

# Rites of passage and dynamics of consciousness

Maria Zelia de Alvarenga\*

## Abstract

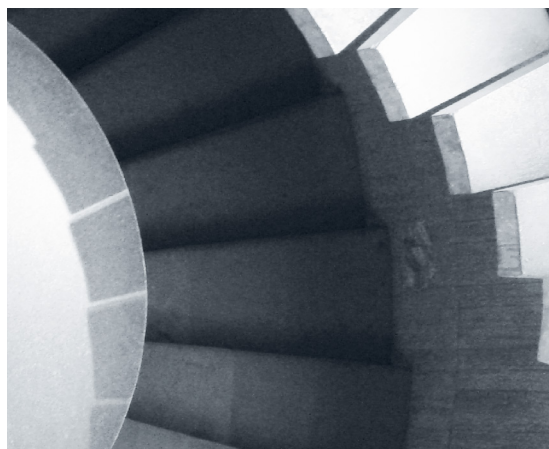
The text focuses on describing the seven main rites of passage that occurred with humans, concomitantly with the seven different transformations of consciousness patterns named as: uroboric, Great Mother, God Father, Encounter or Coniunctio, Communication, of the Future Preview and finally of the Totality. The rites of passage explain moments of overcoming-transgressions of interdictions, with which the human

being reaches new lifetimes, and their respective dynamics of consciousness, arising from intrinsic demands of nature. Because of overcoming these heroic moments, we acquire knowledge that is incorporated into the psyche, along with unknown desires, mobilize behaviors to overcome obstacles. The rites of passage are preceded by the experience of death and succeeded by the new lifetime. ■

## Keywords

Rites of Passage, The Seven Dynamics of Consciousness, Death and rebirth.

\* Médica (FMUSP), psiquiatra (AMB), analista junguiana pela Sociedade Brasileira de Psicologia Analítica (SBPA) e afiliada à IAAP (*International Association for Analytical Psychology*). Tem os seguintes livros publicados: *Mitologia simbólica* (em colaboração); *O Graal: Arthur e seus cavaleiros* (em português e inglês – Editora Karnac); *Édipo, um herói sem proteção divina*; *Ulisses o herói da astúcia* (em colaboração com Sílvia Baptista), *Por que os deuses castigam?* (todos editados pela Casa do Psicólogo); *Os deuses castigam?* (Publicação particular); *Anima/Animus de todos os tempos* (em colaboração). Fundadora do Centro de Estudos Boitata. e-mail: <mza@boitata.org>/<mzalvarenga@gmail.com>



## Rites of passage and dynamics of consciousness

### 1. Introduction

There are many rites of passage, in function of which we are forged, marking moments of overcoming-transgressions to interdictions, with which we update new life times, new dynamics of conscience, arising from the intrinsic demands of nature. But for the new time of Life to happen we will have to “die” symbolically.

As a consequence of overcoming these heroic moments, we acquired and incorporated knowledge that until then we had no competence to exercise, but for which we had demands to update it. At the same time, unknown desires enter the scene, mobilizing new behaviors, in function of which we overcome obstacles.

It is important to remember that any and all experiences of abandonment, bullying or everything that constitutes physical and / or psychological abuse permeating mainly the primordial dynamics of consciousness, pertinent to the respective rites of passage, accelerate the emergency by reaching the subsequent dynamics of consciousness. However, the urgency to assume these new responsibilities, which are presented, by imposition and never by choice or deliberation, are not completely consumed because there is no way that the psyche can be structured sufficiently to support the emerging challenges. The individual goes on as if eternally overburdened, burdened by burdens that he considers tiring and, apparently without a plausible reason or, at any other time, pictures expressed by physical and/or psychic pathologies emerge and expressive regressions appear, reconfiguring past moments when previous rites of passage were activated early.

The demand for the relationship is an inherent nature; it is a primordial, archetypal reality, being present regardless of conscious deliberation of a reflective character. Even because, from an early age, the child needs the presence

and interaction with the continent figures. The demand to relate is integral to the nature of the creature, a demand that has specificity to transform creatures into human beings. Thus, if this demand is not updated, the creature (human being) does not become sufficiently human, becoming, throughout life, someone with conflicts in all relationships due to their humanization needs. Throughout life, the creature will experience countless patterns of relationships that will add new references to humanizing experiences, such as healthy or pathological conditions, as a result of the traumas experienced in the earliest childhood phases.

