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Science, Philosophy and Religion

The Search for the Soul

Ercilia Zilli

The search for the soul is the conquest of the state of perfection, according to *The Spirits' Book*. Based on the myth of Eros and Psyche and



reflecting on the four tasks imposed by Aphrodite, the Beauty, to the young woman in the conquest of Love, we see how spiritual growth takes place in several stages. The first shows the need to die and be reborn to, one-day, reach the light. The concept of organization and of a cohesive society emerges.

In the second task, Psyche learns to seek knowledge and the first notions of immortality, to have patience, to sublimate her instincts and to understand that donation and constant learning will strengthen her in the conquest of Love. Also learns that, in the evolutionary process, often will have to bend, and that her strength consists in never to let be broken or be let down by the magnitude of the obstacles ahead of her.

Psyche learns, in the third phase, to make increasingly complex choices about the meaning of the real encounter with Love. She must elevate herself spiritually and achieve a state of purity, understanding the magnificence of the Father Creator and Coordinator. Her relationship with the Father appears in a more consistent manner, and begins to be more aware of His constant attention.

To complete, the fourth task requires that Psyche descends to the depths of the human nature knowledge to find the beauty of the great trials and the understanding that, even at moments of major difficulty, the soul grows and in all circumstances, finds the protection and guidance appropriate to the moment.

In this process, the understanding of Eros, the Love, matures and its integration with Psyche, the Soul, lovingly happens, reaching the pinnacle of spiritual evolution. From this fusion, emerges the adult spirit, conscious, caregiver, strong, tender, generous and bearer of a purity that is not corrupted and that is not destroyed.

It is what we imagine about the teaching of Jesus: "I and the Father are one."

Ercilia Zilli is President of ABRAPE, Presenter of the Novos Rumos—Radio Boa Nova program, Clinical Psychologist, resident in São Paulo, Brazil.



Personal Fulfillment

Evanise M Zwirtes

Personal fulfillment is every human being primary task. We will be the person that we actualize now. This task is solitary and with solidarity. Moreover, the Christian knows one can count on the message of the Gospel that, in one's heart, inspires and invites to act in accordance to love, on whatever challenges. This is the path of personal fulfillment without tears, therefore the path to happiness.

Success in overcoming any obstacle depends largely on the degree of self-motivation, self-control, the psychological state and other conditions of each individual. The important thing is that along the route, of unknown end, we are capable of self-assessing often and of verifying if we are on the right track. If the answer is yes, continue. If not, choose another, as there may be several paths that lead us to our goal – self fulfillment, happiness.

Nothing is final, complete and finite. However, it is this quest that moves us to action and that impels life.

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

"Love is not only a way, but life's essential end."

Joanna de Ângelis

Intellectual Intelligence

Sonia Theodoro da Silva

According to Abbagnano's definition, the term Intellect was constantly used by philosophers with two meanings: "generic, as the faculty of thinking in general, and specific, such as an activity or a particular technique of thinking. Plato and Aristotle define the intellect in general as the faculty of thinking". In Locke, the "capacity to think is what is called intellect, and the capacity to want is what is called will" (*An Essay Concerning Human Understanding*). In Kant, is the power of *knowing in general*. In contrast, Hegel and Bèrgson defined as the motionless Intellect. However, definitions find their true meaning with the Spirit's Doctrine. In André Luiz (*In the Greater World*), the theory of the Three Brains, detailed by Calderaro, goes in the direction of the explanations of Emmanuel "The intellectual values represent the sum of many experiences, in various existences of the Spirit, in the material world. A profound intelligence means an immense collection of planetary battles. Reached this position, if one keeps within an identical expression of *spiritual progress, via the feeling*, one is then able to rise to new spheres of the Infinite, for the achievement of its perfection" (*O Consolador*, 117). As seen, with the explanations of Spiritism and its consolidators, psychological science will be able to set the seat of human intelligence not in the nervous or glandular complexes in the physical body but in the immortal Spirit. Intelligence is thus, a result of the Spirit's progress, which manifests itself in infinite steps of gradation, attesting to its achievements gained in millennia of evolution.

Sonia Theodoro da Silva is a translator and graduated in Philosophy. She lives in São Paulo, Brazil, collaborates in FEESP, Casas André Luiz and writes articles for spiritist magazines and newspapers.

