

The Journal of Psychological Studies

Science, Philosophy and Religion

Achievements

Evanise M Zwirtes

The Spiritist Psychological Society; a Spiritist Society, besides its weekly activities, carries out the spiritist month, which takes place in April of every year. This event reflects the spiritist thought that is addressed from different angles by national and international lecturers.

In April 2009, when the **2nd Spiritist Month** occurred, several seminars and conferences took place in which a large public who are interested in Spiritism were present.



The first event, the seminar entitled **The Spirit's Book – A Compendium of Light to Humanity**, brought a synthesis of the richness of the teachings of Superior Spirits, portrayed in four parts of this book: first part – **“Of Primary Causes”**; second part – **“Of the Spiritist World or the World of Spirits”**; third part – **“Of Moral Laws”**; fourth part – **“Of hopes and consolations”**. These themes were presented by the exhibitors: Rodrigo Machado Tavares, Manuel Portásio Filho, Ana Cecília Rosa and Evanise M Zwirtes.

The second event, a conference entitled **“The Transition of the Planet after 152 Years and Jesus, the Splendid Therapist”**, was the task of Maria Isabel do Carmo Pedrosa Saraiva, of Portugal.



The third event consisted of two conferences, **“The Mathematical Model of the Spirit”** and **“Psychophysiological Mechanisms of Altered States of Conscience”** given by Prof. Dr. Luis de Almeida e Dra. Lígia Almeida respectively, both of Portugal.



The fourth event, the seminar **“The unconscious and Mediumship”** was developed by Adenáuer Novaes, of Brazil, who explored the theme in depth, arousing much interest and participation of the audience. He encouraged everyone to self-analyze, that is invited self-perception to amplify extra-physical perceptions.



The fifth event, the seminar **“ALCHEMY OF LOVE – Depression, Cure and Spirituality”** was facilitated by Adenáuer Novaes of Brazil. His approach elucidated the thematic, seeing the whole human being, that is biological, sociological, psychological and spiritual.



“LOVE IS THE SOURCE OF LIFE, THE REASON WHY THE UNIVERSE MOVES. IT IS THE TRANSCENDENT MOTIVE OF DEPRESSION AS WELL AS THE VEHICLE CAPABLE OF PROMOTING ITS CURE.”

We concluded that the ideas and the concepts presented in the different events brought valuable contributions to all the participants, facilitating the expansion of conscience about the theory of reincarnation and inciting the spirit to arouse its superior potential.

From now on, we will invite all to participate in the **3rd Spiritist Month – April 2010**, the programme for which will be found on the website of this organization

www.spiritistps.org.

Evanise M Zwirtes is a Psychotherapist and Coordinator of The Spiritist Psychological Society in London.

Medicine and Spiritism

Rodrigo Machado Tavares

The World Health Organization (WHO) defines that "health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". This definition is not complete. This is based on the fact that the health-illness process is a complex issue, since it is caused by different factors, such as: natural; socio-economical; psychosocial and **Spiritual**.

In reality, health should be considered as a relative and dynamic condition and not as an absolute and static one. Health is interaction between us and the environment where we are, in which we must be active beings. In summary, for us **Spiritists** (given that we already know that the **Spiritual** world is the real truth), health is a continuous relationship between us and the physical, mental, social and **Spiritual** universes where we live. Therefore, we must always try to change ourselves in order to evolve (i.e., the inner transformation which has been promoted and so well explained through **Spiritism**).

Furthermore, if Medicine intends to better understand the health-illness process and consequently addressing it more efficiently, it needs not only to accept, but to comprehend that we are all **Spirits**! For this reason, researchers within the medical and associated fields will therefore understand that incarnated and disincarnated **Spirits** impact this process, but also, in many cases, cause it.

Medicine, since its "birth" in the Ancient Greece through *Hippocrates* has been developed immensely. Nevertheless, this development could have been more complete if all the factors, mentioned previously, were taken into consideration. But since everything evolves, the humanity has started to realize gradually the true reality, the **Spiritual** world. And, in fact, recent discoveries (namely: the "hidden messages from the water"; "forgiveness within health" amongst others) make clear that Medicine strongly needs **Spiritism** for progressing more and more.

Rodrigo Machado Tavares is an Engineer and researcher, living in London. He collaborates with the magazine " Reformador". He is a member of the Allan Kardec Study-Group-UK.

Physiology of Thought

Lígia Almeida

The mental fluid is formed by particles that have their own characteristics, as it is suggested by mental activation seen through tomography by emission of positrons.

In a global view of Man, we can briefly consider an interaction in a "two way system". This goes from the spirit to the perispirit, from the perispirit to the nervous system, is then transmitted to the endocrine glands, and finally, expressing the will of the spirit to the whole of the physical body. Now the physical sensations travel in reverse affecting, in turn, the intelligent principle.

