

  <https://doi.org/10.56238/alookdevelopv1-142>

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### **ABSTRACT**

It is not what we see that rules the world, what commands the world is the unconscious. Jung once said that "until you become conscious, the unconscious will direct your life and you will call it destiny."

## **1 INTRODUCTION**

It is not what we see that rules the world, what commands the world is the unconscious. Jung once said that "until you become conscious, the unconscious will direct your life and you will call it destiny."

Every day, you do not have to go very far to be able to perceive and feel the coldness, the indifference, the hunger, the social inequality, the racism, the homophobia, the religious intolerance, the violence in the urban centers practiced by those who are supposed to protect us, the domestic violence, the destruction of the forests, the abandonment to the very fate of the indigenous tribes persecuted and murdered by illegal loggers and miners in the Amazon, the corruption in politics and the unpreparedness and in consequence of the government creating other crises in the country, in addition to the crisis caused by the pandemic.

The time of destruction that man has become accustomed to – that has become "normal" – to perform or to live in the daily life of the world.

Time! When we talk about time, we can think of the symbology of the times of Chronos and Kairos. Chronos is chronological time, characterized as a strict father that demands our growth, that imposes limits. In mythology, Chronos can be a righteous father or a devouring father.

And Kairós, according to Kast (2016) is "supposedly the youngest son of Zeus, responsible for the right moment, for the good moment, for the happy chances" p. 136. When it comes to the soul,

Every day, you do not have to go very far to be able to perceive and feel the coldness, the indifference, the hunger, the social inequality, the racism, the homophobia, the religious intolerance, the violence in the urban centers practiced by those who are supposed to protect us, the domestic violence, the destruction of the forests, the abandonment to the very fate of the indigenous tribes persecuted and murdered by illegal loggers and miners in the Amazon, the corruption in politics and the unpreparedness and in consequence of the government creating other crises in the country, in addition to the crisis caused by the pandemic. The time of destruction that man has become accustomed to – that has become "normal" – to perform or to live in the daily life of the world.

**Keywords:** Quantum physics, Jungian approach.

Kairos can be this place in us where our internal processes take place. And each individual, each soul will have its Kairos time – the right but not determined time to process its psychic transformations. Although we cannot produce a Kairos time in our lives, Kast (2016) says that through contact and awareness of what is happening in the inner and outer world, we can seek harmony and collaborate so that the encounter of the soul with the Kairos happens.

The good timing is closely linked to the *carpe diem*. (...) Seizing the good moment also allows us to enjoy the moment: this unique and wonderful moment. Perhaps it is a moment of deep joy, perhaps it is a moment in which we feel united with everything that exists in the world: a moment of intensity, of complete involvement with life, perhaps a moment of full presence. (KAST, 2016, p. 138).

Today, it is perceived that humanity in its way of conducting life and its relationships has found a limit. The limit that we can no longer continue to want to grow just by thinking economically. We may think that the pandemic is a just and rigorous way for Father Chronos to hold us accountable for the actions we have taken with our own lives and with the lives of everyone who inhabits our planet.

And in the midst of the COVID-19 pandemic, in addition to living in a time of Chronos, for the limits, for the deaths and all the losses that we are experiencing.

But despite the suffering, we can also think that this time of crisis can represent the possibility of seeking a time of Kairós, because pain, learning and limitations can be an opportunity to realize through the crisis in the world and our personal crises, that the time is propitious to look at ourselves closely, to perceive ourselves better and to verify what needs to be transformed in us.

Then we can have an opportune time to deconstruct the old ways of being that no longer fit us, as individuals and society, because they divide us, separate us, distance us, make us indifferent. So that from the conscience and responsibility, we can seek and polish the new ways of being and find new opportunities to be and live the encounter and the totality of our best with ourselves and with others.