### 2. The interactional field of humanizing experiences

Until a few decades ago and even today in small towns in the interior, people of the same family, represented by mother, father, grandparents, uncles, cousins and households as neighbors, made up an interactional field of experiences humanizing elements within which the child grew as a member of the “big family”. Children found, from an early age, an interactive field of humanizing experiences, composed of many faces of children, adolescents, adults, the elderly. The child was never an only child, but he always had many grandparents, aunts and uncles, cousins, etc. The “villages” where they grew up configured continents of humanizing experiences, but sometimes also of abuse.

Thus, this interaction field, like any human reality, could be the continent of the most terrible perversions, as are the reports we find in our offices. Over the years and decades, this interactional field has been fragmenting. As the cities grew and became vertical, the family nuclei were reduced, reaching the point where we no longer even know the name of our neighbors at the door. The interactional field of humanizing experiences became impoverished and,

synchronously, as I want to think, the pictures of panic disorder, anxiety, meaningless life, increased significantly! Thus, we can infer, about the existence of deeply negative interrelational experiences, established between the child and the field in which they are inserted, because this field is increasingly restricted, but, more than anything, the fields are depleted of energy continent. Children are cared for early by substitute figures who forge wounds that do not heal and that are unlikely to be repaired throughout life and analysis processes. When the child feels separated from the relationship (abandoned to the care of others), he is invaded by an atrocious emotion of fear, since he has not yet structured himself minimally as a human being, it is still unknown! The body is formed, but the condition of what it is like to feel or know oneself as a human being does not yet give you the security to feel contained within yourself, that is, without the risk of fading or losing yourself.

And this forging occurs early. Lacking something that totally depends on the relationship with the mother / father and on the extremely impoverished humanizing interaction field, the child, when turning away from the other that gives him humanity, lives the situation populated by a terrifying fear. When the father and/or mother move away from the child's primary experience, feeling contained, feeling enveloped, enveloped by the continent of the "reconfigured womb"<sup>1</sup> results in a reality in which she (child) ceases to be or to exist, as if you lost yourself. It is not yet, it has not yet structured itself, it is not known, the terror of being abandoned is not exactly abandonment, but the fear of ceasing to be, or the condition of losing yourself from the possibility of becoming. It seems to me that the fulcrum of the vast majority of the uncertainties, insecurities, and panic disorders arises from these needs for more primary

care that contribute to the establishment of the condition of becoming human. All beings become more and more human the greater the lived experiences, structured in different patterns of relationships. However, the structuring of all subsequent patterns established with the different situations that beings encounter throughout life, will only be sustained if the most primeval of experiences has been sufficiently continent to structure a foundation for those that will occur a posteriori.

The structuring of the condition of humanizing oneself, resulting from the countless humanizing "marriages" depends on how the beginnings were structured. Shortages resulting from these primordial experiences will possibly compromise the structuring of new relational patterns ("marriages") with the brothers, with colleagues and/or friends, with the various partners, whether in conjugality, work, societies, etc.

Thus, if the creature does not have a healthy early childhood structure, it is unlikely to marry a man or a woman, but it will probably marry a "father" or a "mother".

On the other hand, we know reports about creatures that under experiences of great suffering caused by extremely serious morbidities, creatures that, it seems, came to be with us for a short time when, then, transcending the natural rites of passage, update skills relevant to dynamics of consciousness unprecedented. These experiences, full of foresight of the future, contribute so that both the dynamics of the Meeting, as well as the dynamics of Communication and the others, are exercised with the fullness of someone incorporated by the presence of divinity.

### 3. Rites of passage and dynamics of consciousness

There are seven fundamental rites of passage, as are the dynamics of consciousness. All rites have a dramatic character, always populated by the experiences of life, death and rebirth and express the condition that without dying there is no way to be born to the full totality.

<sup>1</sup> It is my understanding that because the so-called human beings are born absolutely immature, the cervix translated by the "maternal arms" that involve the unborn child, for months and months, configures a reconfigured uterus.

