, focused, and the feeling synthetic, expanded.

C) At the noetic level, concentration and expansion are shown in the forms of meditation and reflection, like in Zen total focus on activities and meditation technics of relaxing and leaving the mind close to emptiness.

Those three ecologies that Crema points out go precisely to the ancient Egyptian tradition of hermeticism, which advocates three interpenetrated planes of existence. According to The Kybalion [10]:

A) Physical, corresponding to the visible and somatic.

B) Mental (in the broader sense of the judging functions, the "psyche" besides "thinking") which shows beings apparently invisible to the physical world.

C) Spiritual, which corresponds to the noetic or archetypal.

Considering our experience in this sense of the somatic, psychic and noetic levels, one can observe interactions between them, as if in a continuum. Through the observation of one's own dreams and by other instruments, such as mindfulness, Zen meditation or other forms of reflection and conscious development, as per the concept of "individuation" in Jungian psychology. That means, to increase the CONSCIOUS level, to turn the UNCONSCIOUS CONSCIOUS in a continuous process of self-improvement.

3. Mythology and Jungian paradigm

Regarding the paper *De la mythologie à la vision teilhardienne* from Professor Marcel Comby (received on December 20 in the CIRET Group, he mentions the work of Jung, who according to the Professor considers the human imagination structured by a series of unconscious "primordial images" having a universal character and which he calls "archetypes". It is like a model of behavior that is part of a context of cosmic organization. For Jung, myths symbolically express the collective memory of these archetypes to which the individual does not have access through his conscience. Mythology therefore appears as a form of language. Professor Comby refers to himself as at the same time a scientist (mathematics, physics and rational mechanics), a teacher and a seeker of God who inscribes his quest in the footsteps of Teilhard de Chardin. [2]

In our point of view it is indeed a form of language, since the Greeks created logic through mythology. One complements the other, the symbolic language of mythology with the diabolic language of logic. So, in our opinion the dialectics process between mythology and logic can be considered a type of applied transdisciplinarity, as the Jungian therapy shows in praxis. Understanding myths is crucial to comprehend the language of dreams, which is most often symbolic, subjective, not objective with premonitory character. In various traditions there is

the myth of the great hero, the one who wins the confrontation with monsters, a theme that sometimes also appears all over the world.

4. Dreams in the mythology, collective unconscious and archetypes

In a scientific approach, Franz, who knows very well the analogies between physics and Jungian psychology, conceives that an individual is a relatively closed system, so there is energy conservation. Therefore, if one does not have energy in the conscious we assume that it is somewhere in the unconscious and vice versa, because the amount of psychic energy available to the individual is more or less the same. However, Jung points out that it cannot be measured quantitatively, such as energy in physics. In this context dreams are an energetic process, as a visualization of the energy flow from the unconscious. The same is true for fairy tales and myths of archetypal forms of manifestation. You can always look at them from an energetic point of view. There is a relationship between physical and psychic energy and, while physical energy can be measured quantitatively, we still have no way to measure the amount of psychic energy, except for the feeling of awareness and intensity. By the way, for Franz the feeling is what gives us guidance when we talk about something that moves us. [11]

In a kind of noetic view, Crema states that, as Jung postulated, the dream is a personal myth and the myth is a collective dream. What evokes the heroes of universal mythology is the indispensable path towards the full realization of human potential. Lucid courage to transgress the infirmity of the trivial and mediocrity, what Crema calls "normosis". Confronting and daring to fly beyond normosis is indispensable and represents the challenge of the evolutionary adventure, in the beginning process of the individual assuming the conduct of the own authorship. However, the hero must be transcended to encounter God. The death of the hero represents the denial of the tendency to a model which needs to be overcome to assume individual authorship. Jung has found that Christ never imitated anyone and never followed a model. Everybody has to walk a path of its own. You should not be only a Christian, but also to accomplish Christ in you. The true path is not the one that leads us to the top, but what takes us deep to the unknown that leads us beyond. Paradoxically, according to the Jungian view, the development of the Christian myth should refer to Pentecost, when, in alchemical flames, the Spirit revealed himself to the apostles, making them whole, doubly born of the flesh and spirit. [7]

