

The religion of conscience in the light of initiatic psychoanalysis

Abstract

Introduction: Initiatic Psychoanalysis works with the plans of human spirituality. The philosophical, epistemological, and religious aspects began with the author Luciano da Fonseca Lins, Lacanian Psychoanalyst.

Objective: The objective of Initiatic Psychoanalysis is to dismantle the identifications of the Self with the Illusory reality falsely presented as Perception. Perception is nothing more than electrical stimuli transformed in the brain, according to the beliefs of the perceiver.

Method: A narrative review was carried out through a search in the electronic indexing databases MEDLINE/PubMed, Web of Science, CAPES journal portal and Google Scholar. The methods used on the interpretive basis of textual construction were the Zen Buddhist Koans, which are puzzles given to be decoded by the no-Mind, the allegorical method of Philo of Alexandria and the desert monks. Such methods, in the context of allegory, are allusive ways of directing the subject to mythical amplifications, legends and fairy tales, in the sense of seeking the Apophatic path, that is, through negative meditation, possibilities to transcend intellectual thought, which he defines to interrupt the Seeker Individual's linear and compulsive thinking.

Results: The expected results are to enable the Seeker Individual to abandon their neurotic narratives, which are repetitions of neuronal patterns, to a different way of perceiving, different from linear thinking. Such procedures are presented as a possibility of awakening the Seeker Individual to his self-deceptions, experienced up to the present.

Conclusion: Intuition and insights are expected to have modified perceptual value to transform individual existential from existing.

Keywords: psychoanalysis, initiatic psychoanalysis

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Introduction

The word religion, as well as its aetiology in Latin, from a philosophical and metaphysical point of view, seems to bring the meaning in a reconnection or reconnection with something that transcends,¹ from its need in some historical moment, but mainly mythical (in Western religions, such as Judaism, Christianity and Islam), in which they are represented in conciliatory and at the same time distinct moments. As an example, we can mention some biblical passages, the fall of the angels, led by Lucifer, in disobedience to God, constitutes one of those moments,² as well as the expulsion of Adam and Eve from paradise, called the Garden of Eden, definitely touches this fall, in which it expresses itself in the form of disconnection with the Creator.³ It is within this model that the three organized religions mentioned, intend to return, through their practices, dogmas and liturgies, humanity to the condition of reconnection with the divine, through the observation of commandments, precepts, observances and, mainly, for the Christian church, repentance is the trump card by which it leads humanity back to God.⁴ The author's question lies in his existential path about the value and meaning of religiosity, a theme that is addressed in his experience report, in the form of a doctoral thesis,⁵ later published as a book in 2009.⁶ The author's religiosity is called into question at various times, not only as it is presented in the methodology of Autobiographical Narratives, as well as, after his work, both in the elaboration of questions in his post-doctoral internship, but also in constant continuity of his inquiries that will cross the field of psychotherapy and non-classical psychoanalysis, since psychoanalytic science peremptorily denies religiosity as a

natural fact of humanity, being only a by-product of the repressed unconscious.⁷

This research aims to reflect, from theoretical, philosophical, religious and, above all, through the clinical practice of the first author of this work, Luciano da Fonseca Lins, as a clinical psychologist and psychoanalyst, on the possible changes that occur in the singular existence, through their religious beliefs, in which they can point to radical changes in behaviour that took place with their analyst as a witness, not only of the emergence of the subject from the unconscious, but also beyond it, flowing into a behaviour that can change their life in terms of what is being said in the field of analysis. Such testimony is directly mirrored in the psi, social and intellectual function of the author of this investigation, where he makes his considerations, from himself and from the parental perspective, regarding the referred changes.

Method

A narrative review was carried out through a search in the electronic indexing databases MEDLINE/PubMed, Web of Science, CAPES journal portal and Google Scholar. The methods used on the interpretive basis of textual construction were the Zen Buddhist Koans, which are puzzles given to be decoded by the no-Mind, the allegorical method of Philo of Alexandria and the desert monks. Such methods, in the context of allegory, are allusive ways of directing the subject to mythical amplifications, legends and fairy tales, in the sense of seeking the Apophatic path, that is, through negative meditation,

possibilities to transcend intellectual thought, which he defines to interrupt the seeker's linear and compulsive thinking.

Results and discussion

Freudian psychoanalysis

Classical Psychoanalysis, whose initiator was the neurologist Sigmund Freud (1856-1939), points to desire and sexuality as the main foundation of his theory,⁸ as the function and master drive, in which every motivation moves towards the satisfaction of the unconscious desire, in an indirect or disguised way, whether through the oneiric way, lapses in language, jokes, and above all, the return of the repressed that is established as a symptom.⁹ Therefore, Freudian Psychoanalysis only seems to have eyes to see sexual desire as the only psychic reality, being the other formations, including sublimation (transformation of sexual libido into culture, without repression and its symptoms).¹⁰ The dynamic core of his conceptions culminates in the "Oedipus Complex", whereby, in the nuclear family, the process of identification and castration is established in the phallic phase of the development of child sexuality and the movements and competition and affections are placed in a way dynamic and decisive for the formation of neurotic symptoms.¹¹