The rites of passage:

- They are preceded by death and followed by the new life span;
- To achieve this, there will be losses and facing challenges;
- For each rite lived, new standards of conscience are updated;
- Every rite implies leaving the specific singularity to live the conquest of new relational patterns.
- It is the interference of nature to abdicate the conformity of a dynamics of consciousness, to choose the challenge of a new rite of passage and to move towards the acquisition of a new pattern of consciousness, without the previous patterns of consciousness ceasing to be present in all human beings.
- Every rite of passage demands responsibility for the changes achieved;
- They can always announce a preview of a future different from the probable;

The first rite of passage occurs in the conception of the new life. It configures the first experience of death and rebirth. Behold, a sperm and an egg come together and fuse. Both abdicate individuality in order for life to happen. Symbolically, both die to forge an egg or zygote, that is, the prototype of the new being. Death is necessary to make Life. The coniunctio of two originates the One.

When merging the greatness of the unknown appears; unprecedented wisdom happens when the one and the other give up their own identity to become one and only then does the wisdom of Nature update itself. And when they become one, they divide into two, then into four, eight, sixteen and so on until part of this morula, that is, part of this aggregation of cells, supposedly identical, since they stem from a single primordial cell, –an instance whose regency we do not know – “determines” which part of this morula will form the amniotic sac, within which the future embryo will deve-

lop, and the placenta will be forged to feed the future being in gestation.

The other cells are composed imagery as a uroboric body, with which, each cell group, per se, will give rise to the countless components of the future human being: mouth and anus separate, uroboros open, lengthen, the protuberance of the head emerges, the spine is forged, the appendages, arms and legs, appear and all the organs happen.

At the end of 10 weeks, the embryo will be absolutely complete. In the next 30 weeks, continuing this phenomenal process, in which unique transformations occur, making life happen, a new being is forged, unique like no other. It is called a fetus. And finally, after a total period of 38 to 40 weeks you will be ready to be born, although, unlike other non-primate mammals, you will not have the autonomy to move around or look for food.

The dynamics of consciousness that permeates this time of life I call as Uroboric Dynamics under the rule of the divinity Nature.

*The first rite of passage, as well as the first dynamic of consciousness, are translated and engaged with the origin and maintenance of Life!*

Once the fetus is ready, ready for its next challenge, it will have to submit, symbolically and literally, to its second rite of passage and as such by a new experience of death. Crossing the vaginal canal, and after giving birth to the head, the scapula twitches, the chest is “massaged to wake the lungs”, the heartbeat accelerates, the abdomen emerges... The second rite of passage happens as the be born into the light.

Until a few decades ago, birth took place more naturally and necessarily via the lower route, with which the fetus needed to cross the narrow vaginal canal, where his head could fit and for the scapula, which is certainly wider, to cross this conduit, it needed intense juggling, followed by a chest with its ribs that also twisted and massaged, and thus the lungs were activated, fulfilling its function of survival, that is, breathing.

After the second rite of passage the little creature lives the protective lap under the tutelage of the second dynamic of consciousness that I call the Feminine or the Mother Goddess, widely studied by Analytical Psychology under the name of Matriarchal.

This dynamic portrays the establishment of the I-other encounter, without reflective awareness, on the part of the unborn child, of “who is the I and who is the Other”. However, as the various Others diversify, the Self is structured, the relationship is no longer exclusive, but always interdependent with an Other. In the dynamics of the Mother Goddess, Life is always sovereign.

The unborn child develops naturally and symbolically in the lap of the mother / father, being fed, cuddled, updates the language, as well as the ability to walk on only two legs, releasing the hands that with their movements will contribute to multiple brain stimuli to happen, continually seeing himself reflected in the eyes and faces of his protective figures. The dynamics of consciousness present is that of the Feminine or the Great Mother, under the rule of the Mother Goddess archetype.

The experience of the protective neck reflects the concomitance of complementing intrauterine gestational time with the first phenomenal rites of the hominization process. The unborn child, due to the bipedal posture of human beings (which had both the width of the hips and the tunnel through which the vaginal canal is reduced, as well as the activated transformations, resulting from the process of walking and upright posture) is born absolutely immature for survival itself. Thus, the first years of extrauterine life configure what is most fundamental for the structuring of a healthy human creature. In these early years of life, the uterus reinvents itself in the arms that surround the newborn, alongside the placenta to make itself represented symbolically by the breast it feeds, mobilizing the most primordial demands for survival. The unborn child is urged to embrace the breast and the oral suckling movement is immediately updated.

Along with this condition, both in the physiological and psychological sense, the interaction of looks, resulting from the reciprocal faces that are found – mother (or substitute) and child –, the first stages of the binding relationship that generates humanization are built, an evident forging of certainty of being taken care of with *diké* and aids, that is, with fairness and adequacy and receiving from the caregiver what he/she has the best, with what the emergence of the concrete bond is done.

These cares are fundamental to the forge of the creature’s humanizing inherence, that is, we are born as creatures and structure our human condition in the interaction resulting from the care of the uterus reinvented by the hands/lap of the mother/father/caregivers!

The reinvented uterus, as well as all the cares of that time of dynamics of the Great Mother, configure the physical-emotional boundary structure between the continent figures and the child, and live a limiting continent of physical character and that fundamentally has the protective purpose for the integrity physics. The physical limit is imposed by humanizing figures. In the following dynamic, the condition of having and submitting to a verbal-psychic-emotional limit so imperatively necessary for the healthy structuring of the personality must live. The limit is also imposed, but it is verbalized and establishes the asymmetry of power to which the child learns to surrender. It is my understanding that the seven dynamics of consciousness, always present in the nature of being, are updated concurrently, but with different patterns and different intensities.

The time of the lap and the first times of Life are consistent with the character of the dynamics of consciousness in which the experiences of the female predominate; however, structures of male interaction, inherent in nature, enter the scene, with which the child is “invited” to update the control of the sphincters, to make use of the hands to hold the bottle by itself, that is, gradually it gains autonomy to leave the nest and face the collective world. The child grasps

the meaning of words, interdictions, physical limits, observes the asymmetry of power for which he will need to exercise himself through attitudes relevant to the dynamics of the masculine. In addition, he discovers the charm of playing with others, especially with those in which the attunement prevails. The continent's lap is lost, or rather, abdicates it, living that moment, symbolically, like dying.

*The second rite of passage implies the emergence of the second dynamic of consciousness, and translates and deals with the maintenance of the species!*

And then the third rite of passage enters the picture, and fear emerges, often with frightening intensity. The fear of this time is possibly due to a pattern of consciousness in which the beginnings of the reflective process are being consummated. Facing the limit of time, the limit of Life, of the day, of the literal discovery of Death, of the frustrations, of the non-impediment, when then the challenges of the first activities of a reflective nature enter the scene: reading, writing, playing a musical instrument, respecting limits, fulfilling tasks, obeying orders, constitute frightening realities, necessarily imposing, as well as essential to the structuring of asymmetric relationships.

The worst of all fears, and perhaps, at this moment in life, when one experiences the third rite of passage and the harbingers of reflective awareness emerge, the fear of loneliness, of loss, of being alone are more than frightening. The fear of being alone, therefore, helpless or lost from oneself, explodes because the deeper nature tells us that we are only when in relationship. The experience is that outside the relationship we are not.

Throughout life, all beings will seek partnerships, marriages, bonds, societies, relationships! Everyone looks for and feels that they are built, or become human in function of relationships. Without the relationship, being is not!

For much of life, relationships are concrete, objective. However, the relationships tend to become subjective, symbolic, populated by the me-

mories of all the marriages established along the way and illuminated by the inner marriages with all the Others that we incorporate due to the elaboration of our shadows, the most somber, with what we can actually perform the greatest and the best of all marriages, that is, with oneself, with the Self, with God, becoming fully human. When that happens, the creatures become what they are to stop being what they know.

It is time for the masculine, for discrimination, for the asymmetry of power. It is time to leave the familiar nest, to leave the "lap" to enter, symbolically, the realm of rule, order, norm, the fulfillment of tasks, the realm of the collective, obligations and duties. It is time for the dynamics of the Masculine or the Father, under the rule of the God Father archetype.

Years ago, as it still happens in small towns, this separation from the small family to the big collective, happened on the streets, with the neighbors of "good" and 'evil'. Today, it happens more and more precociously with going to pre-primary schools, when the child is inserted, much earlier, in the realm of the great collective universe.

At the time of the third rite of passage, the institution of the third dynamic of conscience confirms that the canons of the rule of law are established and Life becomes sovereign only within the tribe or clan.

*The third rite of passage is carried out under the dynamics of conscience of a patriarchal character, with the regency of the god Father, translating and dealing with the implementation of the Code!*

The fourth rite of passage is presented, mobilized, triggered and updated due to the great neuroendocrine transformations. It is full adolescence with its almost subpoena to look at the other person other than yourself and interact with him in an unprecedented way. The conflict resulting from the imperative demands for the experiences of sexuality, concomitant with the demands of carnal cohabitation that emerge frighteningly.