Emotional Intelligence

Ana Cecilia Rosa

The concept of Emotional Intelligence, popularized by Daniel Goleman in the book *Emotional Intelligence*, is based on the observation that "emotion refers to a feeling and to its distinctive thoughts, psychological and biological states and to a range of tendencies to act". In other words, we act influenced by emotions, and reason, the evolutionary achievement that distinguishes us from animals, was stripped of its **absolute power** over our choices. Following this, exists emotional intelligence acting in the human psyche, balancing the feeling and reason and mediating our actions.

It is known that feelings are expressed in impulses of different forms and of varying intensity, due to the subtlety of our emotions and arising from our spiritual experiences. If extreme, lead us to commit actions that we will regret the next minute, when the rational mind begin to react. If sublimated and balanced, are transformed into noble feelings and virtues. It is understandable that, in various circumstances of life, emotions prevail and dominate us, promoting constant mood alternations that unbalance and cause great psychological disorders such as depression and phobias.

As an alternative of mental health proposed by the author, and which is found in agreement with Spiritism, we have the practice of empathy and self-control. Any impulse generated by an inferior emotion must be controlled in a conscious level (self knowledge), through character development and implementation of the will in doing good, learning to read the feelings of others and developing altruism. Thus, all instinctive actions that generate so many regrets could be replaced by positive attitudes of love and solidarity.

Let us remember Jesus and

his language of love, felt in the hearts of all his disciples in all times. However, let us not disregard His great intellectual capacity, illustrating that it is through the balance between emotion and reason that we can correctly position ourselves in the world.

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(In Portuguese)

July/2010 - Wednesdays

Meditation
Prayer
Concentration

by
Evanise M Zwirtes

Participation via
enrollment: 0207 3711730

"The human that searches for personal fulfillment, is inevitably impelled to internalization."

Moments of Meditation
Joanna de Ângelis

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Spiritual Intelligence

Adenáuer Novaes

The identification of multiple intelligences is due to the work of a modern scientist who contributed greatly to the understanding of the psychological processes. It is the American psychologist, Harvard professor Howard Gardner, who in 1983 wrote the book *Frames of Mind*, which extends the concept of intelligence into abilities or skills. Intelligence is not just knowledge, but some expertise or ability to understand and do, or to provide a new construct from basic information. For him, people have different intelligences that, in distinct stages, can be developed, depending on the stimuli that they are subjected to. He names the following



types of intelligence: logical-mathematical, linguistic, musical (artistic), spatial, bodily kinaesthetic, intrapersonal, and interpersonal. The union of the two latter ones is called Emotional Intelligence. He later expanded it, including naturalistic and existential intelligences. In the latter, he includes religious leaders, for the ability to understand life and reflect on fundamental questions of human existence.

Even though he has not mentioned the Spiritual Intelligence, one can perceive its existence by identifying certain characteristics in many people. The ability to deal with transcendental issues, the ease in handling issues related to the

sacred, the acceptance and respect for different religious beliefs, self-perception and awareness of the distinction between ego and body as well as the conscious use of mediumship, are striking evidence for the identification of each person's Spiritual Intelligence. The Spiritual Intelligence is also characterized by each person's particular ability to connect to the supermaterial or spiritual dimension, as well as the ability to understand the universe as a space of multiple dimensions and free manifestation of the Spirit. The maximum degree of the holder of such intelligence is identified on those who are able to provide a greater awareness of the divinity and everything that permeates the Creator. It is important to emphasize that the Spiritual Intelligence is not seen exclusively in the field of religion, as the worship of a religion does not always become a true spiritual attitude.

How to develop Spiritual Intelligence is the question. Does it occur only in the adoption of a religion? When performing a religious ritual? Is it in the search of mystical experiences? Is it in studies of transcendental themes? Is it in the attempt to meet with a deity or God? With contacts that are made with the sacred? Is it in the transcendental meditations? Yes. In all these forms as well as others that occur within the human soul, inaccessible to consciousness and difficult to explain in words.

Although it is not the only way, the study and practice of Spiritism are examples of how the spirit in evolution, consciously, can develop its Spiritual Intelligence. The serious dedication and the perception of the spiritual reality around oneself are signs of the Spiritual Intelligence acquisition.