This process, for Jung, is part of individuation is not a matter of the search for perfection, but it is a need to find wholeness, that is, the transformation of the individual into a more whole and fuller being. And for this to happen, we have to deal with all the parts that make up the personality, understanding the positive and negative aspects.

Based on this, we can ask ourselves and reflect on what is our part that contributes, as individuals and as a group, to the illness of this world? What is necessary for each individual to become aware of himself, in order to be able to collaborate with the transformation of himself and collective?

Being that if we are part of this whole, the responsibility is of each and every one, that is, the individuation of the being reflects in society, and society reflects in the individuation of the being.

In order to reflect on these questions, we cannot stick only to what is being perceived by consciousness. But we need to seek to illuminate what is unconscious. On the unconscious, Jung (2018)

divided it into the personal unconscious, *which "are acquisitions of individual existence" (p. 19); and into the collective unconscious that comprise the archetypes. The archetypes that can most often and profoundly lead us and/or harm us are the shadow, the animus, the anima.*

Of the unconscious contents, the shadow is the most accessible part of our knowledge and, therefore, can also be deepened in its roots and contents. The only caveat Jung makes about the shadow is that, on rare occasions, it can be formed by qualities repressed by the person which has detrimental repercussions on the personality of the individual. (Jung, Vol. 9/2, 2018, § 13).

Regarding unconscious contents, Hillman & Shamdasani (2019) say that:

One opens up to realize that the 'I', that 'me' that I walk with all the time is actually a composition of several people living in the same house. So, who's talking now? (...) The kingdom is not only of our personal ancestors, but the realm of the dead, the weight of human history, and what is really repressed, and this is like a great monster that devours us from within and from below and weakens our strength as a culture." (HILLMAN, JAMES and SHAMDASANI, SONU, 2019, p. 91).

The human psyche suffers from the archetypal division that generates tension through the opposing forces it needs to endure within itself. In turn, the ego seeks a broad understanding of what happens within itself and around it, having the need for transparency. And in this desire for clarity and decision to break with ambivalence, the division of archetypal poles can often arise.

However, in these situations the repression of one of the poles can occur, and even if this pole is repressed it can continue to act and influence unconsciously, and according to Guggendbuhl-Craig (2008) this can cause psychic disturbances and "the repressed part of the archetype can be projected onto the outside world" (p.86).

In relation to the psyche, what can influence the destructive power of man? Guggendbuhl-Craig (2008) points out that "hardly anyone will deny that people are destructive towards themselves or others" (p.100). Being that "conscious personal and collective ideals have their shadows" (p. 105).

The personal shadow acts in ways that influence and harm the ideals of the ego. And the collective shadow acts in the same way with collective ideals. The archetypal shadow differs from these two types of shadow, but it in turn feeds and energizes the personal and collective shadows.

The archetypal shadow is seen by Jung as "Evil", so as to be characterized by "something independent" and not as "mere absence of Good". In addition, the archetypal shadow, Evil for Jung can characterize "the murderer and suicide within us", and can be represented through symbols such as the Devil, Shiva, Loki, Beelzebub, etc. (p.105).

On relationships and power, Guggendbuhl-Craig (2008) says:

In a human relationship one subject confronts another. Each relates to the other as a subject. In a relationship in which power is the dominant factor, one tries to transform the other into an object, subjecting the latter to the first. That is, the object becomes manipulated by the subject

according to his own interests. This type of situation accentuates the notion that the subject has of his own importance and exempts the object from any responsibility. Then we have a kind of power. Another variety is "self-deification." Only God, or the gods, has the right to dominate men. A human being possessed by a "god complex" tries, like a god, to dominate others. This kind of power has a numinous quality and is extremely dangerous for both the dominator and the dominated. The Caesars, Napoleon and Hitler are examples of this self-deification. This is the kind of power that Jacob Burckhardt describes as being evil in itself. GUGGENDBUHL-CRAIG, 2008, p. 81).