The fourth rite of passage is the most challenging yet experienced! It implies the experience and the experience of the greatest conflicts. It demands boys and girls to be prepared to become adults and, for that, to face terrifying challenges. The deeply mobilized hero/heroine happens to everyone. The first stage is translated by leaving the family guardianship of father and mother; it implies ceasing to be a son / daughter. However, the demands of the adolescent's emergence of autonomy do not coincide with the assumptions of parental acceptance, who, sometimes lagging for almost two generations, understand that autonomy means competence to answer for their own survival.

In the presuppositions of our current society, adolescents are not taught to fulfill the rites of passage such as: enduring pain, hunting a wild animal and facing the fear of sleeping in the sacred territory of the dead, just like the members of peoples called "savages", which determine the tasks to be accomplished. However, in the mythical-symbolic sense, for both the male and female universe, the activation of the hero / heroine happens as a demand of nature itself

It seems to me that in our society, in the sense of the middle class, the passage through the rites of adolescence to adulthood was restricted exclusively to the domains of the intellectual, such as, for example, being able to pass an entrance exam.

It must be said, however, that sexual relations between adolescents have been occurring at an increasingly earlier age; the consumption of alcoholic beverages increased indiscriminately, without any respect to the so-called legal restrictions.

The time of "youth" also increased in the more affluent social classes. The so-called "young person", despite being of full adult age, remains in the parents' house, enjoying the benefits of everyday life, without any economic burden, enjoying the accommodations, food, cleaning, washed clothes etc., that is, everything absolutely without economic costs, in addition to enjoying

benefits for which they still do not have the competence to pay.

For the female universe, with their heroines activated, facing the tasks that would lead to introspection and explained in a magnificent way by the myth of Eros and Psyche, are increasingly being insufficient. Tasks that explain in great detail the structuring of how the deepest female nature is forged in women, such as: separating the mixed seeds, that is, recognizing the grains of the constitution itself and acquiring discrimination; discover how to avoid confrontation with brute force, incorporating patience and lucidity to achieve the desired result; trust that the presence of the sacred will be done to conquer the water of the origin; surrender to the wisdom of building the reflective process that instructs on how to enter and leave the realm of death. Thus, when entering the realm of death symbolically, you should be careful not to be entangled with the demands of others with choices that are not yours, namely: the hand that asks for help; the lame burriqueiro, the weavers, with which, upon returning, he will appear as an adult woman, full of feminines, recognizing himself and knowing himself feminine, daring to open the box of the beauty-seduction-envelopment pot. The myth expresses with wisdom how it is to stop being a girl and become a woman, a reality that leads to the concomitance of the birth-emergence of the adult man, expressed in the character Eros that appears to snatch Psyche.

The nature of the female being is magnificently expressed in the myth of Eros and Psyche, upon the return of the young woman from the kingdom of Hades carrying the box with the beauty cream. Psyche, when assuming her demand to want to remain beautiful, a characteristic of her nature, but which she abhorred for distancing her from people, especially men. Upon returning from the realm of the dead, symbolically, when leaving her childhood, when crossing the threshold of the rite of passage, she finds out that she wants to be a woman, that is, she wants to be feminine, beautiful, sensual, in need of

the presence-complement of the figure of a male. And so, open the box: by becoming a woman, the possibility of Eros becoming a man with the fullness of the masculine also becomes viable. Eros leaves his dependence on the mother-Aphrodite figure and refers to the greater expression of the male-Zeus. Thus incorporated, it rescues Psyche.

These are times of concomitance of ambivalent experiences such as: introversion/extroversion; activity/passivity; acceptance of challenges/avoidance; responsibility/inconsistency; contesting/submitting; and so many other ambivalences swelling conflicts.

Both boys and girls are symbolically subjected to the emergence of the hero as well as the heroine, as both represent struggles that will open up the emergence of the anima and animus archetypes.

In the mythical sense, at this moment, the most significant creation myths enter the scene with the emergence of the most profound questions about the reality of being human:

Who am I?

Why am I here?

What is the purpose of my existence?

How do I accept responsibility for everything I do?

These questions were asked by philosophers of all times, with the fourth only emerging with Kant (18th century), that is, what is my responsibility in the face of these events?