Also for Crema, who adopts the transdisciplinary paradigm, the collective unconscious is racial memory, the human history inherent to the psyche, the objective mind of the species, consisting of archetypes, structuring and virtual images, a symbolic instinctive structure that we inherit as the anatomical and physiological structure in the somatic dimension. It is an objective, impersonal or superpersonal psyche inhabited by primordial images, manifestation of a deeper animic extract where seminal and universal images of the human being are found. [7]

Franz presents a new idea, which Jung would not have used, the physical concept of field to explore what Jung calls the collective unconscious, a field in which the archetype would be the only point activated. According to Franz, Wheeler, for example, defines matter as an

electrodynamic field in which particles are the excited spots. Franz also makes an analogy and proposes to use the hypothesis that the collective unconscious is a psychic energy field, in which the excited points are the archetypes, and how neighborhood relations can be defined in a physical field, neighborhood relations can be defined in a field of the collective unconscious [11]. In other words, our conscious representations are sometimes ordered (or arranged in a scheme) before we become aware of them. [13]

So, Franz's idea of the collective unconscious as a psychic energy field is consistent with the concepts of family unconscious and co-unconscious, if we think that in the Family Constellations therapists themselves speak of coming into resonance with the respective "field", so that each representative can then tune with his/her role in the sessions.

From what we have been able to study, the Jungian teaching proposes to bring from the unconscious the unconscious consciousness, because the two instances are balanced in an interactive process. The unconscious itself has another duality in it, since it can be personal or collective. Thus, the conscientious development is not only by the interaction with the personal unconscious, but also with the collective. Thus, dreams can be one of the forms of expression of personal content or symbols of various levels of collectivity, even archetypical, to bring to consciousness something we need. In this line, some inspirations or creative insights can come from the personal unconscious, while others come from the collective, which manifests itself through various symbols, including archetypes at the broader level, a concept that has existed since Plato.

For Jung, as far as we can judge through dreams, the unconscious takes its deliberations instinctively, seems to be directed mainly by instinctive tendencies, represented by corresponding forms of thought – that is, by archetypes. Archetypes are thus endowed with their own initiative and also with a specific energy, which is peculiar to them. [13]

According to Franz, archetypes are patterns of emotional and intellectual behavior, received by all men [13]. Therefore, they are universal, culture-independent patterns, models, or scripts.

We must decide whether the interpretation of a dream will be at the level of the subject, of the unconscious of the soul, proper to the personality of the individual, or at the object level, information about phenomena and people on the outside. Usually one notices the difference in the level of the subject by the absurdity. Thus, something very exaggerated in the dream will seem more related to the subject than to the object. But one must be careful with dreams that warn us about external problems, which apparently may be absurd, but in reality are not. An example cited by Franz is that of a boy who dreamed of being his fiancée a person of dubious reputation: then he discovered that she was a prostitute and broke off the engagement. This mode of premonition is not very common. That is, subjective interpretation, related to internal issues of the individual, tends to be more appropriate more frequently than the objective, related to external problems [12]. Still according to Franz, in general about 85% of dream themes are subjective; therefore, subjective interpretation is recommended for most dreams. One should always start from the question: "What in me does this?", instead of simply taking the dream as a warning against third parties. [15]

