

The Journal of Psychological Studies

Science, Philosophy and Religion

Characteristics of a Spiritualized and Happy Person

Human beings naturally seek happiness. Eagerly wait for it to happen at each moment and in everything they do, looking to feel life in a way that harmony, peace and well-being are achieved immediately. The more mature, the better one comprehends that all of this is achievable through sacrifices, renunciation and elimination of pride and selfishness; pride and selfishness which were inherited

from one's path as an immortal spirit. On the other hand, to become spiritualized is a more elaborate acquisition, one that requires investments in experiences that are transcendent and related to everything that belongs to the dimension of the Spirit. There are, however, indicators that can help us perceive those who already reached the condition of a spiritualized and happy person, serving

as a role model for our own search. Not always such people are found amongst those who have a formal commitment to religion or are priests or followers of this or that sect. In most cases, these are ordinary people who know how to live life with a mature spiritual view and with a simple joy of who is at peace in the world. Spiritualized and happy people attract others around them, who seek them for sympathy and a sincere desire for emotional contact; these people's professional practices generate prosperity, fostering the growth of those with which they coexist without generating constraining dependencies; these people's lives are not based on rigid practices of immolation or prohibitions of annulment of the body's basic necessities nor the denial of the formal work, aiming to maintain loving relationships, prestige and the experience of the responsible freedom; they are centred, self determined, sensible people that identify with the superior ethical values; they comprehend life under the paradigm of the immortal Spirit, without fragile attempts to convert others or to convince in an attempt to gain ignorant followers; they won the conscience of their inner world, of their unconscious processes and the need for self transformation without moralism or childish repressions; they respect the religious practices of others striving for spiritual practices that promote the freedom of consciousness and the contact with the divine in each human being. They are people that love and spread love in everything they do.



Continuing with our proposal of enlightenment of consciences, with the objective of benefiting the general public, the **V Spiritist Month April/2012** has taken place. People interested in the diverse themes, addressed by the various national and international speakers, have actively participated. Our gratitude to all.

The programme for the **VI Spiritist Month/2013** of this Society can be accessed in the website: www.spiritistps.org.

WORKSHOP

(In Portuguese)

July/2012 (Wednesdays)

AUTO- DESOBSESSION Therapy of the Spirit

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Clinical Psychologist

Psychological Escapes

Decipher me or I will devour you ... proposed the Sphinx to Oedipus.

Using accurate reflection, the son of Jocasta was able to find the key to the proposed enigma, going forward in that stage without being eaten. This did not spare him, of course, of other challenges in his path.

The famous passage of the Oedipus myth can very well illustrate the

so well presented by Pierre Weil.

It is natural to be afraid in certain situations or confrontations and to seek mechanisms to strengthen us before adverse circumstances. But when the escape becomes a constant behaviour, the shadow deepens gaining ground while the issue remains alive, waiting for our decision of confrontation and self-encounter.

In a certain stage of his journey,

Resentment

Observing the word resentment we will see that it is self explanatory: re- sentiment – to feel again. We feel again the emotion, sorrow and the pain that have left us embarrassed and upset.

But what leads us to this suffering? Would it be the frustration of the unmet lust for power? Is it the frustration of the ego's desires or the incapacity to elaborate our inferior feelings?



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Oftentimes we take years of our existence resenting emotions and reliving experiences that

existential challenges, the great enigmas that emerge from our unconscious or that arise *on the outside*, in the condition of challenging circumstances, with the aim of promoting latent values and possibilities. But what should be seen in a positive way in our journeys, is often seen as bad luck or even impediment to the desired happiness, leading to psychological escapes.

Just observe the alarming rates of alcohol and narcotics used in modern society, of direct and indirect suicides, as well as compulsions and various disorders, to verify, in the symptoms and substitutes of an ill soul, the serious consequences of the psychological escapes. We also verify still many others who refuse a more thorough investigation of the values of the soul, leading lives empty of noble sentiments. They seem to be normal people or they even become idols of an ill society, without noticing that they are subjected to the pathology of *normosis*,

Oedipus becomes blind... Apart from the literalness of the fact, perhaps the beautiful pages of the Greek mythology try to warn us that only by bettering the look to our inner selves, as we cease to look outwards, we will awaken to the pulsating reality that exists in the inner world, capable of overcoming and learning with the Sphinxes that life present to us, without the need to seek the assistance of the psychological escapes.

Cláudio Sinoti

Jungian Therapist

have the strength to tie us to the pain and suffering lived in the past.

It is necessary to dive in the deep sea of our being and scour the emotional garbage that we insist in keeping. We must turn life inside out and identify everything that can be discarded, recycled and used.

How can we go forward if we drag a bag full of garbage? Apart from the unnecessary weight, as time goes by, all this garbage will rot, and what we will maintain will only be the emotional vultures: depression, anxiety, rage, anger, sorrow and despair.

Is in this pile of rubble that, often, we throw what is best in us: untapped talents, opportunities that because of fear we do not face, unfinished conversations, the happiness not enjoyed.

And, in the bag kept by our Being, we often forget to FEEL the plenitude of life.

Iris Sinoti

Jungian and Transpersonal Therapist



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Tolerance and Neglect

One of the most difficult attitudes to be assimilated by human beings is to be tolerant, especially when it comes to religious tolerance. In the 17th century, a fact shocked France and was the subject of the book published by Voltaire (*Treatise on Tolerance*): the death sentence of an innocent protestant, in the city of Toulouse, this sentence was decided under strong influence of Catholics under flared temper.

The subject is very current, in that the routine of religious intolerance of theocratic countries is stimulated on a large scale around the world. The very 20th century demonstrat-

ed, in the backdrop, the reasons to why countries have engaged in wars of extermination, motivated by the ascendance of leaders under the influence of this or that religious point of view with its disastrous consequences. On the contrary, by neglecting attitudes that could minimize or even eradicate from human relations the disrespect for the multiple beliefs existing on the planet is to deny to human beings, the right to express their faith, regardless of how this is presented. In this matter, Allan Kardec, following Jesus of Nazareth, highlighted the universal character of Spiritism as an "auxiliary of the religions" in what them all may have in common: love God and your neighbour as yourself. Attitudes like this begin at home: the tolerance for the differences, the respect in the mutual coexistence.

Sonia Theodoro da Silva
Columnist

Unjustifiable Despair

Often in life, we face difficult situations and despair knocks on our door. It may be a serious illness, unemployment, a financial hardship or the loss of a dear relative.

In a Spiritist view, our evolutionary commitments were, mostly, chosen by ourselves under the guidance of the "spiritual benefactors", always aiming at moral improve-

we live, we can feel wronged, but this is the best moment to take responsibility to become adult spirits. The adult ego does not seek the guilty, but the solution of disputes. Despair reflects the difficulty in conducting our attitudes in a responsible manner. Life returns to us exactly what we sow.

"Whatever the troubles and prob-



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ment. When we participate in the elaboration of our reincarnation project, still in the spiritual realm, we find ourselves able to learn, resolve and grow in the face of trials and, almost always, we consider ourselves sufficiently prepared to overcome the proposed obstacles. We made choices, in that moment, motivated, full of courage and hope in the face of the new existence.

However, upon returning to matter, without the recollection of our needs and the commitments undertaken, we behave as victims of fate. Even when saying that we have a spiritual comprehension of problems, at the time of the great trial, our reaction is materialistic reflecting attachment, victimization and lack of faith. The question that arises is "why does this happen to me", demonstrating the lack of knowledge of the law of reincarnation.

In the spiritual childhood in which

lems that stir up your pathway trust God, loving and building, forgiving and helping always, because God, above all calamities and tears, will make you survive, blessing your life and supporting your heart". (Meimei)

Let us work, therefore, for the good of all, expanding our consciousness. We can not always change events, but rather, our viewpoint of the problems.

When we rise above ourselves and develop empathy, we are on the right path to experiencing the peace generated by Faith.

Ercilia Zilli
Psychologist



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Living with Simplicity

You and simplicity.

Philosophizing about this topic leads us to deep reflections, such as: Who are we? Where do we come from? Where do we go? What is the origin of our habits?

Considering the immortality of the soul, we are three-dimensional. There is, Spirit, perispirit and body. Apprentices in the age-old evolutionary process, through the multiple existences, we are shaping our individuality and current personality, which are manifested through our needs, habits and behaviours.

In a metaphysical view of the existence, we are divine creatures, exercising ourselves in the learning of the conquest of love and wisdom. As apprentices of Life, subjected to the propelling evolutionary movement, change is inevitable.

Conscious or not, we are attracted to what is good, beautiful, simple, because in essence, we are love. Love, that is Life's movement, touching lives, updating them.

To simplify means to free oneself from the complexities and choose a life free from excesses. It is fundamental to note the difference between being simple and being simplistic. The simple resolve complexities, the simplistic avoid them. To be simple is to understand that simplicity does not rhyme with being simplistic, because what is simple is subtle, while the simplistic is not.

The path of multiplicity is one without rest. In the multiplicity we lose ourselves, shattering the heart. Our real needs are few, but our wants increase with our possessions. Reflecting, Jesus teaches us that "what good is it for a man to win the whole world but lose his life?" (Matthew 26:16).

While the being is an apprentice in the world of excesses, understands that to simplify life is to enrich it, re-educating habits and reducing necessities. The being understands that to be natural is to have a spontaneous posture before life, aware that simplicity and naturalness are qualities of the soul that finds itself free from superficiality that standardizes behaviours and attitudes considered anti-natural.

Simple people are authentic, they know what they want. They are conscious that their value as people depends on what they are and not on what they possess. They have true feelings, sincere words and correct attitudes. Through the free will, they chose psychological and physiological necessities that are congruent with their proposal of deep self-encounter, fulfilling themselves with security.

According to Carl G Jung, "the art of being simple is the highest, and in the same way to accept oneself is the essence of the moral issue and the core of an entire world view."

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Evanise M Zwirtes

Psychotherapist