

# The Journal of Psychological Studies

Science, Philosophy and Religion

## Spirituality

For a long time in human history, and in some ways even today, the being's spiritualization has been delegated to religions with their

soul. What was delegated to the religions, despite the beautiful intentions, should be seen as personal responsibility, non-transferable

understand them and integrate them in their entirety.

We have already lived through times when God was placed in distant stars; then we tried to materialize God in a man. We will have discovered spirituality when we finally find and experience God in ourselves.

**Cláudio Sinoti**

**Jungian Therapist**



many different beliefs, and the religions have been settled in the condition of intermediates between God and men. Most religions bear noble principles however, many have failed due to human limitations, because wherever human beings are found, however noble the ideal, they carry their Shadows – what was not realized and what one ignores about oneself.

Along the way, a duality between the being's human and spiritual condition was constructed and seen as antagonistic values. While spirituality remains distant, in the condition of a magical and supernatural thing, we live a limited life because it is far from our intrinsic reality.

To live the spirituality in a full and profound way, we are invited to know more intensely our own

and inalienable, although the religious bond may assist in this journey. If spirituality begins in us, it finds its point of departure in the human condition. Living the spiritual is not to deny that we are human beings, but to discover the meaning of all the forces that dwell in us, as well as to learn how to guide the desires and impulses, rather than letting them lead us.

Spirituality exists not only in the spiritual colonies or in times that we are in prayer or trance. These states may allow us to glimpse something that belongs to us, but that is exercised and learned in the human experiences, day-to-day, when we are tested and when we test others. Perhaps what we most fear and wish to deny in our nature, are found in our spirituality, which will not become full until we can

"To spiritualize yourself is to love and to always have hope."

"It is also a subjective and spiritual look over the events and processes of life."

"Being happy is to understand the law of love, which contains the harmony, the good, the beautiful, the giving, the wholeness, and everything that elevates the human being from materiality to spirituality."

Our **gratitude** to all national and international workers and collaborators for their participation in the achievement of good, through this Society.



## Different States of the Soul

The soul, or spirit, is the intelligent and free expressive being in the universe. Even when linked to a physical body, one has freedom to manifest when one pleases, just depending on the level of evolution. The spirit expresses itself in different ways, always seeking self-

ages recorded in the form of dreams, lacking decoding. Many times when your physical body sleeps, the spirit tries to consciously control its will, experiencing the well known phenomenon of Emancipation of the Soul. That's when you realize your mind works regardless



realization, to know itself and to achieve one's Great Encounter with the Creator. In the body, one manifests its potentials with restrictions, however, when asleep, one frees up for the necessary contact with the beings in the same evolutionary condition. The Spirit never sleeps, since its essence is always linked to the divine matrix that generated it. Conscious or unconscious, in the physical body, it is always awake and in touch with the reality that surrounds it and susceptible to influences coming from the spiritual dimensions that are within its reach. When in the body, in comatose or when the brain structure does not obey its command, it frees itself from the physical limits to consciously communicate with other spiritual beings, incarnated or incarnate. Returning to its physical body, one can express its experiences through dreamlike symbolic im-

of your physical body and that it can come in direct contact with other spiritual beings, reaching the dimension where the spirit itself was originated. Thanks to the properties of its spiritual body, or perispirit, it can break free from its physical body, while keeping its individuality and presenting itself according to its inner state. Given the existence of perispiritual matrices, where the records of past lives memories are, it may also remember its last reincarnation. Under certain conditions, can foresee future events, whose probability of happening are higher for the large number of information that it holds in its mind. The Spirit is the master of time, space and destiny and the ultimate representation of the Creator.

**Adenáuer Novaes**

**Clinical Psychologist**

## The New Human Being

Who is the new human being? The reincarnation theory highlights the immortality of the soul. That is, man is a pre-existing being and survivor after the death of the physical body, man is the evolving Spirit.

The new human being is called upon to overcome an individualist and soulless culture. It is a human being in whom love, the Universal Law, manifests itself in all its power, in a culture in which the values of the heart are relevant.

Today's society, vitiated by individualism and massification, finds it difficult to resolve tensions between the individual and the community. The mechanistic human being worshipping a reductionist view of Being and Life, with its defence mechanisms, conscious or unconscious, can derail the natural flow of progress. While the new human being seeks to cultivate and live fully the bonds of love, in family or in the social context, understanding love as the respect for otherness and as a responsible freedom.

The new human lives in, for and with the community. Harmoniously integrates the dignity and autonomy of an individuality and free personality with insertion and community responsibility, fostering a supportive culture.

This selfless human, guided in spirituality, is essentially free to love oneself, love others and love God; it is able to decide and commit ethically to the Cosmic Consciousness. Guided by the inner voice, intuition, transforms the environment in which reigns the existential vacuum, massification, materialism, anxiety, loneliness. Only with the foundation of new human beings we will be able to build a new society.

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### In the Intimacy of the Being

In the intimacy of the being there are several forces, a real world to be explored and understood.

