

# The Journal of Psychological Studies

Science, Philosophy and Religion

## A Transpersonal Analysis of Existence

The word transpersonal means "beyond the person". Its etymology leads us back to the supraperson and suprapersonal, therefore, "above". In a widening of understanding and in accordance to the Spiritist Doctrine, "beyond" and "above the person", we find the

Going back to André Luiz, "the terrestrial creature inherits tendencies and not qualities". It is due to the spirit, heir of itself, to make choices that integrate the human and the sacred, taking the responsibility for the flourishing of its divine potentialities.

"Why do people remain defiant and sometimes even hostile? They act as such for being for a long time in the past misled, used and even betrayed. People became incredulous. (...) We need institutions that put justice in the family, in the city, and that make of justice



the motor of all actions. (...)

In this sense there is much to be done, as it is not enough to ensure the bread and housing of the labourer. People don't

concept of the spiritual, where we come upon the metaphor, the symbol and the transcendence, which, by urging us to a constant reinterpretation of the search and meaning of life, point us the pathway of evolution.

Leopold Szondi tells us of destiny as "a set of inherited possibilities and freely illegible to our existence, in which a definite, hidden and vital plan exists". He refers to factors of destiny, such as heredity, the nature of impulses, social environment, mental environment and ego which, analyzed by the mind, produce choices. In the spiritism we find similarity to this thought in the concept of the reincarnatory project.

In an analysis beyond and above the material concept of existence, we find possibilities of learning in these factors and, with the gradual spiritual maturity we will be decoding the signs that lead us to the objective of the present reincarnation, which is destined to the moral betterment.

In face of this vision, there is not evil, but the tendency that still hasn't found the integral exit.

The symbol of the Szondian concept is a bridge. To build bridges is to find adequate ways of overcoming and conciliating between contradictions.

When a human plunge into the process of self knowledge, recognizing oneself as a spirit, refrains from fighting with life and begins to see, in the obstacles, no longer insurmountable barriers, but steps forward in evolution.

For Chardin, "we are not human beings living a spiritual experience; we are spiritual beings living a human experience".

The mental and integral health is only possible when we build a bridge unifying the human and the divine, taking over the condition of agent of our own spiritual evolution, seeking the relative perfection that we are capable of.

*Ercilia Zilli*

*Clinical Psychologist*

only have material needs; they also ask that their superior faculties are cultivated.

It is necessary to think in giving to humans a free and disinterested faith that will provide them support for their trials, a rational belief that will enable them to react against the causes of loss. The time has come to substitute an aged dogma for a scientific and elucidating ideal in perfect harmony with human evolution. So then people will show all the qualities inherent to them, and we will see the prejudices and the mistrust that democracy still inspires in some restless spirits vanish.

Indeed, the intellectual problem is strictly united to the moral one. (...) It is necessary to teach humans to respect themselves, to safeguard their own dignity, because by valuing the moral level, in the same time, we work towards the solution of all difficult issues of the current moment."

*Socialism and Spiritism*

*León Deniz*

### Spiritual Perspective Of Citizenship

We are used to position the concept of citizenship only in the relations human-State; it is the space of the social and political relations, where we elect the managers of public administration having as aim the public well being. Plato, in *The Republic*, structures his form of govern based in the vision that the philosopher would be the ideal lead-

er from this. The Superior Spirits of the spiritist Codification pointed us to the path of self knowledge and of self education. Allan Kardec integrates these teachings when he tells us about the Intellectual - Moral Aristocracy as the last phase of human growth, where we would direct our behavior based on Wisdom and Fraternity. Léon Denis

### A Plural World

The improvements of the technology of communication, promoting globalization, not only affect the worldly economic order but it has also been promoting an accelerated process of social, cultural, and religious change, making the differences more evident. Meanwhile, the exposure of these differences did not make their mutual comprehension and understanding better. On the contrary, the violent resistance attempts of cultural preservation, generates military conflicts and religious fundamentalism. To live with diversities, fraternally, in this plural world, is an utmost challenge to be outlined.

The dialogue taken as an exchange of words in the sense of understanding will be insufficient to promote the conciliation of ideas, if



er, "the authentic government, which should not aim at its personal interests, but those of the ruled."

Would the philosophers of nowadays be on this condition? Maybe. We know that the excellence of the professions fundamentally lies in the character of the practitioners of these professions, much more than only on their abilities. The training of the woman or man on the course of their duties concerns education and ethics and their moral implications. Ethics that sustains the pillars of citizenship based on the moral laws, without being dogmatized, politicized in the sense of the prevalence of power games in detriment of the basic needs of the individuals.

It seems to us that Spiritism touched the bottom of these issues, by encouraging the exercise of fraternal solidarity. Socrates idealizes a society where the beings would give up power for the common well being, however, we are far

welcomes this guidance and idealizes a socialist society, in the true sense of the term, without ideologies, which have much afflicted the human beings, little or nothing doing for their ennoblement. Herculano Pires touches upon this issue, telling us about the spiritist cosmology, goal of the Spirit that transits between dimensions apparently opposed.