It must be agreed that these issues, conscious or not, imply the atrocious weight of responsibility and blame for everything that goes wrong. On the one hand, the hero as much as the heroine do not want to leave the space of life, of speed, disputes, autonomy, infractions, drugs; on the other hand, anima/animus present themselves with deeply sui generis attitudes, with demands for establishing companionship relationships. But the conflicts arising from these primordial self-reflective fights often result in literal deaths.

Of the rites of passage, this moment is undeniably the most complex, as they call for the death of innocence, the implantation of the lu-

cidity of responsibility and, fundamentally, the encounter with the other who thinks, feels, acts differently, but which attracts and fascinates, invites to be together.

The activated hero/heroine asks for timé, asks for recognition for his deeds, but, at the same time, does not want to leave his boldness. Objectively, the experiences of death, expressive in the rites of passage, have a symbolic meaning. In addition, in the emergence of adulthood the weight of reflection goes mad.

The fact that the fourth question is so recent in history is an alert to the realization that the awareness of responsibility for what I am and what I do is still a phenomenon in the collective elaboration phase.

The collective still awaits saviors of the homeland; he ignores that to attribute to the state responsibility for his own survival is not to become an adult, he ignores that we are destroying the planet and they accept that locupleting with the other's money is the rule.

*Individual changes are faster than collective changes!*

Historically and symbolically, the collective lives a rite of passage from adolescence to adulthood in which it is imminent to take responsibility for everything that happens in one's own life, in the family, with the children, at work, in the country, on Earth...

The time of the fourth dynamics of consciousness has been significantly extended, especially in the most different social classes in the economic sense.

*The fourth rite of passage calls for the exercise of the dynamics of consciousness of the Encounter, under the guidance of the Coniunctio archetype and takes care of the consummation of parity!*

The fifth rite of passage calls for conjugality with which living with the other different from you demands the full exercise of communication. It is time for partnerships, the exchange of ide-



as, information, feelings, time for common decisions between partners, between friends, times of deliberations on how to structure the family nucleus as well as maintaining one's own species, establishing oneself professionally, to live together and become socially responsible, for oneself, for the family, for society, for the Earth where one lives!

The fifth rite of passage implies dialogues and communication with the other, implies integrity of purposes and coherence of values, implies fidelity and loyalty to oneself and to others. The fifth rite of passage implies the fullest exercise of the virtues bestowed by Zeus on creatures, namely: *diké* and *Aidós*, that is, full justice towards the other and doing for the Other the best of himself. These virtues necessarily imply being in relationship with the other and only in this way we really become human beings.

Pierre Soliè, in his text "Mitanalysis" (1986), proposes that in the first years of life, human beings consider others as their own property and imply a "loving" relationship of an anthropophagic character; the second phase is translated into a loving relationship of the "caritas" type, that is, it implies taking care of the other for the other, but it still depends on recognition by the other. Only in the third stage does the love of the sacred *Agape* become viable with taking care of the other even if the other does not know or recognize that he is being cared for

Communication, when exercised in a creative way, will ask for Congruence between what is said and what is done, as well as Complacency towards the other who has not yet reached this level of understanding. When exercised to its fullest, the voice of the issuer will have the competence to vibrate in tune with the Other, creating appeasement resonances.

Thus, maintaining the integrity of purposes represents a maddening challenge, as the temptation for hidden profits is very often present.

Communication between people is a phenomenon as complex as it is unprecedented, because it is the continent of the most spectacular

human creations, as well as the worst aberrations, reasons for fights, crimes, wars.

On the other hand, communication involves poetry, music, kisses and hugs, subtle touches between souls who meet. It is inseminating and fertilizing, a breeder that breeds creatures.

The dynamics of Communication, an attribute singularly updated by human beings, confer a power of command, as well as certainty and hopes for change, in addition to explaining the disappointments and bitterness in view of what the creature has most sordid, most degrading and dark.

The fifth ritual of passage exercised under the dynamics of communication consciousness, under the rule of the archetype of the Incarnate Word is the one that best expresses the humanization process by translating into speeches (spoken, written, poetic, musical figures, images, gestures) what the creature thinks and reflects about the reflected, what it has of ideas and what it builds with, what it feels and how it suffers, what moves it and translates into epiphanic vibrations. Finally, communication is the indelible mark of the human being and how to become human!

The dynamics of Communication implies listening to what the other says, incorporating this reference, making it his own instance, structuring itself as a result of the marriage of his own ideas, speeches, thoughts with the other's spoken ideas and propositions. The dynamics of Communication implies fighting for the implementation of realities resulting from the marriage of their own demands with the demands of the other, when then, there is no longer my demand and that of the other, but ours, that is, the dynamics of Communication calls for that we conceive with the other children of that transubstantiation!

