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The Psychology of Love

Among human feelings, love is the one that requires the highest degree of complexity to happen. If sensation is the beginning of human instinctive emotions, love is

characteristics of another when these characteristics are not always true. The initial and ongoing step to be taken in order to establish an interpersonal relationship without

who feel it and those to whom it is directed.

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the culmination of feelings that one can achieve. When a person is truly in love, this person radiates an aura of happiness that spreads to those around them contributing to the welfare of all. One's thoughts, ideas and willingness to live are expanded, providing deep relationships with the Creative Forces of Nature. There are several ways of loving with different gradations that produce meaningful experiences to the Spirit; among them, the most complex is to love someone who is a stranger, therefore, who does not have any consanguineous ties. Establishing a long-term relationship is necessary to really love a person because it is a feeling that is built with experiences that consolidate it and mobilize the heart. For the emergence of love, it is necessary to eliminate the initial projections that transfer to the person, who is the object of desire, positive

disappointments is to eliminate projections. The transition from the love for a person to the love for all human beings requires a greater degree of self-knowledge. The love for all human beings, constant in the biblical text and reaffirmed by Jesus, implies a permanent exercise in the development of brotherhood, charity and compassion for one's fellows. The feeling of love for all human beings is not an intention or conscious decision, but something that happens in the heart and that materializes into affective action, with significant contributions to social progress. When someone, after spending little time together with another person, has the feeling of love without limits and without demands, this someone has built their foundations on experiences in past existences. Love requires continuous nourishment so that it bears fruit, benefiting those

"Love - soul of life - is the divine breath spreading itself everywhere, manifesting the Fatherhood of God. Wherever it is expressed, it magnetizes those who approach it, modifying the structure and the reality for the better.

In love, all the motivations for progress are found, emulating the advancement with the liberation of atavisms that, for now, exist in human nature.

For not identifying oneself with love on its ceaseless realization, the creature delays the achievement of values that promote one to peace and to greatness.

Without love, feelings become numb, and the journey from sensations to feelings becomes slow and difficult...

Love is a blessing that you have available in all the days of your life to advance and conquer spaces in the course of evolution.

Do not get tired of loving, whatever the circumstances may be...

You will discover that the love for your neighbour, immediate and most urgent effect of loving God and self-loving is the golden rule, the solution to all requirements of the universal thought."

Book: *Viver e Amar*

Joanna de Ângelis

Love or Passion?

Love, what did you do to my eyes that they don't believe what they see?

The inquiry from the remarkable William Shakespeare still resonates today. Analyzing the human behaviour with its wars and conflicts

us lose sight of the existential goals. Thus, they become destructive because they make their slaves cross beyond the ethical and moral boundaries of human relationships, struggling with all strength against anything that stands on their way.



of all kinds we realize that many of them find in human passions their foundations. These passions being of a loving, religious, political, sporting order, and others, are still shown intensely, demonstrating that the human being is still a slave, while its fate is to be free.

However, passions can - and should - serve as a bridge for deeper existential goals, and this is their primary function. Passions can provide the stimulus for more intense ties to which we are dedicated, this alone is not a problem, but when they get more intense and we believe that the object of our passions belongs to us and is the absolute truth, it makes

Desire

It is not uncommon for us to confuse desires with needs; we desire what is lacking and we also have unmet needs; we want to satisfy our desires and we also need fullness; we want to accomplish and we also need accomplishments; by these and other reasons, desires and needs often end up going together. Desire can motivate us but it can also be addictive and alienate, and that is why it is so misunderstood.

By being misunderstood, it ended up being rejected by misleading visions of life and, in most occasions, placed as a true representative of the futility of life. Desire, so important in order to colour the gray life of a depressive person, is also feared by those who indulge in vices. To Buddha, desire was the jail of life and generated pain and suffering, while for Marx it would be responsible for the alienation of consumption.

After all, is desire good or bad?

Comparing with the need to eat: we need food to sustain life (a need), but if we are enjoying a very well prepared and tasty dish, we will nourish ourselves and experience pleasure (desire); or we may not want to eat and fall ill with the non-compliance of the organic need. As Joanna de Ângelis (on the book *Plenitude*) teaches us "even in uplifting achievement, desire has to be conducted with balance in order not to impose needs that do not correspond to reality."

But when passions are found in the condition of a connecting link, without losing sight of the ethical values and respect for others, they lead to high flights of the soul. Just see the countless examples of those who, passionate about life, produced works and had attitudes that adorn our history, making possible to this date that new beings *in love* continue their path of light. So was the *Passion of Christ* that by uniting the polarities symbolically represented on the cross, taught us that opposites must unify.

Therefore, better than to put love and passion into opposite sides is to be able to link them in the same effort.

Thus, we dare answer to *Shakespeare* that passions which blind us are those that have not met with love because once they do they will have even a deeper insight.

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Self-denial

In our vocabulary *self-denial* has some meanings, but among all, one stands out and was similarly applied by a French philosopher, Jean Grenier: *we must deny the world in order to understand*. Born amid the industrial revolution and having experienced two world wars, Grenier was able to distance himself mentally and spiritually from his time in order to analyze and understand it in its tragic issues, cry for justice and the mistakes of its actions.

In our time there is also the need for emotional detachment so that reason may occupy the space necessary to the understanding and to the analysis without thoughtless impulses, and this reasoning shall be directed not only to the global issues that affect us and interfere directly in the economy of the country in which we live in, but mainly to personal and individual issues.

