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Science, Philosophy and Religion

The Human Psyche: a transpersonal vision

When Sigmund Freud presented his vision of the structure of the psyche, in the early twentieth century, an important part of the being, hitherto neglected by most studies, gained fundamental im-

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As is natural in pioneering studies, many of his views were deepened and/or reformulated by scholars that followed, proposing to broaden the range of perceptions of our psychic constitution. One of them was Carl Gustav Jung, who was not limited to observing issues connected to sexuality, he looked carefully into the unconscious and presented numerous archetypes for the understanding of our psychic wholeness: Self, Shadow, Anima/Animus, Persona, among others; he revealed unexplored aspects of the being in a framework that is still current today for a deep perception of the psyche.

A little later, the pioneers of humanistic psychology, like Maslow, Sutich and Rogers, felt the lack of something extremely significant in order for psychological studies to approach the vision of totality: the

spiritual dimension of the human being.

We owe this look to transpersonal psychology, which through the watchful eyes of Grof, Wilber, Rogers, Maslow, among other im-

portant exponents, made it possible for important topics like reincarnation, meditation and levels of awareness to enter the agenda of psychological studies. It is not possible to separate the study of the psyche from the reality of the spirit, for the very root of the word psyche means soul.

But as Joanna de Angelis rightfully recalls in *Self-discovery an Inner Search*, "long before the valuable contribution of humanistic and transpersonal psychiatrists and psychologists, who placed the soul as the basis of human phenomena, the Spiritist psychology has demonstrated that without a spiritual vision of the physical existence, life itself would remain meaningless or senseless."

Psyche, then, is the dismemberment of the immortal spirit's reality, which journeying through the different reincarnations enhances and expresses its intrinsic reality. And more important than or as

important in this psychological discovery is for each one of us to discover oneself in this journey of life.

Iris Sinoti

Jungian Therapist

"The major renovations always begin in the intellectual field. The ideas precede and prepare the facts. It is the logic of History and the law of human progress.

The abuse of the methods and processes of analysis has been on the verge of losing us. Consequently, the great syntheses, the concepts of entirety, need to be prepared. Then, a new point of view for all things will be established. In order to apply new methods new human beings are needed. For tomorrow's freed science, freed spirits are needed...

Myer's book about the Human Personality ends with a beautiful experimentalist synthesis. The author demonstrates that it is firstly necessary to explain the human to the human.

Getting to know the human being leads to the knowledge of God and the Universe. This was what the English poet Pope recommended in his *Essay on Man*.

(...) It is necessary to cultivate and develop the inner human being in every living personality if we are to move from the kingdom of Nature to the one of the Spirit.

For the new science, humans that know thoroughly the higher laws of the Universe, the principle of immortal life and the great law of evolution, which is the law of love, are required."

O Grande Enigma

Léon Denis

The Psychology of the Spirit

The foundations of the psychological science have always been released requiring the mechanistic view. Solid, real foundations were sought, based on the scientific knowledge, which requires continuous observation and constant experimentation. But one cannot disre-

necessary idea; 8. All relationships between people must be guided by fraternity and charity; 9. The physical body must be understood as a complex communication system of the Spirit with the material dimension; 10. The existence of the Spirit in a body must be understood as

Emotional Evolution

Checking the tragic events of everyday life, we see that despite all the advances, human creatures are still unknown in depth, having not learned to deal with the resources they have at their disposal. This includes the emotional reality that, while ignored, drives the destructive force of human actions.

Nevertheless, the current state should not serve as an excuse to pessimism because, being evolution a natural law, we depart from simplicity to complexity, from ignorance to full awareness. This, however, is a long trajectory in which nature itself, through the ages, will improve the forms and forces that are submitted to it. Poetically, Joanna de Angelis presents this reality

when she says "the beast that licks its calf today will be the mother who lovingly cradles the child in her womb tomorrow."

In this conception, we are the ones that evolving, learn to deal with emotions, in line with the needs of the individuation process. To know the fear that dwells in us and the anger that animates us makes us more able to channel them constructively. But mostly, we need to free love, which is still a prisoner of the instincts, so that the emotional reality combined with the evolved consciousness can demonstrate the greatness of the human being. Nature leads us to a certain level. From there, it is necessary that our will actively participates in this movement towards wholeness.



VII Spiritist Month/2014

gard the knowledge of the Spirit when one seeks to express one's nature and dynamics. We need a psychology that deals with the Spirit as it is: immortal individuality. The psychology of the human behaviour must give way to that which identifies the object of study beneath the appearances. This is not a spiritist psychology, known to be limited by religious canons, but a psychology of the Spirit, with more enlarged assumptions such as: 1. The human being is an immortal individuality; 2. Its nature differs from matter and the Spirit submits the matter to its wishes; 3. The Universe is malleable to the desire of the Spirit; 4. The Universe belongs to the Spirit, not being the latter within it; 5. The Continuity of the I and Connectivity are the two principles of existence; 6. Religions are interpretations of the improbable; 7. God is a

the possibility of self-awareness for that Spirit; 11. The Spirit must understand the cycle that the physical body is subject to, which comprises from birth to death, childhood, puberty, adolescence, young adulthood, the adulthood, middle age, maturity and old age; 12. Guilt is the basis of human misery; 13. Desire is the energy that drives the human being because it is the expression of the innate impulse to live; 14. Personal achievement, through the discovery of the personal designation is the way to happiness; 15. We should not require from, wait for or want from others what others do not want or have to give.

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Perispirit

Beyond the physical body, how will the subtle fabric of the spiritual body of humans be?