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Ego and Self

Joanna de Ângelis

"A rational religion like Spiritism, without formulas that hides its content, that is optimistic and do not castrate, that invites the individual to assume one's difficulties, working them out with naturalness, without the worry to appear what still does not manage, structured in the being's immortal reality, with its glory and limitations, is a precious therapeutic resource for all the opposites union, that will begin to fuse, giving place to an I liberated from conflicts, that can unite with Divinity, without the artifices that please the nimble individuals and their superfluous existential behaviors..."

The existent fight between the *ego* and the *Self* is healthy, because it means a continuing activity in the growth process, and not a static posture, amorphous, that represents a near psychological death of the existential being.

To bring awareness to the *shadow*, diluting it, by its assimilation, instead of just ignoring it, constitutes an advanced step to the perfect identification between the *ego* and the *Self*.

To humanize oneself, from the psychological point of view, is to self-integrate. Jesus Christ was peremptory, demonstrating His perfect integration with the Father, when He announced: *I and the Father are one*, giving place to a perfect identification between both, to the noble conducts, to the liberator proposals without opposing poles."

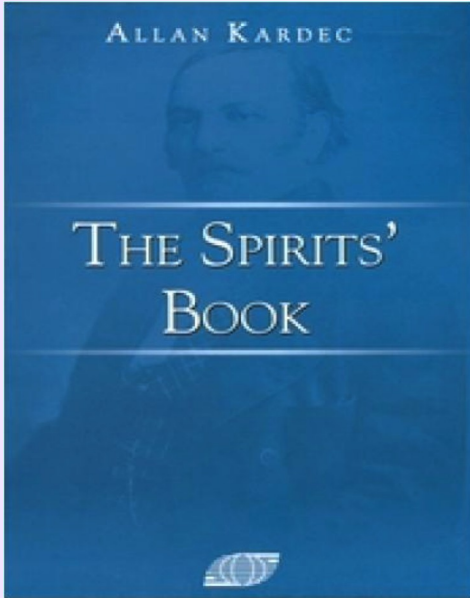
**Book: In search of the Truth
Divaldo P. Franco**



Personality and Individuality

Manuel Portásio Filho

When the human being is addressed from the Spiritist Doctrine point of view, the first thing that comes to mind is its triple composition, as Kardec reveals when commenting on the Spirit's answer to the question 135 of *The Spirits' Book* - "the body or material being, soul or incarnated Spirit and perispirit or bond that unites the soul to the body. Such are, in a fruit, the seed, the pulp and the skin."



However, there are, in the human, other aspects that have been the object of study by the sciences, like psychology for example, but that also fit in with the spiritist approach. It is the case of, for example, personality and individuality that we must distinguish. "Individuality is the sum of experiences that define the real character of the spiritual being, and personality, is its way of being imposed by material, social and circumstantial interests", says Aparecida Mercı Spada Borges in *Spiritist Doctrine in Time and Space: 800 specialized entries*, Panorama Publisher, 2000, pp.281.

In the entry "personality", she quotes Dr. Ignacio Ferreira who, in his book *New Directions to Medicine*, teaches that "personality is formed by the imposition of the environment, of the society, and is revealed by these same circumstances, imposed by the moral and educational principles, restrained by traditional foundations and religious principles... Personality is momentary, worth the time that one lives in the matter; it is illusory, it can be said, concerning the time, as it passes by and disappears, becoming lost in the twilight of the years and of the centuries..."

In the entry "individuality", the same author, who was a psychiatrist when incarnated, says that "individuality... is natural, does not pass, does not disappear and is that which reveals itself by itself, without the necessity of disguise and hypocrisy..."(ibid.). This confirms the teachings of Joanna de Angelis: "Eternal Individuality and personality that results from the experience of each reincarnation..." (*On the Threshold of the Infinite*, pp.29). Jorge Andréa, in *Dynamic Psi*, pp.30, comments: "The conscience would be the Personality's work sector, while the unconscious would represent the Individuality. This continues to be indestructible, while the Personality is dissolved by the body's death". Individuality, therefore, would be the Pure Self, and personality would be the empirical self, from Kant's philosophy.

Concluding, André Luiz, in *And Life Goes On*, pp.85, notes that: "The passage through the maternal cloister, the new name chosen by the family, the seven years of semi-unconsciousness in the fluidic environment of the parents, the childhood recapitulation, the return to youth and the problems of maturity, with the responsibilities and consequent commitments, structure in us - the eternal individuality - a new personality that we incorporate to our heritage of experiences."

It is not necessary to say more.

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