To deny implies carrying over into a mental sphere different from the majority, leaving behind immediacies grown by the pragmatic view of life and seeking eternal existential values that lie dormant in our consciousness obscured by the frantic search for momentary pleasures - to deny a banal existence in order to exist in full life, although this implies reevaluating behaviours, thoughts and choices.

The Gospel of Jesus revisited by Spiritism assures us of this process - the difference between it and the proposals that life offers us is that we can walk safely and with elevated feelings, towards a more lasting feeling of happiness.

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Mental and Emotional Self-Mastery

If we were entirely logical, it would be very simple to self-determine the suppression of bad habits and even insane episodes. However, our rational counterpart is associated with a more or less intense emotional charge, which is the reason why when we decide or

Intense fear = dread; unconscious fear = panic; basal fear = self-preservation; constant fear = anxiety.

What hinders our mental and emotional self-control is therefore FEAR. Who is afraid loses control of oneself and its emotions. Who fears



choose is the emotion that motivates us to act. Fear, anger, sadness, love, joy and guilt are the main human feelings. According to Spiritism, love is the refinement of feeling, love being the one who prevails indelible. The others are emotions that relate more to the beginning of our evolutionary journey than to its goal.

When we feel **anger** in fact we are **afraid** because we have been deceived, taken advantage of, or because our expectations were not met. When we feel **sad**, we feel **afraid** for being forgotten, abandoned, as we judge ourselves victims. When we feel **guilty**, we feel **afraid** of being punished, of suffering and pain. So we can say that there are only two emotions: Love and Fear. Love frees us, fear confines us. Love expands our souls, and fear holds us to materiality:

does not love, since fear is the opposite of Love, or loves in an incomplete or inappropriate manner. Whoever truly loves is not afraid.

How to get rid of the crippling fear and gain self-control?

Usually when you decide to face your fear, you realize after all, that it is not as scary as it seemed. The bad news is that our lack of skill in dealing with fear has to do with our experiences of past existences. The good news is that fear is a by-product of our reactions to situations, and we have a number of options for dealing with it and removing it. If we are aware of its causes, we can overcome it and move on in life with greater autonomy.

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The Psychology of the Gospel

The Psychology of the Gospel is the psychology focused on the person, the human spirit. It differs from the psychology of human behaviour. The Gospel presents proposals for the human beings to perceive, feel and understand themselves, offering a message of self-knowledge that favours the intrapersonal relationship. It is the psychology of the person, leading to a deep interiorization, perceiving oneself as pre-existing the body and surviving it. The Gospel proposes a revision of the personality and ego concepts, and highlights the Essential Self or the Self, as the agent of mental health.

The Gospel is a valuable treatise on contemporary psychotherapy, promoting the individual and the humanity, freeing them from the distressing paradigms of anteriority. It offers a positive psychological approach focused on the present, which contributes to the achievement of self-realization and peace. It is a carrier of hopes and consolations. Its proposal aims at the integration of the multi-disciplines of behaviour. It contributes to the psycho-emotional health of human beings in order to meet the diversity and dynamics of the experiences recorded in the personal and collective unconscious.

Under the Reincarnationist Theory that introduces the three-dimensional being - Spirit, perispirit and physical body, the immortality of the soul is an essential factor for the understanding and deep balance of the human psyche. All trends, habits and desires are elaborations, they are conditionings created through the exercise of free will by one's own conscience across different existences. These trends, habits and desires are a psychological

and emotional heritage for the present and future experiences.

What will make the reflective acts of the unconscious no longer dominate the whole being are techniques, love, intelligence, but above all the knowledge of the vastness of the spirit's psychic and emotional complex and how to balance it. These will also undo the mental crystallizations and, finally, make it possible for spirits to have full access to their deity, free from traumas that commanded negative behaviours through several incarnations.

The Psychology of the Gospel is a proposal of transpersonal psychology, psychology of the Spirit, that when accepted in theory and experienced as individual choice, leads the conscience to the being's core, connecting it to the superior force of Life, God, who is love. This encounter probes the development of self-love and leads the essential being, motivated by responsibility which means autonomy, to exercise the potentialities of the soul, developing self-awareness. This awakening of consciousness leads one to understand that the purpose of life is to develop love, goodness, beauty, timelessness.

The more motivated people are, and this is an individual achievement, the more positive results they achieve. Considering immortality, when people establish relations of real pleasure and of satisfaction with the things they do, they become proactive in all circumstances. They focus on solving problems and spare no effort in solving them. By the actions performed with essential pleasure, we find people that establish a relation of deep affection and effectiveness with their jobs, their family and the community.

When the Being decides to experience the light of its essence,

through the effort in love and goodness, the Being will establish the intrinsic therapeutic resources of the soul, collaborating to the process of psychological rehabilitation. Then the Being will understand that to have faith is to have fidelity in self-renewal through love, determining the confidence in one's ability of self-



transformation. Therefore, competence is essential. That is, to know how to change, exercising both cognitive and emotional intelligence and acquiring wisdom to direct the force of will educating the thinking, feeling and acting, aiming at achieving essential goals.

The transpersonal psychological study of the Gospel of Jesus, considered as a veritable treatise of psychotherapy, can be used in psychotherapeutic practice, both in the self-therapy process and by the professionals who work with Transpersonal Psychology, freeing consciences, through love.

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