The dynamics of the Communication calls for the elaboration of the most severe of the seven deadly sins, namely, the arrogance of assuming to be a learned creator of solutions, when in reality we are all continent vessels of the great universe of the collective unconscious, Jungian

expression to translate the Akashic field, source of wisdom that waits for us to ask the questions for answers that are already waiting for us.

*The fifth rite of passage under the guidance of the dynamics of communication awareness, under the rule of the Incarnate Word expresses and deals with the marriage of acts and ideas!*

The sixth rite of passage emerges conveyed by reflections and findings about the demand for the need to distance oneself from the family, from marriage, from work, from children, from society. The sixth rite of passage asks for introspection, recollection, asks for the exercise of deeper reflection on your own ideas, on how much you exercised through straight action, assessing what you learned from Life, what you discovered as sovereign truth, if it has really reached the understanding that spoken speech as silent speech must be the most powerful instrument of conciliation, peace, warmth, and to transmit the Truth, based on Ethics, imbued with the awareness that the individuation process is way.

The hero of that time implies the exercise of Areté - Excellence, with the demand for Timé - honorability no longer. The dynamics of conscience that permeates the exercise of the time of the sixth rite of passage takes place through the foresight of futures different from the probable, with the certainty of being able to perform and interfere in the creation of alternative realities.

The experience of the sixth time of Life portrays the realization of being able to forge futures different from the probable, updating and experimenting competences hitherto called extraordinary. The art of learning and teaching, giving tranquility; the art of healing and healing, giving certainty; the art of transporting and transporting oneself, dazzling; the art of transforming the nature of matter by checking that we know we are immortal.

The sixth rite of passage lived under the dynamics of consciousness of the Clairvoyance or Preview of the Future, under the rulership of the prophecy archetype or the Wise Old Man portrays

the proposition of the existence of different possibilities of coming to being, which depends on choices made at crucial moments when the condition of a probable future is left for a different possible future.

Crucial moments translate, in the reality of all of us, as challenges in which the risk of life (of oneself, of the child, of the loved one) is imminent, whether due to physical or psychic processes; or by conditions of catastrophic losses with experiences of extreme loneliness and helplessness; or for invasive realities with loss of autonomy and freedom; or when the other of us is stolen, kidnapped, abused...

Crucial moments mobilize anguish, activate wounds of the soul, trigger ancient fears, disorganize life and ask for immediate solutions, even though we cannot find them. However, these moments also arouse faith and demands for constriction, as well as evoked memories of our ancestors who believe in the power of prayers.

And, behold, the "miracles" happen bringing us the certainty that the transformations regarding different possible futures awaken as realities, perhaps, never before considered by the conscience. Quantum physics states that different possible futures await to be awakened, at the present moment, when we wish them (Braden, 2017), expressing the reality of the new unborn being that we will become, or have already become! So we are already the possible future and we feel distanced from the probable future that we would be.

It is interesting to note how many complaints emerge within a family dynamic when one of its components, in the process of analysis, presenting the changes resulting from its analytical epiphanies, hears: "You are very different! It's not the same anymore! What happened to you? I don't seem to recognize him!"

And then, when looking at past memories, which are, in fact, very recent, people feel so distant from what they were, because they feel differently, frightened by what they did, consented to or let go, without contest.

It seems to me that the process of individuation is an imperative demand for the establishment of a possible future different from the probable, a future that lies dormant in the pockets of the psyche and that awaits the emergence of revelation!

Thus, when we live the sixth rite of passage structured by the sixth dynamics of consciousness in our existential process, we become seers (Alvarenga, 2018), permeated by a pattern of noetic intelligence that makes us increasingly “more human”, either by to be the solution of conflicts, as to compel us to effect changes, but, more than anything, due to the imperative emergence of the individuation process, to claim to achieve self-knowledge, the greatest goal of the phenomenon of humanization. Thus, self-knowledge implies fully and intensely assuming the demand for knowledge and caring for the Other, in itself. This subjective Other, often the depository of projections, the most somber, needs to be known and recognized as an instance of the person himself, in his deepest reflective process.