5. Model for subject (SOMA + PSYCHE + NOUS) and object

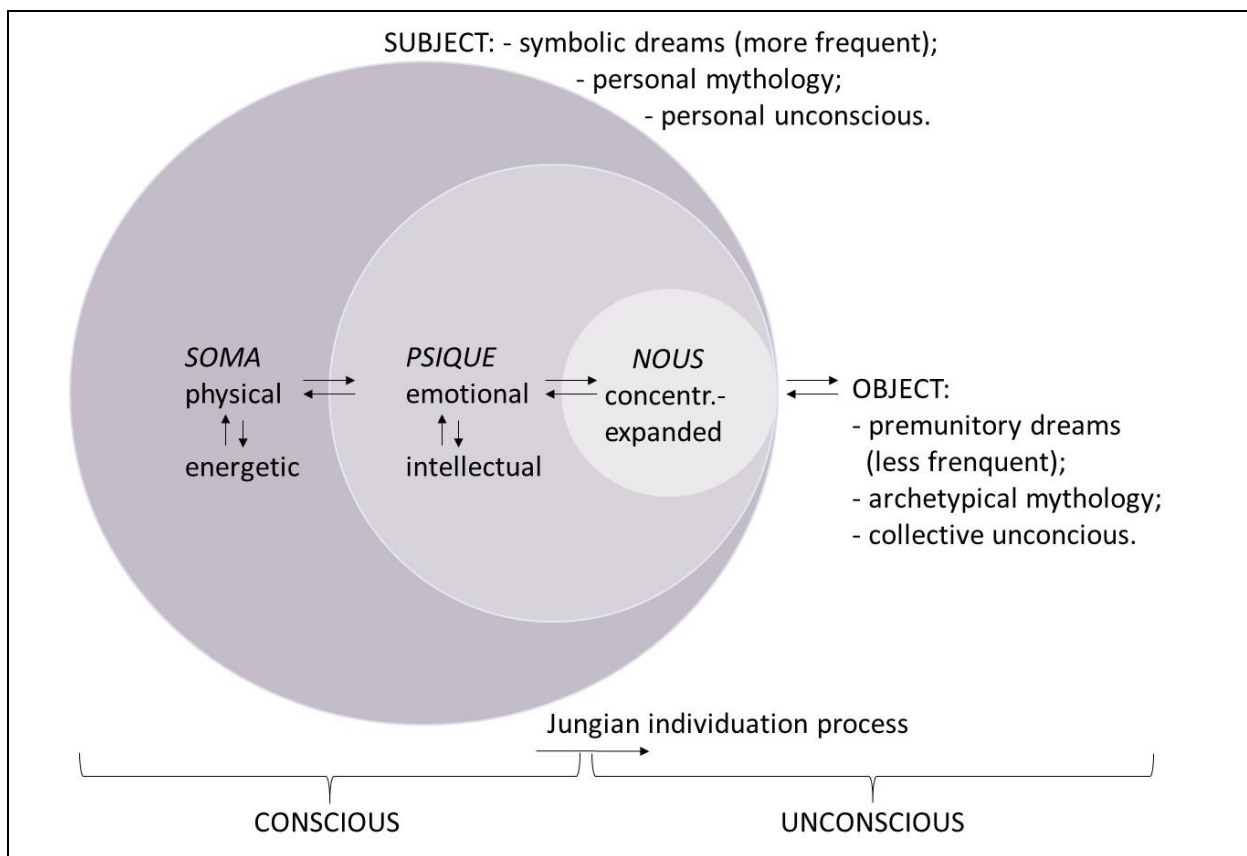
In order to synthesize all this paper until this point, the following diagram of our conception is a simple scheme considering the three human levels also as dualities, just like mythology and logic:

A) SOMA = physical + energetic.

B) PSYCHE = emotional + intellectual.

C) NOUS = concentrated + expanded intuition (amplified states of conscience).