When we think about the conception of society, we know that all the knowledge we possess can collaborate with the confrontation of three existential challenges: "how to think, how to live and how to earn our livelihood from it". Desire is a stage of the evolutionary process. Modern science, according to Goswami (2015), was born from the "human creative impulse to eliminate misery, to find a system of knowledge that works universally towards this goal" (p. 67). The ideal was lost from the sixteenth century, with scientific materialism, so that modern science after so much study and information, only began to consider matter and material interactions.

The worldview from scientific materialism says that:

All movements, including social and economic, are objective, local and specific, determined by scientific laws and by an evolution guided by blind chance and the need for survival. And there is only one level of reality: matter that moves in space and time. In this view, the mind is fully computable and creativity is computer creativity, a new repetition of the past. (GOSWAMI, 2015, p. 67).

However, scientific materialism cannot explain our inner experiences, our feelings and personal meanings that we give to our life experiences. We differ from the idea that "we are mere computers moved by the brain" because we experience the "subject/self-experience."

And it is from this experience and relationship between the subject and the self, characterized by being "causally potent" and responsible for actions, that civilization is built. (Goswami, 2015, p. 68). To evolve is to expand in an integrated way, without polarizing.

Historically, nations have demonstrated their strength to rule, relate, colonize, exploit, protect, and destroy.

After the Second World War, with the beginning of the Cold War bringing all the conflict, threat and silent fears of new atomic disasters, man with a new image and capacity was perceived, the man with the great power of systematized death.

Around the 50s, with the feelings and images of a scenario of destruction, about this modern man, Jung said:

He is the one who dominates the air, the water, the land and that the historical destiny of the peoples depends on his decision and will. Such a proud portrayal of human greatness is unfortunately nothing more than a great illusion that quickly crumbles in the face of such a diverse reality. In reality, man is a slave and a victim of the machines that strip him of his time and space; The technique of war, which should protect and defend its physical existence –

where comedy ends in tragedy – the Lord of the Elements, this instance of all decisions, cultivates a series of ideas and conceptions that unworthily seal its dignity and transform its autonomy into a simple chimera. All progress, achievements, and properties do not make it great, on the contrary, they diminish it. This is proved by the fate of the worker in the regime of "just" distribution of goods: he pays at the expense of his own person his share in the factory; he trades his freedom of movement for imprisonment in the workplace for all the means at his disposal to improve his position, if he does not wish to allow himself to be exploited by exhausting work; and when he feels the appeal of any spiritual requirement, he receives ready the political sentences of faith and the supplement of some specialized knowledge. Moreover, a roof over the head and the daily fodder of cattle are not negligible things when vital necessities can be reduced from one moment to the next. (JUNG, C. G., 2019, P. 38-39).

Today, almost 70 years after Jung wrote the above text, man continues in this process of omnipotence and sovereignty over others, people, animals and forests are considered inferior and subjugated by political and economic interests.

The technological revolution produced the information age. Where there has never been so much production and never had so much access to information. However, today's society lacks meaning, meaning.

In addition to the lack of meaning, the environmentalist and Brazilian indigenous leader, Ailton Krenak (2020) says that the current society has left the values and the importance of constituting ourselves as citizens to become only mere consumers. And that this model of life "dispenses with the idea of living in a land full of meaning, on a platform for different worldviews" (p. 25).

In an interview with **Deutsche Welle**, Israeli historian Yuval Nohal Harari (2020) said of the pandemic that:

The biggest danger is not the virus itself. Humanity has all the knowledge and technological tools to overcome it. The really big problem is our inner demons, our own hatred, greed and ignorance. I fear that we are not reacting to this crisis with global solidarity, but with hatred, placing the blame on other countries, on ethnic and religious minorities. But I hope we can develop our compassion, not our hatred, and respond with our generosity to help those in need. And that we develop our ability to discern the truth rather than believe our conspiracy theories. If we do that, I have no doubt that we will be able to easily overcome the crisis. (HARARI, Y. N., 2020, s/p).