In the article entitled "The Future of an Illusion",¹² Sigmund Freud expresses that Religion seems to be something beyond useless, a model in which the Oedipus Complex is revisited, through the child's search for the support of the father, in the religious form of God. There seems to be a context that humanity will be vainly seeking this support, in which it is nothing more than childish and perhaps destructive behaviour of living in the illusion of support that never comes directly. Thus, this humanity seems to live looking in the holy books or in leaders of organized religions, who always express good intentions, and ultimately, there still seems to be the context that the desire of these leaders is control to obtain advantages over the faithful.¹³

Jacques Lacan (1901*-1981†)

Jacques Lacan, French Psychoanalyst is seen as an individual who takes Freudian works as a basis to make his contribution to psychoanalytic theories, based on language,¹⁴ taking as a paradigm the interactions between the signifier and meaning, by the Swiss philosopher and linguist Ferdinand de Saussure.¹⁵

It is important to mention that even among contemporary psychoanalysts delimiting the works of Jacques Lacan as a contribution to the work of Sigmund Freud, some focal points that are not related to the writings deserve a more accurate analysis and reflection. First, Lacan is mentioned in the book "Psychotherapy and Taoism",¹⁶ as a great scholar of Oriental Philosophies and Religions, especially Zen Buddhism, in which he directly influenced his practice as an Analyst and Taoism, in which he had fundamental importance in the concepts of the Imaginary, Symbolic and Real, with the Imaginary being a reference to the Mayan Goddess, creator and builder of the illusion, in which the human is mirrored and seduced, through parental relationships. The Symbolic is the topic in which, through full speech, the unconscious formation gains relevance of its signifiers (a kind of sound of the word that can be de-metaphorized and taken to another context than the speaker's speech). Thus emerges the subject of the Unconscious, no longer in the position of the Alienated Imaginary. Finally, comes the question of the Real. There is a phrase in the work about Taoism that the author says: "The closer I get to Tao, the farther I am, and the farther I am from Tao, the closer I am" (LAO TSE).¹⁷ The point is that the Real is something that cannot be crossed by language,

much less have its expression in the symbolic field, as it is something that permeates speech. Therefore, the Real simply is, and cannot be captured. Similar experience is found in Experience, in which the one who experiences has no words to express their experience, as speech and language are incompetent to express such feeling.

Another important aspect is to mention the work "The Esoteric Christianity",¹⁸ whose author lived in the 19th century, being a direct disciple of Helena P. Blavask, and founder of the Movement called Theosophy, born in England, writes in this text about three topics, in which were named as: Historical Christ, Mythical Christ and Mystic Christ. In the first topic, the author deals with the Historical Christ, as the supposed figure of Jesus, who was perceived as a man. There have been many versions of Jesus envisioned according to postulated beliefs, both in early Christianity and today. So, it all depends on the perceiver and his interpretations based on the belief he is involved in. In this way, this configuration is consistent, both with a Hinduist look at that Maya, in which he builds the illusions, as well as, in the topic of the Lacanian Imaginary, one that said topic is perfectly consistent with the mirror, in which it is structured by the Other. As far as the Mythic Christ is concerned, it seems to be a Universal Symbol (Jung's Archetypes),¹⁹ in which they prefigure the Image of God in the possibility of being permeated by the word as a symbol of greater depth for human achievement. In Jacques Lacan's topic, the Symbolic denotes the value of "cure",²⁰ since it is by the word, called by the same "Full Word" that allows the emergence of the subject from the unconscious, regardless of the factual event narrated by the analysand. Finally, Annie Bersant describes the Mystic Christ as something beyond language and its expressions and even beyond human comprehension, as it is the Transcendental or beyond the Kabbalists, Jewish mystics. Jacques Lacan places the Real as something that cannot be represented by language or symbol, meaning or signifier.²¹ It is not just a matter of tones that are present in the dream, but that the words escape. It is something that cannot really be achieved. But what is important to mention here is Lacan's knowledge of the Eastern philosophies, from which he was inspired, as well as the sources of Theosophy with similar topics in the context of such knowledge, and even how its application in the "Zen Buddhist" mode of approach the disciples. In other words, not only his theories regarding the method, Lacan was drinking from sources in which they touched on spirituality and were no longer cited by authors coming from the classical practice of Freudian Psychoanalysis.

Carl Gustav Jung (1875* - 1961†)

However, it was with Carl Gustav Jung that religiosity will definitely enter the context of Psychoanalysis²², although Jung, for epistemological issues diverging from Classical Psychoanalysis, decided to found his own School, initially called Analytical Psychology for later receive the name of Deep Psychology.²³ Jung was mainly dedicated to investigations on universal symbols, which he called Archetypal Symbols, which express the Collective Unconscious, the Ego-Self axis, called the "Individuation Process".²⁴

The Individuation Process consists of the maximum realization of humanity through the awareness of the Image of God in each individual. This is the main point of his theory and practice. In the introduction to his autobiographical work, Jung wrote: "My story is the story of an Unconscious that came true".²⁵ In other words, Jung placed himself within the context of someone who realizes the unconscious of pairs of opposites, Persona and Shadow, Animus and Anima, as the realization of the Imago Dei (Image of God), as a process of great internal and external battles, which it is the price paid for the process of becoming who you are.