Thus, the next step to translate a transformative expression of the development of the pattern of consciousness to achieve the fullness of the human condition, would involve reaching an intelligence quotient that would translate the synthesis of the intellectual condition, with the emotional and the spiritual, and express the be in its greatest fullness, that is, occupied with the redemption of the other in himself.

The dynamics of Vidência and its competence to discern possible different futures is closely linked to the power of prayer and under the rule of the “Isaias effect”, which proposes as a more powerful prayer that which envisages a future different from the probable and which is already reality, because, awakened was made by the unwavering desire of faith. However, in order to achieve a future different from the probable, we will need to be in a new Ethics instituted and based, in my opinion, on four principles, namely: in the Fire of the deepest reflective conscience that calls us to reflect on taking responsibility for everything around us, because everything has to

do with us; at the most inventive Techné that we are and have to change our historical moment; in Diké as full awareness of the sense of justice for everyone and with everyone; and, finally, in the full virtue of Aidós that leads us to accomplish and do what we are best for the Other, whoever he may be and for the common good (Alvarenga, 2011).

Therefore, we will be close to the seventh home, the seventh dynamic of consciousness and there awaits us the ritualistic ceremony of the coniunctio with the divinity, according to the assumption of Teresa D’Ávila (1981), or the ritualistic ceremony of the coniunctio with the Self, according to the Jung’s propositions, with which self-knowledge is made, a major goal of the individuation process.

It should be remembered that the different dynamics do not have a sequential character, as they can occur, both the fifth, the sixth and the seventh, in an eventual condition, expressing moments of wisdom not intelligible to the speaker. Defensive fixation on any of them is possible, and can prevent you from moving towards the Self. Clairvoyance implies a preview of the future and sets the best and greatest opportunity for us to see the path to individuation

*The sixth rite of passage takes place under the sixth dynamic of consciousness governed by the archetype of the Old Man, expressed and concerned with the foresight of the future!*

The seventh rite of passage, that is, time for Universal Understanding, under the rulership of the Totality archetype comprises the art of accepting that only with literal death will we experience an unprecedented time of life.

It is time for detachment, time to prepare for the departure, time to forgive yourself for not having reached the desired goal, time to say goodbye to those who remain, remembering that the removal is temporary, time to purge the hurts;

The seventh rite of passage implies the preparation for literal death. ■

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## Resumo

### *Ritos de passagem e dinâmicas de consciência*

*O texto se ocupa em descrever os sete principais ritos de passagem ocorridos com os seres humanos, concomitantemente às sete diferentes transformações de padrões de consciência nominados como: Urobórica, da Grande Mãe, do Deus Pai, do Encontro ou Coniunctio, da Comunicação, da Antevisão do Futuro e finalmente da Totalidade. Os ritos de passagem explicitam momentos de superação-transgressões às interdições, com os quais o ser*

*humano atinge novos tempos de vida, e suas respectivas dinâmicas de consciência, decorrentes de demandas intrínsecas da natureza. Como consequência da superação desses momentos heroicos, adquire-se conhecimentos que são incorporados à psique, a par de desejos desconhecidos mobilizarem comportamentos para a ultrapassagem dos obstáculos. Os ritos de passagem são precedidos da vivência de morte e sucedidos pelo novo tempo de Vida. ■*

**Palavras-chave:** Ritos de Passagem, As Sete Dinâmicas de Consciência, Morte e Renascimento

## Resumen

### *Ritos de pasaje y dinámicas de conciencia*

*El texto trata sobre la descripción de los siete ritos principales de pasaje que ocurrieron con los humanos, concomitantemente con las siete transformaciones diferentes de patrones de conciencia nombrados como: Urobórica, de la Gran Madre, del Dios Padre, del Encuentro o Coniunctio, de la Comunicación, de la Vista Preliminar del Futuro y finalmente de la Totalidad. Los ritos de pasaje explican momentos de superación-transgresiones a las interdicciones, con las cuales el ser humano*

*alcanza nuevos tiempos de vida, y sus respectivas dinámicas de conciencia, que surgen de las demandas intrínsecas de la naturaleza. Como consecuencia de la superación de estos momentos heroicos, se adquiere conocimiento que se incorpora a la psique, junto con deseos desconocidos que movilizan comportamientos para superar obstáculos. Los ritos de iniciación son precedidos por la experiencia de muerte y seguidos por el nuevo período de Vida. ■*

**Palabras clave:** Ritos de Pasaje, Las Siete Dinámicas de la Conciencia, Muerte y renacimiento

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