Still on the pandemic, Ailton Krenak (2020) said that the virus "is discriminating against humanity" because everything else in nature remains the same, nature continues to grow.

Only man is suffering from contagion and death from the virus, as COVID-19 does not kill animals or plants. He adds: "Those who are panicking are the human peoples and their artificial world, their way of functioning has entered into crisis."

This pain may help people answer whether we are indeed one humanity. We have become accustomed to this idea, which has been naturalized, but no one pays attention to the true meaning of what it is to be human. It is as if we have several children playing and, by imagining this fantasy of childhood, continue to play indefinitely. But when we become adults, we are devastating the planet, digging a gigantic gap of inequalities between peoples and societies.

How there is an underhumanity that lives in great misery, with no chance of getting out of it – and this has also been naturalized. (KRENAK, AILTON, 2020, s/p).

Faced with this current panorama, can we reflect on why man would choose the destruction of the planet, forgetfulness and neglect of himself and the other? Jung said, "Where *love* reigns, there is no desire for *power*; and where *power* predominates, there is a lack of *love*.

One is the shadow of the other." The archetypal love is brotherly love, it is unconditional love, where the other is equal to me.

From this sad scenario of destruction and estrangement from love and the sacred, it is perceived that man and the world lack a true and profound encounter with their own soul and with the soul of the other with whom they relate, and consequently, with the soul of the world.

Much of our distance from ourselves, from the contact of the soul and spirit with oneself, with the other and with nature is due to the difficulty of not being so simple in urbanized cities for people to feel and perceive nature itself and also that we are part of nature.

In the book *The Power of Myth* (Campbell & Moyers, 1990, p. 99) he says that the peoples of the plains, the hunters and the peoples of the forests, revealed the strong influence of the environment in the constitution of the stories.

And in this relationship with the earth, people can create "sacred sites, mythologizing animals and plants – they invest the earth with spiritual powers." And Campbell further says that "we need to claim the land" in order to turn the land into a "spiritually relevant place" (p. 99).

The earth, according to the symbology of Chevalier (2012, p. 878), represents the feminine principle opposing the sky, the masculine principle, the air element; as well as the oppositions between the polarities of darkness in relation to light and yin energy in relation to yang energy. The earth is the goddess Gaia. The earth and the feminine are symbols of fertility and creation. And from the union of Gaia with Uranus, the sky, is born, then, the beautiful starry sky.

In the book *The Earth and the Dreams of the Repose*, Gaston Bachelard (2014) quotes the Hans Carossa of *Maturity I*, saying that "Man is the only creature on earth who fears the will to look at another person within him." And it continues: em *The Secrets*:

The will to look at things makes the vision sharp; the vision becomes penetrating. It makes vision a violence; Find the fracture, the rift, the space through which the secret of hidden things can be violated. From this willingness to look into things, to look at what is not seen, what should not be seen, strange tense daydreams are formed, daydreams that make him frown. It is no longer a passive curiosity that awaits surprising spectacles, but a really aggressive, etymologically instructive curiosity. (GASTON BACHELARD, 2014, p. 161).

Bhagavad Gîtá, in the book *Message of the Master* (2006), reveals that peace is beyond the intellectual, for it is through peace that we find liberation from all our pains, discomforts, unhappiness

and sorrows in life. Only when our mind is free from these disturbing elements will we be open to the abundance and inspiration of wisdom and science: "those who do not enter into this Peace cannot reach true science, for without Peace and without calm, there can be no wisdom or happiness." (p. 41).

Jung, in the book *The Secret of the Golden Flower*, (Jung & Wilhelm, 2013, p. 41), says that "the unity of life and consciousness is the Tao, whose symbol, the central white light." The central white light represents the process of illumination of the being through individuation.

Individuation is the encounter with the golden flower, which is established through the "inner alchemy", the encounter with the essence, with the healing in harmony of the one with the whole.