Although Jung had studied comparative religion, comparative mythology, alchemy, astrology, Kabbalah, philosophy and eastern religion and so many other studies and researches, it was in Christianity of Gnostic aspect, that Jung rested his Individuation along with the practice of psychotherapy in the Work: “Jung’s Gnosis and the Seven Sermons to the Dead”,²⁶ bringing to light, moments when Jung was invaded by the Unconscious. Thus, his trajectory, as someone who was linked to traditional Christianity, was also radical for other religious bases in the Unconscious, although within the journey of the Cosmic Christ. Jung consolidated his research in the field of religiosity in the academic world, even though part of the scientific community initially turned its back on his work. Transpersonal Psychology continued in another way, themes that were not only linked to religiosity, but also to the study of changes in consciousness,²⁷ such as: paranormality,²⁸ reincarnation,²⁹ near-death experiences,³⁰ and so many other topics that were still taboo in academic dogmatics, but that, little by little, gained more and more researchers.

Integral psychoanalysis

Luciano da Fonseca Lins (L. Lins), was born in the county of *Maraial*, located in the state of Pernambuco, Brazil, in 1958. When L. Lins was studying Psychology, he simultaneously joined the Centre for Freudian Studies in 1993, whose base of studies was mainly Jacques Lacan’s Psychoanalysis. However, L. Lins began sometime later his researches in the Jungian area, involved by the treated theme and by the revolution that the Gnostic Gospels had impacted on the life of Carl Gustav Jung. The thesis work by L. Lins was developed at the University of Porto-Portugal, under the title: *The Myth of Meaning in the Context of Religiosity in an Autobiographical Narrative: Reflections for a Pedagogy of Individuation*.⁶ Ten years at the Society of Freudian Studies based on Jacques Lacan’s Therapeutics and Theory, were definitively added to the conclusion of his PhD thesis in 2002 and published in 2008 by the publisher of Olinda called *Livrorapido*.

In 2008, Luciano da Fonseca Lins published an article entitled “Integral Psychoanalysis” in the *Revista Consciência* at Fernando Pessoa University, as a result of his post-doctoral internship, which received the same name as the article, then published.³¹ The article deals with the dimensions of the Personality at the Historical, Mythical and Mystical level. The text clearly brings the mixture between what Jacques Lacan wrote in his topology of Imaginary, Symbolic and Real with the topology of Annie Besant, in *Historic, Mythical and Mystic Christ*.³² In this work, twelve archetypes were also included³³ symbolizing the cycle of the Individuation process with the topical perspectives or dimensions that referred to the quality of Being, demonstrating a type of evolution, which will portray the human universe and the glimpse of spirituality. In the field of evolution, the author deals with the clearly Judeo-Christian relationship of Paradise, fall, orphanhood, to point out, through cycles, the return to paradise, which is the Individuation or the accomplishment of the Dei image in the human.

However, theoretical and practical issues remained unresolved, for example, because even with psychotherapy or analysis, in general, people did not change their behaviour and religions did not assert their role in reconnecting humanity your source.³¹ Another concern of the author was that even among the Jungians analysed from an archetypal perspective, the changes and the collective sense of sharing remained on a very low scale. In the clinical work of the author Luciano da Fonseca Lins, the search for the Divine also showed no signs of authenticity, neither among his analysands nor with the author himself. Everything seemed very theoretical and even in clinical supervisions (Listening to an analyst as another analyst), they were only in the field

of desire and ideas. So, from this context, another perspective seems to emerge to understand what really goes on both in religion and in the process of analysis in which there is a subject of the unconscious, which is expected to emerge, through the silence and the analyst’s prohibitions and frustrations. However, even in this sense, the events did not seem to be what is put in the theory.³¹

Jiddu Krishnamurti (1895* - 1986†)

Jiddu Krishnamurti was born in Madanapalle, India and was named in honour of the god Krishna. His family of humble nature received the illustrious visit of Countess Annie Bersant, founder of the Theosophy movement, saying that the boy was the new teacher of the world.³⁴ Krishnamurti asked his family for permission, which was granted, going in company with his younger brother Nityananda, and they went to live and be instructed by the Theosophical Society in Countess Annie Bersant’s castle. O tempo passou e os meninos se tornaram jovens adolescentes, Krishnamurti sendo educado para realizar a função de instrutor espiritual do mundo, uma espécie de novo messias, enquanto seu irmão, Nityananda, o acompanhava por exigência do próprio Krishnamurti, que tratava de cuidar do seu irmão com muito cuidado, já sua saúde era frágil.³⁵

One day, Krishnamurti, watching young people having fun, had a profound spiritual experience that would change his life completely and radically. He was no longer satisfied with being tasked with being the world’s new instructor and began to see, in freedom, the only path to be followed, which could not be indicated by anyone, which would be to be oneself.³⁶ And to put an end to the expectation of the order *Estrela do Oriente*, he was given the task of traveling by ship. However, as her brother’s illness had worsened (tuberculosis) she refused to travel without her brother. Yet he was given the assurance that nothing would happen to his brother, since he was under spiritual protection. To his dismay and dismay, when Jiddu Krishnamurti arrived at his destination, he received a telegram informing Nityananda’s passing, returning immediately.³⁷ Since then, Krishnamurti, who was no longer the same, was getting further and further away from the Eastern Star order, leaving his spiritual funders highly concerned.