Beside the adult and mature being that I am, there is a child ready to play and to rejoice in life, to see a small ant for the umpteenth time, as if it were the first, or is charmed by a story told repeatedly as if it has never been heard ... There is also a wounded child, with its pains and sorrows that need to be healed through love and understanding.

In the woman that I am, there is the masculine strength - *animus* - ready to act on what has been called "the world of men," as they themselves have in their inner world, the *anima*, leading them to the "feminine universe."

Next to my convictions and certainties, there are doubts and riddles, that the light of reason still cannot explain and that feeling and intuition can not yet reach completely.

Besides the small part that I see - the consciousness - there is a great deal that I ignore, that needs to be searched and enlightened.

In the depths of my being, there is the seed of what I am, of what I need to take care of so that it can germinate and flourish and generate fruit.

Behind the masks and disjointed emotions, there is a deep feeling to be unveiled: love. When we get to live it fully, we will discover the divine that dwells in the intimacy of the being.

**Iris Sinoti**

**Jungian Therapist**



### Regeneration of the Being and the World

For the planet to turn into a happy world, we must think first about the regeneration of its inhabitants.

We live in a serious time of humanity. The thoughtless satisfaction of desires and unbridled pursuit of pleasure at any price have made us very intolerant and impatient, to the extent that most of us still do not understand the real meaning of the human existence.

The purpose of the incarnation, according to the principles of the Spiritist Doctrine, is to self-improve as a person, meeting the expectations of the inexorable process of spiritual evolution that we are submitted to.

In a gradual and uninterrupted march, our destination is full and true happiness. To achieve this, however, we still need many lifetimes. Many centuries have passed since the beginning of this journey, and now, although it might not seem so, we are still closer to the beginning than to the destination.

As recalcitrant spirits, our pain is not punishment, but the result of our choices. We are all repeating students in the School of Life and like the rebellious and stubborn student that takes time to learn, many of us have swapped the concept "love covers a multitude of sins" for the suffering and the revolt of the "an eye for an eye, a tooth for a tooth." For if the pain is inevitable,

suffering is, however, optional.

Material goods are consequences in life, but our haste turned them into life's purpose. Hence we get sick and suffer for reversing the real value of things.

I often hear people asking me:

- My God what did I do in the



past to deserve this?

I answer:

- Enough.

- But how much longer is my pain going to last?

- Enough.

An enlighten horizon, however, awaits us in the great hereafter and it will be achieved, with our personal effort, in the proportion that we decrease our pride. Remember: the enemy is within us.

If you cannot forgive, excuse. If you cannot love unconditionally yet, have mercy. If the charity is a burden, be supportive. If you receive the visit of impatience in the minutes of life, strive as much as you can to become peaceful and maintain peace. Be a peacemaker.

**Davidson Lemela**

**Neuropsychologist**

## The Beyond and the Survival of the Being

The dynamics of our current existences transferred to religions the questions about the nature of the Being, its origin, its destination and the reason for the dichotomy between the spiritual being and the public or real life being. If technology has brought us closer to each other, via smart phones, computers etc., if the internet connects us with the world in real time, although this is a monitored and conditioned world, there has never been greater ignorance about the issues surrounding death and the possibility of the continuity of life in other dimensions.

In first world countries, where universities develop the knowledge, it is rare to find academic chairs of study in the survival of the Spirit; the Spirit is treated pejoratively as "ghost" or as an evil being who terrorizes the living, causing them self-

destructive and pathological processes, mainly by the films and the TV Series. There is the pioneer case of Duke University in the United States, where the paranormal is serious business. In Brazil, there are pertaining studies of the near-death experiences by researchers from the Federal University of Juiz de Fora, Minas Gerais. Also in the U.S., Doctor Raymond Moody Jr. investigates the possible relationships between the "dead" and their living relatives. His work has demonstrated, from research about the oracles in ancient

Greece, where communications were constant and real, that intra-worlds contacts have always been part of our civilization.

Without a shadow of doubt that Spiritism, with its mystical and mythical stripping, brought us another scenario of life after death: we continue to exist and compose (composed here are all the files of our past experiences recorded in our unconscious), we continue to draw the course of our destinations and we continue to

through the Spiritist vision that is not religious in the ritualistic sense, liturgical and theological, but liberating, awareness wakening, revealing.

Léon Denis, the consolidator of Spiritism in France after the death of Allan Kardec, brings extremely current reflections on his extensive work of which we highlight the great little book bearing the title of our article, which features a list of evidence to confirm the opinion of anyone who wants to investigate



exercise free will increasingly more freely as we become directly responsible for Life. And our greatest example that life continues after death still is, and will always be, Jesus, stripped of the mythology established around him which has been consumed for centuries because of the mixed Greek hero with the Jewish prophet. And He who is back in all its fullness, to demonstrate that there is no death, it is a mere human invention, a product of existential emptiness that inhabits this moral plane of existence, back

the supposed afterlife. And to finish our thoughts in his words, leaving a question up in the air: would human relations change to a better state should we identify ourselves as immortal beings?

"Isn't it a touching sight to see those that accompany a funeral? To those I would say: the beyond is just what our senses do not reach. "

*Sonia Theodoro da Silva*

**Columnist**