In the East, the lotus flower is one of the symbols of enlightenment, of the individuation of being, because it is one of the most beautiful flowers that can be born with all its splendor in the midst of the mud and all the mud of the pond and lake.

Campbell (1990, p. 15) says that energy and consciousness, in some way, are equivalent, for "where you see, in fact, life energy, there is consciousness. The plant world, for sure, is conscious" And Indian physicist Amit Goswami says that "consciousness is the basis of all existence."

The principle of the work for Wilhelm (Jung & Wilhelm, 2013) is in the integration of the unconscious, which is the part of the "cosmic union", with the conscious, which is the part of the "individual differentiation". This integration and expansion of consciousness can take place through meditation, spiritual renewal, and the will and guidance of the Self: "the unconscious must be as fertilized by the submersion of the conscious, it must be brought to consciousness, together with the conscious thus enlarged." (p. 85).

In this conception of worldview, Wilhelm (2013) says that:

Cosmo and man, deep down, obey the same laws; Man is a miniature cosmos, not separated from the macrocosm by insurmountable barriers. They are governed by the same laws and there is a message linking one situation to another. Psyche and cosmos behave as the inner world, the ambient world. Therefore, man participates by his nature in every cosmic event and is interwoven with it, internally and externally.  
(JUNG & WILHELM, 2013, p. 93).

To this way of relating, Jung (2018) says that synchronicity reveals "the simultaneity of a psychic state with one or several events that appear as significant parallels of a momentary subjective state and, in certain circumstances, also vice versa." (Jung, Vol. 8/3, 2018, § 850).

And from this, the soul's goal originates from an "inner sacred area" that comprises "the unity of life and consciousness, previously possessed, then lost, and again found. (Jung & Wilhelm, 2013, p. 41).

Action becomes non-action; Everything that is peripheral is subordinated to the order that comes from the center. That is why it is said: 'movement is another name to mean dominion'. Psychologically, circulation would be the act of 'moving in a circle around oneself. So that all

sides of the personality are involved. (...) 'the poles of light and shadow enter into circular motion', that is, there is an alternation of day and night. 'The clarity of paradise alternates with the deepest and most terrible of nights.' (JUNG & WILHELM, 2013, p. 42).

The "conscious will" cannot achieve such symbolic unity, since consciousness, in this case, is only one of the parts. Its opponent is the collective unconscious, which does not understand the language of consciousness." (Jung & Wilhelm, 2013, p. 44).

The unconscious can be revealed and perceived only through the symbol. From this, Jung says that the process of individuation does not happen without being tied to the symbol, so individuation can never happen if it is opposed to the symbol.

The symbol "on the one hand represents a primitive expression of the unconscious and, on the other, is an idea that corresponds to the highest presentiment of consciousness." (Jung & Wilhelm, 2013, p. 45).

With the great strength and extent that the collective unconscious possesses, its reunion with our individual consciousness, which has its limits well demarcated, can represent an affliction, a crisis for the consciousness, which can suffer from the "dissolving effect" that the unconscious has on it.

From this risk, consciousness resorts to what Jung calls the 'protective circle', which tries to avoid 'efflux', 'protecting the unity of consciousness against the fragmentation caused by the unconscious. (Jung & Wilhelm, 2013, p. 47)

For Jung (2013) the development of personality is one of the "most arduous tasks", which has a path full of dangers. And that the transformation of the person is linked to an "enlargement, an elevation and enrichment of the personality." Moreover, so that the person does not go on the way to fall into the opposite one-sidedness: "from aptitude to ineptitude, adaptability in inadaptability, from reasonableness to foolishness, and even from rationality to madness" (p. 34) Jung stresses that the initial values of transformation need to be rigorously upheld.