The Eastern Star order, which had been founded in 1911 to herald the advent of the world’s new instructor, in whom Jiddu Krishnamurti was appointed to lead the order,³⁸ heard in its annual camp address on August 29, 1929, the famous words that dissolved the order itself in this event through the way of acting then, now no longer, instructor or new messiah.

Here is a small excerpt from the speech of the alleged messiah:

“I don’t want followers. You want new gods for old ones, new religions for old ones. The truth is a land without a path. Man will not reach it, through any organization, through any belief, through any dogma, through any priest”

JAYAKAR (1986).³⁴

Jiddu Krishnamurti made it clear for the rest of his existence that no discourse, no religion, no education, ideology, science or any other outsourced means of knowledge would not change the narcissistic nature of humanity³⁹ which remains the same to this day, changing only clothes such as advances in technology, entertainment, exaggerated use of medicines, numbness so that Man can go back inside himself and be able to open up paths never taken before. Therefore, any change in the field of society such as mass movements, gender, propagating positive thinking, praise and prayers, are nothing but illusions to make humanity numb by ignorance, which generates violence, division, conflict and more misunderstanding and violence.

Initiatory psychoanalysis

With the beginning of the Professional Master's Program "Practices and Innovation in Mental Health" in 2015 at the University of Pernambuco, Luciano Lins worked his research focus in the area of Spirituality, creating the Laboratory in the CNPq Directory: "Science of Consciousness and Spirituality", in which he gathers his theoretical works, through the studies of the philosopher Jiddu Krishnamurti and the works of Theosophy, whose central writer was the scholar of modern esoterism, Helena Blavask, who lived from 1831 to 1891.⁴⁰

After a quick marriage, Helena Blavask divorced and went to Tibet. Even at that time, the entry of foreigners and especially women among the Tibetan monks were practically impossible. However, due to their insistence and clairvoyant qualities (paranormal ability to see events with the eyes of the Soul, that is, spiritual perception), the Tibetan monks allowed their presence among them for some time. But, when leaving Tibet, Helena Blavask was not allowed to take anything written. Her studies were put into practice in two ways: First, the author wrote several books on issues relevant to esoterism such as: Stages of evolution of the Being or Consciousness, material, energetic, mental and spiritual envelopes that formed the personality structure and human individuality and forms of meditation practiced among Tibetan monks.⁴¹

The studies on Jacques Lacan's topics and the Zen Buddhist-style mode of intervention made Luciano Lins look for a double interest: First, a way to understand the human Personality and investigate through the Koans (enigmas provided by the masters to the disciples with the intention of provoking the awakening of consciousness). This method, used in Jacques Lacan's practice, by providing the analysand with "passwords" to obtain insights.

The works of Carl Gustav Jung on the Individuation Process are also studied at the Science of Consciousness and Spirituality Laboratory,⁴² which deals with the realization of the Image of God in Man as a way of transmuting human Consciousness into the Divine Unconscious. The question just continued to be asked by Luciano Lins: Will it be possible for the analysand to recognize and realize such Image at the same time that their behaviour no longer remains the same in relation to the Narcissistic Self? Could theory and practice come together, or is it just another ploy of the Self to hold itself hostage in its invisible prison?

However, it was through studies and research on Krishnamurti's life and work that the paths began to take other directions in a deeper understanding of religiosity and its possible realization within and outside the scope of analysis. Krishnamurti wrote:

Belief inevitably separates. Anyone who has a belief or seeks security in that belief separates himself from those who seek in some other form of belief. All organized beliefs are based on separation, although they may preach brotherhood.

Krishnamurti.⁴³

The same author said in another work:

By building material values and succumbing to them, aren't we creating social catastrophes, cruelty and misery? By maintaining a high standard of living and valuing it, aren't we creating a mechanistic and barbaric world of cruelty, competition and pride? Krishnamurti⁴⁴

Such points raised by Jiddu Krishnamurti as the creation of separation, through organized religion, radically impacted Professor Luciano Lins' perception of Religion and religiosity, organized by third parties, who, in most cases, had not found their own way, and

that, at the same time, no guru, teacher or therapist could point out to the other the path of truth which is always solitary in nature.

The issue of analysis in order to bring out authentic spirituality became a problem for the author Luciano Lins. The Analyst brings in his personality, psychic complexes that will directly interfere in his performance as a therapist. Freud called this interaction Transference and Countertransference.⁴⁵ Currently, based on studies on Quantum Mechanics, Luciano Lins started to adopt the term "Interactive Interlacing",⁴⁶ to indicate that it was not an affective transference, but a common field for the analyst and the analysand. However, the question was raised. Would a type of analysis be possible, in which there was no outsourcing process, both in terms of theoretical and affective aspects, which together constitute structures linked to beliefs? So, what is the analysis for? Dismantle or strengthen or even change one type of belief to another? Here is the question or riddle to be deciphered.