Figure 1. Subject (SOMA + PSYCHE + NOUS), object, conscious and unconscious



Source: author's conception

6. Psychosomatics process

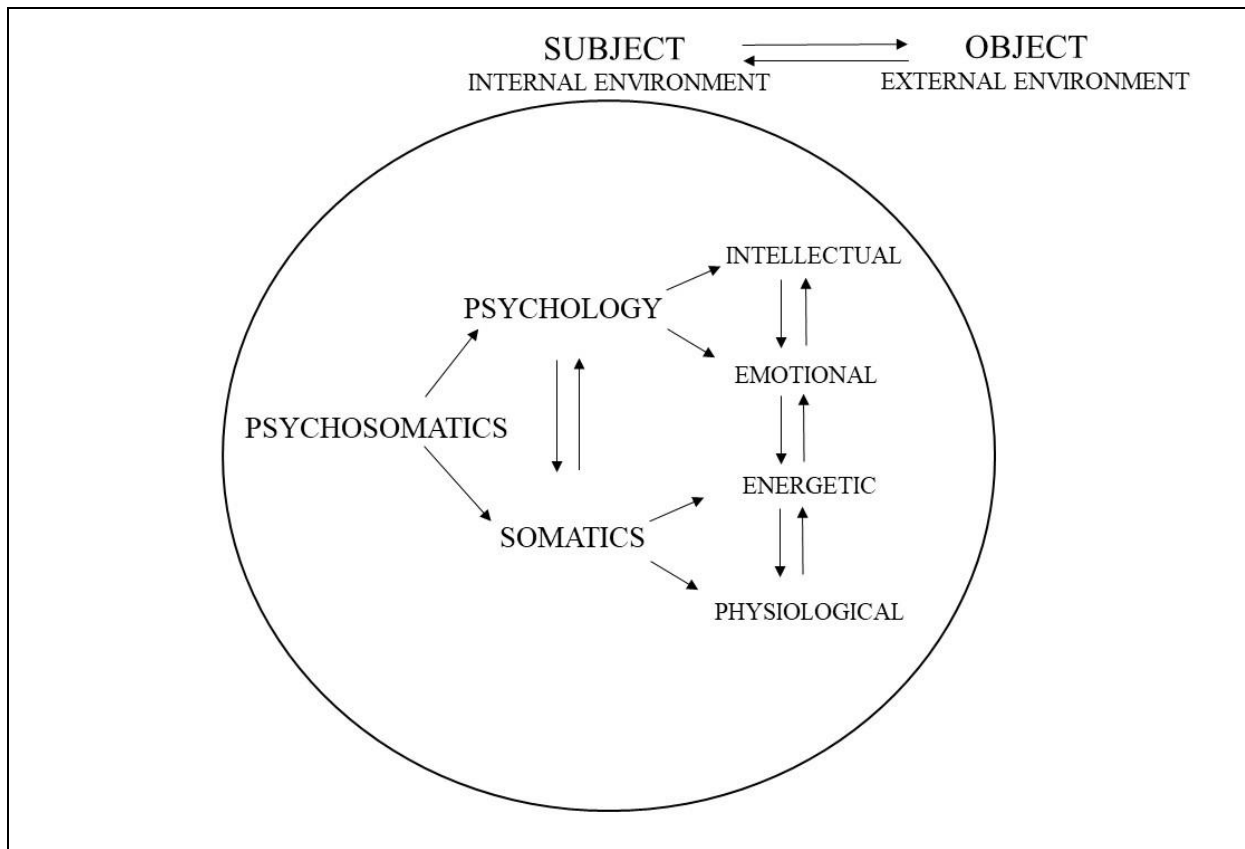
As an engineer with an MBA, our tendency is to have a concrete / empirical approach, to understand how things work and to focus on problem solving based on the dialectics of human phenomena and also in the mechanical phenomena. In cases with few well behaved variables, the mechanical phenomena is applied, it is not necessary to use the complex human phenomena models, considering cost-benefit analysis.

For example, through therapy one can understand some unconscious defense mechanisms, which avoid dealing directly with their emotional pain:

- a) To escape to the symbolic and noetic world, as if our physical and concrete world were an illusion, not understanding that emotional conflicts are part of the learning processes. Meditation and mindfulness can be a tool to improve our intuition, our insights and our creativity, but it is only a means, not an end by itself.
- b) To rationalize everything, as if the mere logic comprehension of a problem would automatically imply the solution. This defense mechanism tends to be the most common in our Western rational culture.
- c) To dramatize the emotion, like in a theater, as an unconscious way for not dealing directly with the emotional pain. It can be even an intermediate resource to get used to the pain before confronting it directly.
- d) To somatize unconsciously, as a last systemic resource to balance the escape from the emotional pain. When a psychogenic disease happens, it means our psyche would not accept the problem or could not deal with it consciously, so the last solution to balance our system is physical.