The psychoid aspect of the unconscious, described by Jung in 1946, reveals that:

To the extent that 'synchronistic' events form what you have termed the initial 'psychoid' stage of consciousness, it is understandable whether (not always, but in many cases) they can also share this standard characteristic of simultaneity. This also suggests that meaning-connection, as the primary agent, produces time as the secondary agent. (CAMBRAY, 2013, p. 36).

The "cortical soul" presented by Jung reveals the perception of a "quasi-psychic" in the interaction between the psychological and the material: they do not differentiate and cannot reach consciousness in this way.

The action of the "cortical soul" is similar to the unus mundus of alchemy, it happens before the separation between mind and body. (Cambray, 2013, p. 37).

And in this sense, based on the psychology of the unconscious, Jung described that "the psychological and the physical are inextricably intertwined." (Cambray, 2013, p. 61).

From the great discoveries of physics in the twentieth century, Jung fascinated with the development of quantum theories and relativity, began to describe a new vision to account for the explanation of the archetypal theory.

And in this new conception of the Universe, Jung described the new model of the totally or radically interconnected psychic universe that comprises:

One confluence, one conspiracy (conflatio), all things having one feeling. All considered under the aspect of totality, but the parts existing in each part considered with a view to action. The great principle extends to the remotest part, and from the remotest part the great principle is reached: one nature, being and non-being. (CAMBRAY, 2013, p. 53).

For the transformation to happen it is not enough just to be dissatisfied with one's own life and the direction that the world has been taking.

It is necessary to look carefully at what is processed within oneself, what is processed outside. It is necessary to look at oneself, to know oneself, to deepen oneself in knowing oneself, becoming aware of the characteristics that add up as well as of the dark unconscious aspects of the personality, from the feelings and thoughts that we experience through relationships, personal images, our dreams.

So that, little by little, consciousness has been expanding with the work itself and outside and, with this, we can change not only ourselves, but, consequently, society through interconnectivity.

About this movement, Goswami (2015) says:

In quantum physics, originally conceived for material objects, these are shown as objects of possibility – waves of possibility. If you put an electron at rest in the center of an enclosure, the electron will not stand still according to Newtonian physics; It will expand around the place in a matter of moments. But if you install a three-dimensional grid of electron detectors around the room, not all detectors will fire at the same time. In an experiment, only one detector detects signals. Only after many experiments is it discovered that the electron does not appear in a given place all the time, as a free Newtonian particle; In fact, it appears throughout the enclosure as several probabilities, forming a bell-shaped curve. Of course, our interpretation is that the electron spreads, but only in possibility, as a wave of possibilities beyond space and time. (GOSWAMI, 2015, p. 69).

In this way, interconnectivity, this subtle movement of consciousness, expansion and transformation, Amit Goswami (2020) said that wave movement occurs in such a way that when an electron moves it causes a wave of energy that influences the other electrons.

To exemplify, we can use the image of the stone being thrown into the river. When the stone hits the water, it creates a circular wave around it. And when we think about transforming society, we can bring this same image, this same behavior to people. Being that when a person looks at himself and seeks to shed light on his shadows, by becoming aware of it all, he collaborates not only for his

process of individuation, but his transformation also provides this wave movement in relation to others. The other is also influenced by their process of individuation. And so, the movement of transformation expands through society.

Thus, from quantum physics, one can see that there are several probabilities and infinite possibilities. The path of manifestation takes place through a clear intention and inspired by a purpose of greater good, in tune with the One consciousness, with the greater principle (the Self).

The expansion of consciousness gives clarity to inspiration, feelings, and thoughts. By continuing the expansion, always reaffirming the same intention, insights can occur through intuitions. From intuition one can explore the complete creative process.

Intuitions arise accompanied by elevated feelings and noble, positive emotions. Goswami (2020) says that we can feel an expansion of the heart (an energy in the body that makes the heart beat stronger) through the feelings and emotions elevated in synchronicity of intuitions "associated with the archetype of love and compassion."