The science of consciousness and spirituality laboratory

The laboratory "Science of Consciousness and Spirituality" effectively began its work in 2015 with the arrival of the Professional Master's Program in Psychology "Practice and Innovation in Mental Health". Lins is the coordinator of the laboratory and his main focus was to study the biography and seminars of the philosopher Jiddu Krishnamurti. The central question that arises is the possibility of awakening or accessing Consciousness, which is called here as pure religiosity, later being defined as Spirituality.

The problem that was posed is whether there is the possibility of accessing pure Consciousness, that is, without the contamination of religious beliefs or not, in which the relationship between time, space and causality transcends. The other problem that arose was whether the analyst plays the role of Witness of the interaction, or if he is already contaminated with the problems of education, culture and his own formation. For the first question, Krishnamurti,⁴⁷ points to something outside of time, outside the scope of identity formation, which can be accessed instantly, making the existing simply see the fact, without needing to interpret, since interpretation is a function of conditioned thought. But how is this possible? The existent must do a thorough job of self-inquiry to know the real qualities of the mind. Knowing between the real and the ideal, the desire and the fact. In this context, the participation of another to assist in the access is not touched, however his seminars were carried out in the sense of the author to investigate together with the audience, what are the processes of belief and the pure facts. Natural religiosity would be present in the act of investigation, those without beliefs, formation of gods or dogmas. All this would just be a manoeuvre of the egoic mind, trying to hold on to survive existence. So, the Mind or the Ego is eternal deceivers and all self-investigation work would be done with the aim of dismantling the illusory pretensions of the mind. Write the author:

Let's find out for ourselves, if we can be a light to ourselves, without depending on anyone psychologically, internally, wife, husband or guru. Our brains have now become a kind of computer. Let us then investigate a new way of living. Krishnamurti⁴⁷

The theory on the structure of mind and consciousness

In order to organize his understanding of the mind and the function of beliefs and Consciousness, Lins wrote 10 dialogue books produced in his own laboratory and at the end of 2019, he wrote in a work entitled "Science of Consciousness and Spirituality with the

collaboration of author Kátia Lins. The work focused on organizing and synchronizing theorists such as Jacques Lacan, C.G. Jung, Helena Blavask and the practice of direct perception by Jiddu Krishnamurti. Then, Lins proposes in these Dialogues, a possibility of working an Initiatic Psychoanalysis, in which the analyst seeks more than the emergence of the subject of the unconscious, he seeks the lightning access in the Real, the Archetypal Religion of the Mind clarified by the Consciousness, without beliefs, dogmas, rituals, followers and gurus.

Mind structure

The Mind works as a programmer of the species and, fundamentally, of survival. Its bio magnetic structure works through the brain frequencies: Delta (2-4 Hz), Theta (4-8 Hz), Alpha (8-12), Beta-low (12-15 Hz), Beta (15-23 Hz), High Beta (23-38) and Gamma (38-42 Hz). All addressed by Neuroscience studies.⁴⁸⁻⁵⁰ The Mind receives external information and passes it on to the brain in the form of electrical impulses. Therefore, what is perceived is not reality, but what Perception can interpret within its species context. Thus, Perception is a complex that is also linked to the Mind and the brain, in the form of the following aggregates: Sensation, Hearing, Smell, Taste and Vision. However, there are other structural formations that deserve to be placed here.

The Mind also brings at its root, some complexes such as Fear, Attachment, Distortions of forms, Thought, Sense and Existential Meaning and, above all, Beliefs. The Structure of Mind can also be referred to as the Ego and its identifications with the Other, be it culture or similar. All these qualities are essential for the survival of the human species, because without language there would be no communication, as well as culture and narcissistic identifications, in which they feed the impulse towards individual identity. The Mind also has the purpose of giving continuity and coherence to the chaos that is always present during and out of existence. For the way life on the blue planet is presented, the order is configured by perception that transmits shades and qualities, in which the perceptive apparatus can transform electrical impulses into causality, space, time and organization. The Mind plays a preponderant role so that existence can proceed in a balanced way in the field of perception, in which human life is inserted.

However, as the Spiritualist philosopher Pedro Ouspensky said: "With humanity, the process of automatism of nature ends, but not necessarily".⁵¹ Therefore the author includes in this passage and in his thought, the idea of evolution. However, it is an evolution that requires some attention from the Seeker Individual, it is necessary to change the condition of the controlling Mind for the awakened Consciousness. The existent needs to be qualified to admit what he cannot control and simultaneously expand his field of decisions within the flow, in what was called⁴⁶ Spirituality. The Ego that is the centre of identifications needs to be dismantled so that the undisputed Presence of pure Consciousness (devoid of beliefs, compulsive thoughts, social and cultural conditioning), is eliminated from the Being, through modes of purification.

The transformation, or rather, the expansion of the Ego that is the core of identifications and, therefore, of the behaviour outsourced by the discourse of the Other (culture and society), need to be identified and transmuted by the Truth of the Subject, whose path is only known to him, through of your own walk in the present. It is the moment of human maturity, in which it can move towards new expansions of existence.