Everybody has an emotional pain and cannot hide from it. We have to learn from our mistakes, psychosomatics is clear in that sense. If an unbalance gets to the somatic level it means the psychic level could not deal with the problem. That is what Jung called psychogenic diseases [14]. It is the last resource for harmonizing the system as a whole.

Of course there are other somatic disturbances, such as hereditarian or through external influences, such as chemical intoxication and radiation: those are not psychogenic diseases.

Figure 2. Psycossomatics process

Source: author's conception

As far as psychosomatics is concerned, there is the transdisciplinary article on healing and health systems: integralist-transdisciplinary Benchmarks, from Dr. Lucia Muresan, member of the CIRET Group.

Our Figure 3 model was developed initially in Portuguese, much before the examining Dr. Muresan article, received by e-mail on December 21, 2021.

Summing up some ideas presented in the paper:

- a) There is a connection between thoughts, emotions and illness.
- b) The more we defend ourselves, the slower we develop.
- c) An acute infection is a result of violent emotion, for a short time.
- d) A chronic infection refers to a negative emotion that has existed for a long time.
- e) An infection indicates an accumulation of negative emotions.
- f) A viral infection indicates that someone else is in control of your life.
- g) Inflammation can indicate your opposition to change something that is necessary in your life.
- h) The immune system is directly related to your emotional states. Strong sufferings reduce its strength.

7. Applied transdisciplinarity through dualities and four elements

In this connection, our personal way of seeing applied transdisciplinarity is through two ancient principles confirmed by modern physics and Jungian psychology:

I. Dualities such as particle-wave, subject-object, conscious-unconscious; "trade-offs" to be solved would be a translation to the pragmatic world of management and economy.

II. Four elements such as:

a) The philosophical symbolic archetypical principles of earth, water, air and fire, from the Pre-Socratics since Empedocles [16] to the alchemical European tradition [12].

b) The states of physical matter (solid, liquid, gas and plasma).

c) The Jungian psyche functions (sensation, feeling, thinking and intuition).

d) The four epistemic ways: technoscience (sensation + thinking); philosophy (thinking + intuition); tradition (intuition + feeling); art (feeling + sensation). [17]

e) Our translation from the functions to the skills or intelligences: EMPIRICAL, EMOTIONAL, RATIONAL and INTUITIVE.