This is a comprehensive viewpoint, but also reductionist of the spirit-body integration, which clearly sets the task of the nervous system as a main receptor, in relation to matter, of the will of the spirit.

In the codification, we find the explanation that the spirit is connected to the physical body through cell to cell, an expression which is remembered and detailed by Andre Luiz in his work. However, despite this full perispirit-body connection, there are specific points of connection for the manifestation of the spirit. These points are in the nervous system, translated by the neurons which contain: in the Nissl's corpuscles the nutritive energy emanated from the spiritual plan; in the lipofuscin pigment the perispirit fixation factor (which connects the perispirit in a more and less intense form depending on the degree of evolution of the spirit and its more or less intense relation with the material plan); and finally, in the neuronal mitochondria, the receptor channel of spiritual command.

In this interface we still have the epiphysis or pineal gland as a receptor capable of detecting information from the spiritual plane and magnetic emanations from the material plane, working as a powerful aerial that informs the incarnated spirit about the ethereal plan. This gland is directly connected to the coronary centre of force, which is found in the double ethereal, forming in this manner the spirit-body interface.

The coronary centre, in its turn, uses the frontal centre, which is directly related to the pineal gland, and through it transmits

warnings, impulses, orders, and mental suggestions to the organs, tissues and cells.

Through this system pours the mental fluid, secretion of the



mind and not of the brain, which diffuses itself through the neural paths to the whole of the cortex via the pineal gland, and afterwards to the whole biologic body through gland and nervous action.

As for the mental fluid, it can be named "psi-matter", seeing that thought is matter. Thoughts are formed by particles which have their own characteristics, according to mental activation. This activation can be seen by tomography through emission of positrons (PET-Scan) which demarcates specific areas of the brain functioning at any one time, according to the utilisation of the mind (be it to listen, to see or to reason). The characteristics of thoughts organise the psycho sphere, or psychological halo, and consequently the physical body, bringing harmony or unbalance according to its employment.

The particles of "psi-matter" can be manipulated and compose "live" elements of thought with behaviour and trajectory according to the feelings of intelligence which guide them. And thought influences and commands, moulded by the spirit's will, acting on itself, or on the objective to which is destined.

To conclude, we can say that the biologic body reflects the psycho sphere, without doubt, in physical health in a positive or negative form, depending on the quality of the "psi-matter" which we come to emanate. Therefore, the aphorism "Healthy mind in healthy body" would be more representative as "Healthy body in healthy mind".-

Lígia Almeida is a Doctor specialised in Geriatrics with subspecialisation in Geriatric Cardiology. Master degree in Biochemistry and Pharmacy by the University of São Paulo, Brazil. Lecturer and President of AME Porto.

Editorial Staff

Journalist

João Batista Cabral - Mtb nº 625

Editor

Evanise M Zwirtes

Collaborators

Adenauer Novaes
 Maria Angélica de Mattos
 Renata Rinaldini
 Maria Madalena Bonsaver
 Lenéa Bonsaver
 Christina Renner
 Karina Cardoso

Reporting

Evanise M Zwirtes
 Rodrigo Machado Tavares
 Lígia Almeida
 Ana Cecília Rosa
 Adenauer Novaes

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Kelley Cristina Alves

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(in Portuguese) - translation available
 06.00pm - 09.30pm
 BISHOP CREIGHTON HOUSE
 378, Lillie Road - SW6 7PH
 Information: 0207 371 1730
 spiritist.psychologicalsociety@virgin.net
www.spiritistsps.org

What is Anxiety?

Ana Cecília Rosa

Anxiety and panic attacks, contrary to that which is believed, are not a modern problem. In Greek Mythology, an older example is found: The God "Pan", (half man and half goat) who belonged to the collective unconscious of that people, was a source of terror to those who "ventured" into woods. This is the origin of the term panic.

The symptoms of anxiety such as palpitations, excessive sweating, nausea and chest pains were for many centuries related to disturbances of organs and resulted therefore in the mental cause of anxiety being neglected. However, with the advent of Psychoanalysis, it has been proved that certain mental weaknesses (sexual disorders) mediated these manifestations.

According to psychoanalytic theory, anxiety is originated in the conflict between the Id and the Superego, which leads to repression of unacceptable impulses by the Ego, causing mental unbalance and symptoms. Spiritism, according to Joanna de Angelis, explains that the disturbance "is rooted in the being who did not consider the Sovereign Laws and reincarnated with physiological predisposition, imprinting in the genes the need to repair past crimes". So, they are in our reincarnating program, more precisely in our somatic body, the necessary conditions for the eclosion of the disease, triggered by social and psychological factors (stress, traumas, perfectionism) generating factors of conflicts and insecurity, mainly in childhood.