The question is not closed. Still a lot remain to us to do, to meditate, to become aware of, to teach, to be. Let us take the initiative.

Sonia Theodora da Silva  
Colunista

the involved ones do not recognize that to problematize and to disagree are constructive elements of social relations. Also, if they do not recognize that, in order to live with multiplicity, it is necessary to establish the conditions for dialogue which "are love, humbleness and faith in Humans", according to the educator Paulo Freire, in his book *Pedagogy of the Oppressed*.

Spiritism, as a social and religious representative, makes part of this front in the search for the comprehension of the differences, using, as a tool, the Gospel of Christ. This ethical and moral compass shows us that, when dealing with the new, there will always be conditions for mutual learning, and that the certainty that there are diverse paths in the search for the unifying truth, should guide our acceptance of others the way they are.

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### Social Justice

Aristotle, when elaborating his theory of justice, elucidated that "justice is a virtue that leads us (...) to desire what is fair." Presented in the current language, it means both legal and equal. For Thomas Aquinas "justice consists in rendering to each what is due him or her."

In the current system of Social Justice's paradigm there is a strong bureaucratic commitment, to the detriment of effective service's applicability. We need public programs aimed at the full employment and fight against inequalities, Social Justice being a set of favorable conditions for human cooperation.

The improvement in social justice results from the evolution of humans through education. Time favors the assimilation of new

ideas and attitudes, for "you can not transform one's heart by decree", in the words of Allan Kardec in *Posthumous Works*.

In this sense, Spiritism assumes the stand that the social question is closely linked to moral and spiritual issues, and the evolution of the integral being, understood as the moral Being which manifests itself in society, determines the evolution of social relations. Remembering Divaldo Franco's words in *Transição Planetária*, "we live, on Earth, the moment of the great transition from the world of trials and expiations to the world of regeneration. The changes we observe are of a moral nature, inviting human beings to change their behaviors for the better, modifying their vicious habits, in order to install the paradigms of justice, duty, order and love".

Evanise M Zwirtes

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### Otherness In Diversity

The belief in the immortality of the soul, alone, is not enough for an adequate comprehension of the existence and communicability of the spirits. In addition to the conclusion that one is an immortal spirit, one must understand that after the physical body's death, one keeps the individuality with all the characteristics of the personality acquired in

the individual is isolated from society, one's self-centeredness is likely to be increased, and if, on the other hand, acts collectively, living according to the rules, norms and standards of compliance relevant to all, one can not know oneself and accomplish one's personal assignment.

It is worth mentioning the im-



the last incarnation. There is no sanctification or demonization of the human being after death, regardless of their religious belief. Given the conservation of the human being's individuality after death, it is necessary to be aware of who one is, distinct from the collective mass that one has been conditioned to live and demonstrate.

Since early childhood, the human being is educated to the frame of equality of all and to want and need to belong to a collective group. Fights for equal rights and duties, believing that all are equal. Meanwhile, forgets that all are immortal individuals in search of existential meaning. Inequality (everyone is different) is real in the midst of equality of rights and duties. Living in society while maintaining one's individuality, without individualism, seems to be the best way to find personal fulfillment. On one hand if

portance of respecting differences, because, although it is the equality that unites human beings, the differences shape the character and determine personal fulfillment. Otherness means respect for others, recognizing them in their integrity and in their rights. It is also, simultaneously, self-respect, establishing a relationship of independence and connectivity. It is in the relation of otherness that one grows and achieves the possibility of truly loving someone, as love happens when one respects, admires and frees the other from possession.

Adenauer Novaes

Clinical Psychologist



## International Peace And Solidarity

Since ancient times, we hear news of wars and conflicts between people and nations, which, along with periods of development and nobility, mark the human progress in its long history. But if these contradictions are expressed intensely in collective organizations is because they still find refuge in the intimacy of each being, where they propagate roots...

But what would be the way to build peace? Mahatma Gandhi said that: **"there is no way to Peace, Peace is the way."** Gandhi's words are perfectly in tune with

the Spiritist thought; there is no way we can think of a more united and at peace world without the pacified creature in itself. For this to occur, we are challenged to get to know the internal wars in which we find ourselves in, listening and evaluating the shares of the dissonant ego, who insist on fighting each other. Where am I still dominated by fear and anger? What are the passions that still drag me? At what point and estate my emotions come into disarray? They are practical issues that serve to evaluate and solve the wars in our intimate world, of which we have an effective power of action, much higher than on external wars.

By self-analysing ourselves, the exercise of solidarity enables us to participate in other lives through empathy – the ability to be and feel in someone else's place. No wonder Spiritism presents charity as the capital virtue, for only when we leave the narrow circle of ego needs we can act in favour of building a better world.

And by combining the constant exercise of pacifying the intimate wars with solidarity, we are finally helping to build the long awaited world peace. It won't be an instant process the establishment of a new world, but, if we wish to live in a "World of Regeneration", we should, firstly, be the regenerated creatures ourselves.

Cláudio Sinoti

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