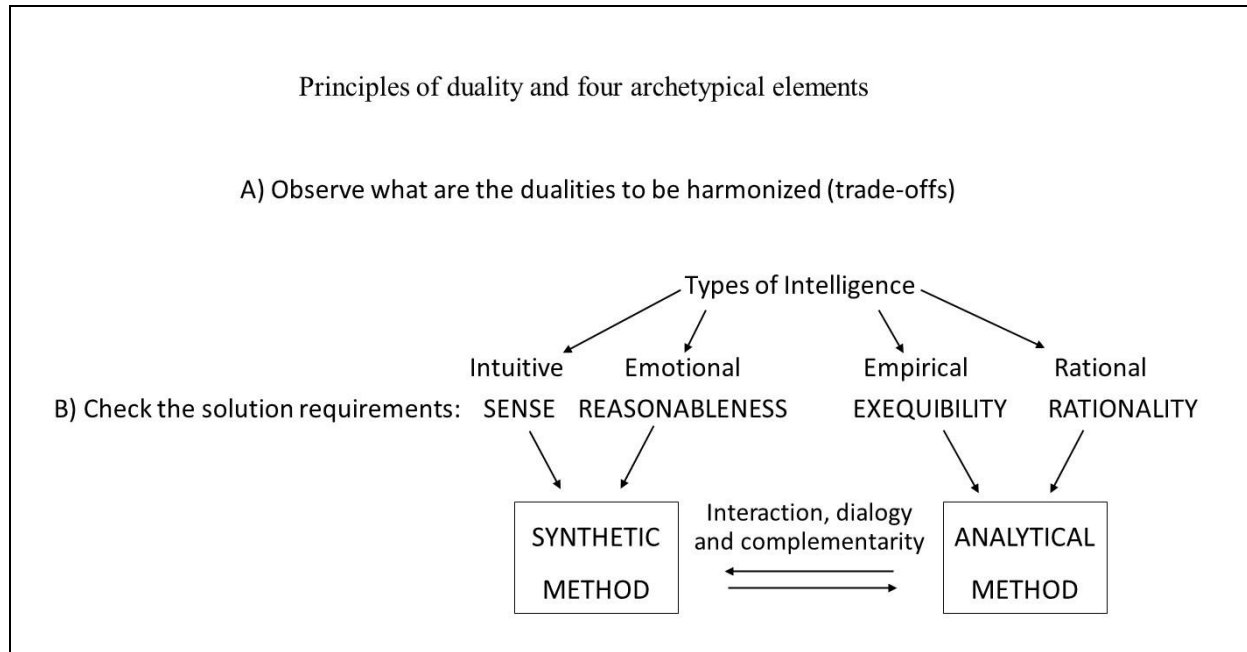
f) Our translation to the four requirements for problem solving, considering our engineer and manager experience: EXEQUIBILITY, REASONABILITY, RATIONALITY and SENSE.

As an example, it is amazing how our Western mechanistic culture tends to reduce everything to rationality, even unconsciously. The most revealing point of this issue in our research is the difference between REASONABILITY and RATIONALITY. By the way, two Brazilian friends and lawyers could not see the difference. One is a post-PhD in law and president of the internal control association; the other is a public defender. REASONABILITY is a law principle, which made us astonished how they could not see the difference. Also, the blind reviewer of our article to be published in South África, who is supposed to be a scholar in Public Administration, could not tell the difference. The reviewer suggested I considered REASONABILITY and RATIONALITY as one only concept. So, I had to improve our model and our explanation, so that the reviewer could perfectly understand the separation and the different nature of each concept.

Capra, as a modern physicist and environmental activist, understands that the time has come for other sciences to broaden their underlying philosophies. The basic concepts of the Jungian approach clearly transcends the mechanistic models of classical psychology and brought its science much closer to the conceptual structure of modern physics than any other school of psychology. Also, a new culture is emerging and will finally consolidate as a new reference,

designed to eclipse the Cartesian worldview in our society. This process of cultural transformation has given the title of his book *The Turning Point*. [18]

Figure 3. Applied transdisciplinarity through dualities and four elements



Source: adapted from COSTA, p. 99. [19]

Finally, in the PSYCHE level few people understand that emotional intelligence must be balanced with rational intelligence. RATIONALITY cannot decide anything, according to psychological principles. The judgment function of feeling is the one responsible for decisions, not the judgment function of thinking, which is able to analyze the problem, but not to choose one option between many possibilities.

8. Conclusions

For all the above mentioned, applied transdisciplinarity becomes simple and practical if considered as a dialectics process between trade-offs and checking of four requirements of EXEQUIBILITY, REASONABLENESS, RATIONALITY and SENSE, respectively connected to the psychological functions of sensation, feeling, thinking and intuition, the four skills or intelligences: empirical, emotional, rational and intuitive. As Leonardo da Vinci said: *Simplicity is the ultimate sophistication*. If We want to be practical, it is necessary to be simple first, because complex processes need to be simplified in an effective way, according to management praxis. In this connection, a change in our educational system must be applied to slowly transform the Western culture, in order to see reality not only by rational perspective, considering the eyes for meaning and reasonableness, connected to the synthetic method that currently is repressed by the dominance of the rational and empirical analysis.

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