The conscience

"Things are not what they seem, nor different"(Sutra Lankavatara)⁵²

"If you understand, things are just what they are. If you don't understand, things are just what they are". (Zen Buddhist proverb)

"Be light to yourself" (Jiddu Krishnamurti)

Consciousness is described as

When, on the occasion of the studies carried out in the Science of Consciousness and Spirituality laboratory, we defined Consciousness, as being the living and entire Presence in the flow of life. LINS⁴⁶

Living Presence is the Presence always in the instant now, even including the Mind, it is forming the scope of memory, time, space and causality, which are the mediators of conditioning, fear and beliefs. In this degree, neither observer nor observed thing, only pure Presence, within the context of a certain singularity. The Existing begins to realize, through concerns, impacts and even questioning, that something is not going well in its existence and begins to realize that everything it knows comes from outsourced knowledge. Nothing is properly yours; everything comes from the mental structure. Your beliefs no longer resolve your life satisfaction issues, and your accomplishments seem shallow. So, the Seeker Individual moves away from the mental chatter, learned in the social and cultural world and usually enters a period of emptiness, lack of meaning and some symptoms, usually considered depressive or melancholic.⁴⁶

When the Mind ceases to inquire, even and usually from exhaustion, naturally arises the feeling of religiosity, in the sense of rest and peace. The Seeker Individual no longer needs external answers and organized religions lose their meaning and importance. Nothing more needs to be asked, because there are no answers, everything said is elaborated by thought and language. The confusions of contradictory opinions provided by the other are completely discarded. Consciousness manifests itself pure, even singled out by the Seeker Individual. Only the Presence and the instant now matter. The questions of existence now come clearly through intuition and insights. Nothing can be offered by Mind, which has only the interpretive quality, not moving or mobilizing any radical change in the existent. We are in what is defined as "Religion of Conscience" The mental silence, chattered by thoughts, beliefs, arguments, explanations and justifications that lead nowhere, other than dissatisfaction, conflicts, separation and suffering.

Awakening from the noise of the Mind is the first level of religiosity that will lead to Source, to the Divine. It is necessary the turbulence of the Mind outsourced by the advertisements of culture, society, in which they are used by religious leaders, large capital and the State, as a way of maintaining the Seeker Individual in the mental cage.

Religion is the highest flight of human Consciousness - essential individual quest for truth. Inner truth cannot be an object of common knowledge. Osho⁵³

Consciousness is not of any path laid down by religious leaders, holy books, idealized images, or the like. Consciousness simply is.

The one consciousness

We die and we don't. (Shunryu Suzuki)

None of the biography makes sense, except in light of evolution. (Theodosius Dobzhansky)

The single Consciousness that inserts the individual singularity resembles the Ocean, in which it creates short, medium or giant

waves, connoting singular appearance, remains the same ocean. In the One Consciousness, the individual or the observer who observes everything is emerged in the Absolute, also receiving the denomination of Real. Only the Silence of the full void, accessed by the enlightened ones.

The silence of your Being is the language that this existence understands. And just by establishing yourself in the Self, you come home. The Wandering ended. The fight is over. At will you settle in silence within yourself. OSHO⁵³

The Seeker Individual ends his search. The observer disappears. This is true meditation and there is no other. Here you are immersed in the Real. The Real is that which is independent of what is sought or what is believed. This is the only path that can be defined or called Meditation. Meditation is a type of practice that can lead to insight, whose nature is timeless and has no connection with the mental structure. There is psychological death in meditation, as in One consciousness not any form or content, very much, being the source of all things, consciousness is the potential for all creation. On one level, religion links a man and a woman to an entire community. On another level, it links them to a divine principle, as sacred rituals mark major life events.

The method of initiatic psychoanalysis

Initiatic Psychoanalysis, organized and described by Lins,⁴⁶ brings together practical issues, in which they will be highlighted. The first consists of problem indignation, on which the author is based to establish the analyst position in the Analyst/Seeker Individual. And the basic question is: Is there a possibility for the Initiatic analyst to establish an interactive connection with the Seeker Individual to the point of witnessing and even intervening in the process of awakening consciousness? In other words, will there be room for the analyst to behave as a witness to the process, in which only the other can find himself alone?

Concerning the first level of awakening or emergence of the subject from the unconscious, the analyst witnesses and makes some interventions, in order to provide the Seeker Individual with understanding, demystifying and dismantling the mirror of identifications with the Other (culture, society, family). In general, this is the position of Lacanian Psychoanalysis, whose symbolic speech that crosses the significant language, allows the subject to be in a position to participate in his own decisions, no longer outsourced by the other.

The Seeker's biography is considered irrelevant in the context of Initiatic Psychoanalysis, as this same Seeker is encouraged to observe his own thoughts, sensations and feelings, avoiding as much as possible interpreting them or putting them on trial. However, such procedures were beyond the moment of analysis. The Seeker needs to be attentive during the other moments, even outside the context of the analysis. This type of procedure was called by Lins⁴⁶ "Meditative analysis", in the sense of pointing to what is beyond the analytical process, being much closer to meditation or at the beginning of it.

In the work entitled "The Seminar 1: Writings on Technique",⁵⁴ the Author makes several obeisance to the Analyst/Analysand relationship, bringing silence and frustration as basic procedures for the emergence of the subject. In Initiatic Psychoanalysis, the ingredient of self-observation and its continuity outside the space of analysis is added. Initiatic Psychoanalysis may or may not follow rituals such as the Divan, the analyst staying or not outside the analysand's eye space. Such procedures are considered irrelevant.

Second level of awakening: the initiation of religiosity

Mind, compulsive thoughts and something that is not within causality and time and space settle down on the second level of Awakening. Pure and individual Consciousness arises from where it has always been. Remembering that it is not the personality, since the personality is built by the mirror of culture and society. In the context of Reality, it is just not perceived because of the identifications and identities constructed. The observer, who is part of the ego personality, disappears into a way of operating individuality. Individuality is like the wave that rises in the ocean, but ultimately it is an integral part of that ocean. This question is beyond the scope of the process of analysis of the emergence of the Individual. The observer, who is part of the ego personality, disappears into a way of operating individuality. Individuality is like the wave that rises in the ocean, but ultimately it is an integral part of that ocean. This question is beyond the scope of the process of analysis of the emergence of the Individual. We now enter properly into the meditation approach. Meditation as being, the silencing of the mind and thoughts and identifications. However, one more ingredient is added. Pure Presence has nothing to do with personality. It is something else entirely, and it is impossible to be traversed by language. In the Jungian language of the Individuation Process, it can be said that it is the realization of the image of God as far as humanity can reach.

Thus, Krishnamurti offers a method

"Is it possible to live in complete internal order? Don't impose discipline, control, but its causes, and investigate the nature of this disorder and its causes, and get away from it, or clean the causes. Then there will be a living order, like the universe". Krishnamurti⁴³

The question is whether it is possible for such a thing to happen with the presence of the other, in this case, the analyst.

"Searching for something outside will do little to find you! If you wish to know your original mind, do not try to unite yourself with it, and do not try to separate yourself from it".

For this, the principles of Zen Buddhism will be evoked. Zen was born as a segment of Buddhism: it is fundamental in Zen, where words and studies are secondary to enlightenment. The Japanese word meaning "Meditation", being its foundation, attaining the Buddha Mind or Enlightenment.⁵⁵

The author continues at another time:

"Students received a koan from the master to reflect on in meditation. The purpose of this practice was to help them develop spiritually. The koan used to be paradoxically mysterious and intriguing". Simpkins and Simpkins⁵⁵

In other words, the koan are enigmatic expressions to be resolved in meditation, never using the intellect or thought, as such paths do not lead to Awakened Consciousness.

In the context of Initiatic Psychoanalysis, Koans are used by the analyst as passwords for accessing Consciousness. No analysis of biographical narratives, nothing about trauma, nothing about identity or personality. The Koans appear intuitively for the analyst, in the context of the analysis and the possible degree of reception of the referred enigma. The password is simply deliteralized from the analysand's speech and is placed at the disposal of the spiritual process. It is up to the analysand to let go of the usual thoughts and just observe the koan. Generally, your deciphering comes from intuition and insights. Not any other way. The password only serves

a certain subject, it can never be generalized. First, it is the context of the interaction between analyst and analysand, and knowing the degree of spirituality in which the seeker is.

All this requires from the analyst, not only his self-analysis, as well as the recognition of the degree of expansion of his consciousness, in which the presence of another witness is necessary for the ego to be dismantled. From the classical point of view, the psychoanalyst must undergo both his didactic analysis and supervision. To advance in the process of transcendence of the subject towards the religion of Consciousness, which is the emptying of beliefs and conditioning, the analyst needs to look for another method. This method is Meditation, in the sense of self-observation of your thoughts, sensations and feelings. During analysis, there is no need for narrative or biography to be interpreted. Only the presence of the Seeker and the analyst are necessary. The speaker may even be delusional for not having anything to say. Then, in a given moment of silence, insight can happen. Finally, free from the shackles of ego. However, during the course of Seeker, some Koans can be suggested, such as “what was your face like before you were born”, “what is the sound you can get by clapping your hands with just one hand?”, or even enigmas that are in the context of Seeker, such as: ‘what is the hidden face of God’, ‘when all beliefs, all hopes, all identity are removed, what is left?’. They are riddles or expressions that cannot be deciphered by thought. Just for insights. This is meditation.

Meditation is also a method used to access the One Consciousness or in the words of Zen Buddhist: “Non-existence, Enlightenment, Satori, Direct Reality...”.⁵⁶ The wave is the ocean. In fact, both belong to the same nature. At this point, access is very rare. The clear and obvious nature, in which it fills all the space of humanity, is hardly contemplated. Individuality, which is already difficult to access, obstructs the unity of all things. A vestige of the ego still remains, as the preserving core of common existence. The realization of Divinity as a totality in the human, or the Realization of the Kingdom of Heaven in humanity is delimited in a few human biographies. Jesus, Siddhartha Gautama, Sai Baba, Osho, Carl Gustav Jung, is some of these people cited by authors and advanced meditators in their practice. This does not mean that the state of Void-Full cannot be reached.

Perspectives of initiatic psychoanalysis

The first perspective of Initiatic Psychoanalysis is to analyse and work with Seeker, who is already in the process of questioning and existential, religious, social and cultural concerns. The initial encounters are observed by the analyst as a sort of screening, in the sense of verifying the quality of the desire in relation to making suffering and concerns, a way of accessing Consciousness, through the radical dismantling of the ego (personality or processes of identifications). These meetings do not necessarily take place inside the office, but mainly in parks, squares and cafes.

Repercussion of initiatic psychoanalysis regarding the method

The academic training of the author (Luciano Lins) began in 1983, simultaneously with the entry into psychoanalysis of Jacques Lacan. Subsequently, he did Jungian training and went on to study spirituality in esotericism, Zen Buddhism and Tibetan Buddhism and focused his thinking on the ideas of the philosopher Jiddu Krishnamurti. Such knowledge was not only of a theoretical nature. The author started to work from the point of view of meditative self-investigation, linked to people in the context and esoteric practices from the perspective of Helena P. Blavask.

After embarking on the aforementioned path, he started processes in the field of self-research with some of his Master’s students at the Science of Consciousness and Spirituality laboratory.

Next, the repercussion of the author’s clinical work, which began from 1987 to the present, will be discussed.

In the first place, that from the point of view of clinical therapy, the public that seeks help in this area seems to have 90% of the intention to relieve and get rid of the symptoms that constitute all the discomfort and suffering in their lives, that is, the mass of population is not interested in a revolution of Consciousness or radical change that makes possible a transformation of the internal world, through the access to Consciousness, and, possibly, also the change of the external world.

In Osho’s words:

“Religion knows only one method. There are different names, but the method is one. Pay attention, witness.”

OSHO⁵³

Elsewhere, the same author talks about organized religions:

Organized religions should disappear from the world. They should drop that mask of religiosity. They are simply politics. And they are political all the time, but they are playing the game in the name of religion”.

OSHO⁵³

Thus, it happens in clinical practice, the great mass of the population is welcomed by clinical therapy as a great game that proposes to alleviate suffering, but everything is politics and a game of power, which is played all the time. However, a small portion of the population seeks in symptom psychotherapy, something that is beyond their suffering. Something that worries them, something that questions their way of being in the world. For these few people, Initiatic Psychoanalysis has a place for the work of human refinement. The beginning of possible human evolution.

An even more restricted group seeks, in the work of Initiatic Psychoanalysis, a type of meditation from which they do not find the promised results, keeping them in restlessness and existential and spiritual void, since organized religions, do not or do not give an account of their quests, or are simply considered, a mode of exploitation. Initiatic Psychoanalysis fits like a glove, in the sense of uniting analysis, in the sense, not of the analysand’s biography, but for existential questions and the spiritual void, in which they emerge.

In the matter concerning enlightened Consciousness, Initiatic Psychoanalysis has little or nothing to say. The biography of people who went through the experience and the report of these biographies by different authors from both Zen Buddhism and Tibetan Buddhism (there are numerous researches in this sense of neuroscience with Tibetan monks and enlightenment related to gamma frequencies). The silence of Initiatic Psychoanalysis does not imply the absence of possibilities for the future, if some Seekers take this path.

Conclusion

Initiatic Psychoanalysis arises from the formation of the author of the article in the sense of expanding his horizons of Psychoanalytic training with his doctoral thesis: “The Myth of Meaning in the Context of Religiosity”. Finally, for his own restlessness, he goes to esoterism, both kabbalistic and the esotericism of Helena P Blavask’s Theosophy.

The culmination is access to readings from Jiduu Krishnamurti's seminars. Their worries are calmed, doubts are dissipated, intellectual answers lose their meaning.

With the advent of the master's "Practice and Innovation in Mental Health", the author creates the laboratory "Science of Consciousness and Spirituality". The important point was to expand and reconcile the process of Lacanian analysis with Zen Buddhist meditation, in the use of Koans or passwords. The laboratory also becomes moments of formation of the new Psychoanalysis.

The Mind needs to be clarified and the Consciousness accessed, functioning as a religious process, in which the personality is being dismantled, individuality is appearing and the disappearance of individuality, represented by death, is the culmination of human life.

The work is very difficult for two reasons raised here: first, the academic world is very unreceptive to this type of work that involves religiosity. Institutional barriers are enormous. The second point is the degree of desire of the Seeker, who, in general, just wants to get rid of suffering and restlessness. In fact, this is the main point of the obstacles encountered to carry out the process of initiatory analysis. There are not a few authors who play this key. Humanity in general is not interested in Authentic Religiosity. Beliefs in so-called sacred books and in religious leaders as a point of support, distractions in the field of entertainment, politics, social networks, the media in general, wars over racism, gender ideology, human rights movements and so many others distractions, give the false perspective of security and connection with reality.

The work is very difficult. However, the author's path was outlined, as being an ordinary person and, from his concerns, things were clarified. Honestly, such movement and process experienced by the author and also by other Seekers Individuals, in which they are involved and interacting with the author, makes the seed continue to be sown. Humanity will not change, through external movements. Other beliefs and movements may replace the old gods, but they will not change humanity. And that is why the work of Initiatic Psychoanalysis is worthwhile.

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