This organic dysfunction requires treatment with anxiolytics and antidepressant, besides psychotherapy to face up to fears. The Emotional care, from the law of charity, love and justice, and the acknowledgment of the individual as a person who is sick at soul level are fundamental for the reestablishment of confidence in search for cure, providing conditions for learning and evolution.

"To believe in God can help to put an end to anxiety and reduce stress, according to a study by the University of Toronto in Canada."

Ana Cecília Rosa is a Paediatrician Consultant, living in Brazil. She is a member of the Institute of Spiritist Divulcation in Araras -Sao Paulo State - Brazil.

Depression, Cure and Spirituality

Adenauer Novaes

During his stay in London facilitating the seminar entitled "Depression, Cure and Spirituality", Adenauer Novaes accepted the Society's invitation and gave the following interview:



1) Adenauer. In your view, how would you define depression?

Depression is an escape from life and from living the challenge presented by personality itself. It is a process of loss of vitality, which should be used for fulfilment of life's objectives. From a clinical point of view, it is a mood disorder that strikes the person's will and emotional dimension. It is more common amongst women and during adulthood.

2) What is the cause of depression?

Depression has many causes; therefore one special cause does not exist. In general, it results from emotional fragility and from the individual's lack of preparation in dealing with their frustrations. When expectations are created without the preparation to deal with deceptions and losses, the predisposition for depression arises.

3) Why are so many people suffering from depression nowadays?

In reality there are not many people with depression. What exists is a great number of people who automatically believe themselves to have depression without a clear diagnosis in respect of their problem. Sadness and withdrawal do not deserve to be called depression. A reduction in the desire to do things does not say if one is suffering from depression. It is necessary that the classic symptoms of depression occur for sixty concurrent days so that one can diagnose the illness.

4) Could we say that self-knowledge contributes for one to prevent oneself from depression?

More than self-knowledge, it is necessary that one is conscious of unconscious processes to prevent oneself from the disease. This means that a larger contact with the unconscious dimension must be searched for, being attentive to psychological complexes which act and interfere in the conscious life. Besides knowing oneself, the person must discover himself or herself and constantly search for Self-transformation.

5) What is the importance (or not) of spirituality in the life of a depressive person?

By understanding spirituality as self-perception of the condition that one is an immortal spirit, hardly the person will suffer from depression, as they will understand that procrastination of a solution to any conflict cannot happen, and therefore will have to face up to it at any cost.

6) What are the recommended therapies for treatment of depression, considering the individuality of each person?

Once diagnosed with clinical precision, depression must be treated in several ways. In every case of depression, the treatment must be psychotherapeutic, that is, psychological. Very rarely the depressive individual must take some form of medication, since his problem is of a psychological order. The advertised deficiency of serotonin, when it occurs, and then only rarely, is the consequence. To administer a medication that comes to contribute to its absorption, postpones the solution to the problem and, many times, masks the disease. Besides psychotherapeutic treatment, one must search to maintain his or her inter-relationship life as well as work life.

7) What are the therapeutic resources that Spiritism offers to those who suffer from depression?

Spiritism offers its doctrine of liberation of the soul. Spiritist Centres, in general, offer "laying-on of hands" healing and counselling. However, not always are they prepared to listen to another's soul which finds itself in fear of recognition of its psychological processes and of facing up to its challenge. The gospel conversion, many times, procrastinates the solution of the conflict, also masking the problem. There is a need to structure teams of psychological care, having as a basis the Therapy of the Spirit, in order to better understand the bearer of any psychological disorder, especially the one who has also the spiritual obsession component.

8) To end, does depression have a cure?

Of course it has cure. It is enough that its sufferer recover the desire to live, without fear of facing up to what is going on in his inner world.

Adenauer Novaes is Clinical Psychologist, living in Brazil. He is one of the directors of Fundacao Lar Harmonia in Salvador, Bahia.

III. SPIRITIST MONTH - APRIL 2010

Main Theme:

ALONG THE PATHS OF LOVE

Programme:

Date: 04.04.10 - Starts: 05.00pm

Seminar:

Theme:

The Spirit and Its Choices Lecturer: Ana Cecília Rosa (Brazil)

Date: 11.04.10 - Starts: 05.00pm

CONFERENCE

Theme:

FAMILY: Learning Process of Love Speaker: Maria Isabel C.P.Saraiva (Portugal)

Date: 18.04.10 - Starts: 05.00pm

CONFERENCE

Theme:

Spiritism in the Dissemination of Love Speaker: Emanuel Cristiano (Brazil)

Date: 23.04.10 - Starts: 06.45pm

SEMINAR

Theme:

Happiness Without Guilt Facilitator: Adenáuer Novaes (Brazil)

Date: 25.04.10 - Starts: 05.00pm

SEMINAR

Theme:

Self-Love During Evolution Facilitator: Adenáuer Novaes (Brazil)

Venue: