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From Crisis to Self-realization: A Journey of Life

The consciousness of being an immortal Spirit promotes a greater challenge to the human being. One has to go in search of the meaning and significance of its existence in

sence. One thinks of happiness, but does not really know how to achieve it, living an external life without meaning and without spiritual guidance. Thanks to the Divine

representative of God.

Adenáuer Novaes

Clinical Psychologist



addition to having to find its own Personal Designation. As one is still occupied with its physical survival, having to learn how to better deal with the neighbour in order to know itself, unfortunately little time is reserved for this greater quest that would, in fact, lead to the understanding of God. Living from crisis to crisis, but in reality, not understanding that one's great crisis has as a main theme, the explanation of who we actually are and for what reason we exist. One's journey is fulfilled by gaining economic and financial stability in the world, often despising spiritual experiences that would be important and would give meaningful answers to key questions. Mistaking success with self-realization, one is concerned more with superfluous activities, in which its vanity and selfishness stand out than with the rich experiences of contact with its own inner world, where one can find the divine es-

Mercy, that always reserves something better for its upward journey, its crisis will lead to the renewal, the surprising and wonderful encounter with oneself, hence with the Creator. On its journey, one must rely on many aids, likewise it will be required that it offers help to all those who it meets on its way, so that solidarity will teach one to love, ultimate reason for human existence. The more one becomes aware of its immortality, integrating all that relates to the condition of Spirit, the more one advances and will experience new, amazing and complex dimensions of reality. Therefore, in the moments of crisis, one should seek to renew, transform itself and remember its divine status, without which one remains trapped in lamentations, victimizing itself. One should always remember its luminosity and its spiritual destination, whose greatness places oneself as the legitimate

"The modern findings of Psychosomatics demonstrate that pathological occurrences, in the psychological and emotional fields, are easily transferable to the organic field, allowing the installation of diseases of varied genesis. When the energetic balance of support to cells is disturbed, immunological factors under the destructive bombardment of mental discharges are altered, granting the installation and development of deadly agents, which produce degeneration of the body.

For this reason, it is essential to establish a new era of responsibility awareness, so that, lucid and balanced, the individual sets the paradigms of the conquest of the valuable asset of health.

Jesus throughout the Gospel exalted the creature's moral and emotional harmony before Life...

Uncommon psychotherapist, Jesus proposed self-examination in the form of recipe for the acquisition of peace as a result of the proposals to love God above all things and your neighbour as yourself.

Nowadays, various sciences are in agreement with these programs (...) inciting the self-encounter, the freedom from the mental and moral debris, the freedom of the eternal spiritual self in its inevitable growth process. "

Momentos de Saúde

Joanna de Ângelis

Psychopathology of Fear

In the condition of one of the basic human emotions, fear has the essential function of ensuring our survival, functioning as a warning sign so that the body and the psyche are prepared to deal with some risk. The problem starts to arise when the emotion occurs

choking etc. - begin to extrapolate the normality and occur with greater intensity, this indicates the risk of an associated psychopathology: phobias, panic, OCD, post-traumatic stress, among others. Often the obsessive phenomenon is also present,



without effective situations that justify its presence or intensity, which can be the result of several factors: trauma, immaturity, reminiscences, etc.

Early childhood education, often guided by aggression and imposition, is also responsible for instilling excessive fear in children, which often extends into adulthood by weakening the ego, which is unprepared to deal with the conflicts of natural existence.

In addition, the media ends up fuelling anxiety and fear, giving undue prominence to violence and natural disasters. To the psychiatrist Gerard Ballone, fear and anxiety are very close, and *"the difference between fear and anxiety is just the feared object, the fear is specific (fear of a, b or c) and anxiety is generalized (fear of what?)."*

When the physical symptoms - tremors, sweating, palpitations,

intensifying the pathology and becoming a more complex diagnosis.

"The courage of staying in touch with your own fears" is an important step towards their eradication, says Joanna de Ângelis. Psychiatric, psychological and spiritual treatments, acting together, will enable the different entities affected by fear to be worked out, with a greater chance of success. At the same time, never forget the excellent treatment of love, which, starting within ourselves, by the way we care about our health, in all instances, leading us to meet with the neighbour in the direction of affectivity. After all, is there a fear more destructive and dangerous than the fear of loving?

Cláudio Sinoti

Jungian Therapist

Overcoming Obstacles

In the times we live in, anxiety seems to prevail over our expectations of a better future for us and our family, many couples stop having children because of the uncertainties caused by the actual disenchantment and disengagement and by the negativity existent; and in turn "wars and rumours of wars" disturb, revolt and minimize our hopes. Ever increasing personal issues and challenges may take the form of real impassable walls.

To expect others to solve our issues or to meet our needs would be to take an accommodative attitude that would not actually collaborate to develop our capabilities. Taken literally, the expression "winning" presupposes overcoming at the other's expenses in an imbalance of antagonistic and sometimes aggressive forces. Looking at life from another angle, changing meanings, transcending the present and visualizing optimistically the future moments assures us healthy and harmonious expectations. To live one moment at a time, waiting for the day to be the best possible and contributing effectively for that; to recognize yourself as a traveller of life, in the words of Plotinus; to recognize that "everything is impermanent" as Peter advises, from the sad moments to the happy moments; to work for our moral and ethical evolution as advocated by Spiritism are chances for growth and instead of obstacles and defeatism, we will see opportunities to be embraced for our growth, always ascending. This means having faith.

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Frustrations

Normally we do not like when something "goes wrong" and our desires and goals do not reach our expectations. However, dealing with frustrations is something important and necessary for the attainment of psychological maturity, and as the Jungian psychiatrist Carlos Byington says: "a mature ego is that capable of elaborating its own frustrations."

We should not forget that the perception of the ego is, often, superficial, and what we think is necessary are merely whims of our infantile ego that believes that all wills must be satisfied. Frustrating the ego is a response of life to show that we are on a wrong path.

In learning to deal with frustrations, we must make the distinction between desires and need. We need that what is essential to the body, the soul, the life as a whole. Now desires often come from our feeling of lacking and the illusion of the senses. It is not necessary to deny them, but it is an important lesson to lead them, so they do not become destructive.

Maslow himself, author of the famous Pyramid of Needs, established that the most important thing to the individual would not be to satisfy wishes and whims, but seeking "self-actualization" understood as one that realizes the aspirations of the soul and learns to cope with all the frustrations that life throws its way, because as the Master taught us: "For what is a man profited if he shall gain the whole world and lose his own soul?"

Iris Sinoti

Jungian Therapist



Causal Factors of Laziness

"Laziness travels so slowly that poverty soon overtakes it", ruled Confucius, the Chinese philosopher in the 6th century BC.

The Church has listed it among the "seven deadly sins", next to gluttony, pride, lust, greed, anger and envy.

Laziness is the mother of progress. If man were not too lazy to walk, he would not have invented the wheel", wrote the great Brazilian poet Mario Quintana.

Dráuzio Varella, MD, adds that "laziness to move the skeleton is not restricted to our species: no adult animal expends energy for nothing."

What are its determinant factors, then, understanding laziness as a tendency to inactivity, aversion to work, slowness to perform any task, negligence, indolence, sluggishness or drowsiness.

Characterized as a misconduct, according to Joanna de Ângelis in the book *Conflitos Existenciais*, laziness can be expressed in many ways: tendency to stay in bed, even after having slept enough; self-destruction mechanism; loss of zest for life; lack of wider mental horizons; resulting from some emotional shock not consciously surpassed; or in the form of isolation, as revenge against society that does not meet the expectations of the lazy.

From a spiritual point of view, however, the lazy would be set in a primary development range. Some of them might try to justify themselves by saying that they would not be doing anyone any harm. But in answer to the question 642 of *The Spirits' Book*, the



spiritual teachers say that it is not enough not to do evil, it is imperative to do good, to the utmost limits of ones ability.

And even when laziness presents itself as an effect of fatigue or the individuals' need for rest to remake their energies, this cannot continue indefinitely because it would result in an "anomalous phenomenon of conduct", adds Joanna de Ângelis.

After all, as Roberto Brólio, MD, in the book *Doenças da Alma* says, "the physical and mental laziness" is harmful to the soul, "which can not remain stagnant in the face of the laws to which it is linked."

Manuel Portásio Filho

Lawyer

Psychogenesis of Anxiety

According to Sacconi Mini Dictionary of Portuguese Language, anxiety means "uneasiness or pain of the spirit caused by impatience or uncertainty; agony, distress."

The earthly beings fast approach the Era of the Spirit. At present, anxiety is a severe factor of disturbance and imbalance, being the product of inner conflicts between trends and lower desires (power, hostility, aggression, greed, avarice, envy) that, upon reaching the consciousness to become active, collide with notions that propose the moral sense; when this is not found the person is insensitive, cold, indifferent. The restlessness inside is a result of the feelings of altruism and duty, the aspirations for spiritual elevation and others. Anxiety, being the product of misconduct, is a salutary reaction that, as a form of distress, stimulates the being to seek solution to spiritual evil, portraying the disobedience to the Divine Law; in the course of this disobedience other people were seriously injured.

The anxiety disorder represents a fear of something unknown, an internal danger, subjective. It is unlike the anxiety of adaptation, which has an objective reason, external.

In the anxiety disorder, people do not know why they get anxious. Numerous physical and mental symptoms may occur simultaneously. The fear for unknown reasons occurs because people bring to themselves opposing feelings, ambiguous, that will reverberate in the brain, presenting physical symptoms such as chest pain, increased blood pressure, tachycardia, dizziness, headache, migraines, shortness of breath, anxiety lump in the throat, heartburn, digestive symptoms (diarrhoea, stomach pains etc.), and psychological factors such as depression, phobias, insomnia, loss of concentration and memory, depersonalization, derealisation, obsessive compulsive disorder, hyperaesthesia (exaggerated sensitivity to a received stimulus).

From any of the psychiatric

symptoms there may derivative disorders. A depersonalization, for example, can develop into a dissociative disorder, such as a psychosis; a phobia can manifest itself as a physical disorder, the so called panic disorder, for example, which is an exaggeration of the symptoms; a lack of concentration and memory, suddenly, can be diagnosed as attention deficit disorder, which can also be derivative of anxiety; in the hyperaesthesia cases, the person becomes irritable, and may resort to violence, the person has the sensorial organs very sensitive, edgy, in a sensory circuit, which may or may not advance to mental dissociation, in which the individual would be going for a borderline situation. This hyperaesthesia would already be the mediumistic *status*, when we say that the person has a high level of sensitivity, the person is already at the mercy of the sensory activity. It is the hyperaesthesia that will make the person engage in a mediumship connection. As the tune of the person is not good, this connection is not positive. And what will happen? This mediumistic connection amplifies symptoms.

It is essential to remember that when a person has a psychological problem, it irradiates a mental tune. The thought has a particular amplitude and frequency wave, which will tune with other minds that have that same vibratory pattern. Thus, the initial psychological problem will be much greater, as it will be intensified due to mediumship influences (which are spiritual influences) when an enlargement of perception happens, capturing the meta-psychical reality. The mediumship effect causes a superlative effect. It amplifies what the person is focusing on, in negative instances reaching the point of losing control. This exacerbation may reach the extreme; it can lead to serious conditions such as violence, suicide, murder etc. It is also possible to consider, in the case of exaggerated hyperaesthesia that it can lead to depersonalisation, a

result of the fragmentation of a mediumistic trance, as well as the derealisation, which is already a consequence of depersonalisation. The person feels strange about oneself, having a sensation rather unpleasant, feels uncomfortable.

We see that the anxiety disorder presents itself at the root of many psychiatric disorders or psychopathologies. André Luiz in the book *A Spiritual Home*, explains that fears have deep roots in the soul. We are approaching an era in which medicine will have dominion over the organic diseases, while the psychic diseases increase, with the probability of there being an increase in the unfortunate trends of the Spirit, expressing them in different ways. For many, the disturbance flow into the limbic system, creating emotional disturbances that represent the noise and disturbance of the inner being, comprehending the pathological anxiety, which is always the disconnection from the deeper meaning of Life and circumstances.

It is necessary to leave the academic viewpoint of seeing the man and life in a fragmented way. We are spiritual beings, interning in energetic bodies. Most diseases are sign of the Spirit's lack of evolution; they have as their origin some of the vices of selfishness.

The treatment for anxiety goes through the spiritualisation of the being and in this field Spiritism gives a great contribution in explaining and demonstrating that we are not the body, but immortal souls in transit to perfection because life continues after the death of the organic body. Proposing to us to know the truth, it leads us to the *truth-transformation*, which frees and promotes consciousness to an awakened level. The *truth-consciousness* is the result of the experience with God.

Evanise M Zwirtes

Psychotherapist