The Perispirit is a semi-material body, representing the basic mould of the physical body's biology. Formed by chemical substances, it consists of thin matter that changes according to the ethical vibratory field through the thinking, feeling and behaving of each individual. The Perispirit pre-exists and survives the physiological body.

Subtle body with plastic capacity, the Perispirit is modified under the influence of thought. In primitive, ignorant, idle creatures, this body has enough pasty appearance, resembling the physical body. When the Perispirit is evolving, the mental progress is the great agent of renewal of this equipment of the Spirit, gradually adjusting itself to the Law of Love.

Impulses, emotions, passions and virtues express themselves in the Perispirit constantly, which is why the human psyche is an individual development, considering one's immortality. In the mental and emotional self-actualization process, the Spirit makes the Perispirit subtler. Thoughts and desires expressing love have higher frequencies. The higher the frequency, higher the power and higher is the speed. These frequencies, powers, move the matter. The subtler the frequency, the more you can act in more subtle parts of the matter and this vibration prevents the aggregation of denser molecules in the Perispirit. The more constant and nobler the thoughts, greater the vibration. The modification in this structure of the perispiritual matter arises from the constancy of good thoughts, exacerbated by the practice of what was learned, assimilated and accepted.

Evanise M Zwirtes

Psychotherapist

Self-updating the Psyche

According to a self-deterministic philosophical concept, freedom is the absence of conditions and limits, it is delimited, finite and conditioned. For this reason, a belief was structured, in common sense, that freedom is doing what you want, not having responsibilities with anything

- You have to succeed - but it has to have a special significance;
- You have to feel happy every day - impossible;
- You have to buy everything you can - consumerism;
- You must always do things the right way - there is not a single way



and anyone, and having all desires satisfied. These conditions would be effective for the achievement of freedom and happiness. The vast majority of human beings on the planet - incarnate and discarnate - guide themselves, even if unconsciously, on this bias.

Reflecting, however, on the perspective of our spiritual reality, considering that we are spirits living in an experience of reincarnation, linked to a constant and infinite maturing process, how could we understand freedom?

To sum up in one word: Responsibility - autonomy and the ability to make choices and decisions in the development of projects to decide what is best for us towards our multidimensional progress (social, spiritual, etc.); the enhancement of our achievements and not simply accepting the truths that social conventions and institutions impose:

to do things.

In *The Spirits' Book*, Allan Kardec asks what the most effective way to improve in life and resist evil is. The spirits answer: "Know thyself." (LE, 919).

Are we what we seem to be? Does our exterior image correspond to our inner world? This personality that we show, and we normally think to be ourselves, may be a transitory mask that we use based on our beliefs, values or even what others expect of us.

Freedom is to follow the heart. What comes from the heart is true, it is our essence and therefore it is the best choice.

The human psyche is a dynamic system, it updates itself in a continuous form. It is what ensures that we do the best.

Davidson Lemela

Neuropsychologist

The Autonomy of the Awakened Consciousness

The word autonomy comes from the Greek *autonomous*, from *autos*, "himself", and *nomos*, "law", "who governs itself by its



own laws." The philosopher Immanuel Kant says that autonomy is to be "citizen and legislator" simultaneously. Autonomy is the self-determination ability. Any agent can only be considered autonomous when one's actions are truly one's and not motivated by external influences or factors. Kant then found that the will also have the ability to put itself in accordance with its own law, which is the law of reason. In this sense, the opposite of autonomy is heteronomy, in which the will is dictated by the objects of desire and no longer by reason. Created simple and ignorant, the Spirit, the infinite traveller according to Plotinus, experiences evolutionary stages in which it goes assimilating impressions and developing all the elements that make up its nature. The consciousness will bloom over time positioning itself according to the divine laws that lie in the depths of its Being. The journey of the Spirit, therefore, is in this development with the natural conquest of the responsibilities that belong to the Spirit. Will and free will are the drivers of this process. Reincarnation and life in realms of physical and extra physical dimensions (physical here means the molecular consistency of dense matter) will provide the necessary experience that is needed for the definitive acquisition of the Spirit's own development.

Having yet to consider the freedom inherent to the individual,

manifested according to the individual's integration into the societies in which the being is conduct-



ed to live: the sociological freedom, related to the individual's autonomy before society, with guarantees of civil or political liberty; the psychology is heteronomy, in which the will is dictated by the objects of desire and no longer by reason. Created simple and ignorant, the Spirit, the infinite traveller according to Plotinus, experiences evolutionary stages in which it goes assimilating impressions and developing all the elements that make up its nature. The consciousness will bloom over time positioning itself according to the divine laws that lie in the depths of its Being. The journey of the Spirit, therefore, is in this development with the natural conquest of the responsibilities that belong to the Spirit. Will and free will are the drivers of this process. Reincarnation

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Spiritism emphasizes the powers of the third freedom, mentioned above, as the driver of the gradual awakening of consciousness, which gives the Spirit the right conditions for the necessary, essential and eternal ascent to

even higher evolutionary patterns.

When the Spirit stagnates in the illusions of matter, the mechanisms of this awakening start to appear, and then the pains, the sufferings of greater or lesser intensity will take care of making the Spirit resume its walk.

If our model is Jesus of Nazareth, as confirmed by the higher spirits to Allan Kardec, let us follow his examples, his teachings, his virtues, his life.

There is no other way - we live moments of moral transition; we bring within ourselves the atavisms of the ancient past with the predominance of the stored conflicts that require a revision.

Therefore there is nothing to complain about as the current dramas have been planted by society in 6,000 years of civilization, with less than 100 years of peace. It is for us today to live the spiritual-Christian life, as hundreds



already do, planting new seeds of compassion and brotherhood so that our near or distant future brings us the so desired kingdom of heaven in our consciousness.

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