Amit Goswami (2020) points out the three quantum principles: non-locality, discontinuity and interwoven hierarchy. Nonlocality means becoming with each other through interaction, it is communicating without speech and signs.

The discontinuity occurs through the transformation of the "do-be-do-do-be-do", (Do-Be-Do-Do) if creativity and intuition to collaborate with the work are manifested.

Doing is conditioned with external work. And being is related to inner work. And finally, the principle of interwoven hierarchy says that to truly love we must give up power, the self. The secret of the relationship is to collaborate with the other in order to strengthen their weaknesses and allow the other to cooperate with you in this way.

Cooperation is seen by Harari (2019) as the crucial historical feature for the development of both *Homo sapiens* and animals: "Today we completely dominate the planet not because a human individual is much smarter and more agile than an individual chimpanzee or wolf, but because *Homo sapiens* is the only species on Earth capable of flexible and large-scale cooperation. (p. 138).

The environmentalist from Rio Grande do Sul, José *Lutzberger*, said that the tree is an organ external to man. Being that they are interconnected and complementing each other in the process of respiration and photosynthesis.

Wilhelm (2013) says that:

All transformations of spiritual consciousness depend on the heart. Here lies a secret magic, which, although perfectly exact, is fluid, requiring an extreme intelligence and lucidity, as well as an extreme deepening and tranquility. People devoid of this extreme intelligence and understanding do not find the way to use, while people devoid of extreme depth and tranquility cannot stabilize it. (Jung & Wilhelm, 2013, p. 102).

"You are the Salt of the Earth." (Matthew 5:13). For Jung, the expression salt of the earth occurs from the earliest times to the current concept of the collective unconscious.

It is from the great sea, which comprises the maternal principle of the collective unconscious, that salt is born as a "witness to the secrets of creation and life."

And salt is linked to the action of psychic consciousness: "the emergence of the individualized personality and mind: to free oneself from the maternal embrace of the collective unconscious in search of one's consciousness and inner freedom." (Whitmont, 1980, p. 97).

For Hillman (2011), salt as an element is found in blood, sweat, tears and urine. And salt as a symbol of the alchemical transformation of the psyche, which can emerge through "felt experience" (p. 93).

Experiencing our feelings through work, will, perseverance, suffering and pain can be ways to extract the salt of our experiences, resulting in our subjectivity. Salt is feeling, it is the quality we give to our experiences. And from how we deal with our feelings and salt, we can perceive these experiences with wisdom or with bitterness.

"We must be the salt of the earth and the light of the world" (Gospel of Matthew, 5:13-16). For this to happen, each person needs to be aware of the dark aspects and mental representations of the archetypes that guide their own lives.

Since archetypes cannot be represented directly, we can be guided by symbols, we need to connect with our images. This connection to happen needs blood, people, people and relationship.

By knowing these personal symbols, we can get closer to the archetypes that guide our lives. For Amit Goswami (2020) the primordial archetypes are love, abundance, wholeness, truth, justice, beauty, goodness and power.

It is through the expansion of consciousness that the process of transformation manifests itself in the one and the whole, through interconnection. And so, it is important to realize what we feel, what we desire, what we invoke through our will.

For when we vibrate in hatred, in anger, because in some way or another we feel wronged by some attitude or action of the other, we will be giving more nourishment to the evil that afflicts us.

The way out is in awareness and work to cooperate with the formation of a new consciousness responsible for what it feels, thinks and acts.

Somehow, even if subtle, collaborate with the process of awareness and transformation of the other. Thus, in this union and consonance of intentions and actions, the formation of a new inclusive society free of dogmas, which is guided by ethical, integrative and humanitarian principles, and not by money and pleasure.

Let both economics and politics have as their guiding archetype abundance for all, not power and money only for a few. In this process, consciousness, work, psychotherapy, meditation, creativity and intuition are allied to the transformation of the interconnected self and whole.

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