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## Reincarnation: A Therapeutic Process

Albert Einstein teaches that "everything that a Man ignores does not exist for him. Therefore, the Universe of each human being boils down to the size of one's knowledge."



The Michaelis Dictionary points out that reincarnation is "the act or effect of reincarnating; according to many Oriental sects and according to Spiritism it is a phenomenon in which the human soul, detached from the body by death, will after a longer or shorter time, lodge in another human body."

Although reincarnation is a widespread theory in the world, in time and space, the reincarnationist models vary in the different philosophies and religions. According to Spiritist studies, which are evolutionary ones, reincarnation relies on the immortality of the soul, the plurality of existences and the justice and goodness of God towards mankind. The incarnation processes differ according to the individuality of the consciousness in evolution, considering the precedence of lived experiences practicing free will.

In a transpersonal view of Life, the memory of individuality lies in the intimacy of the Spirit, in its permanent archive. It is one of the most delicate psychic functions. It is the ability the Spirit has in its

anxiety and sadness. All of this add to the human being's existing conflicts and end up generating abnormal psychological behaviours as a means of defence and escape mechanisms.

To assist in behavioural change, it is necessary to offer something to the human Spirits, a set of arguments and reasons in order to awaken their desire to change the way they think, feel and act towards themselves and others. This is because the one who suffers lives in an illusion constructed in ones mind and in ones emotions, ignoring the transience of experience.

Understanding ourselves and others is largely a matter of understanding our own millennial psyche and learning to manage our problems, developing autonomy to deal with intimate, personal, content. External factors are not responsible for our dissatisfaction; our dissatisfaction results from our inability to understand our own thoughts and irrational feelings that generate emotions and desires conflicting with reality. It is critical to understand, regulate, educate and transcend the unfortunate paradigms to achieve timeless self-fulfilment.

Our thought has for millennia been in primitive tracks. Gradually we are giving it a new direction. Successive learning has enriched our minds with diverse experiences and our mental emission has improved. Even so, it took us time to understand that the control of our thought is our sole responsibility. This new understanding is critical to our destiny. The conquest of spiritual discernment expresses in our minds the certainty that God is love.

*Evanise M Zwirtes*

*Psychotherapist*

## Conflicts: Necessary or Unnecessary?

When facing conflict as an encounter with a situation that causes an internal or external opposition, it can be stated that this is something that will generate some kind of learning. It is precisely in situations of conflict, regarded as the meeting of opposites that life happens. When the conflict can be avoided without postponing the complete dissolution of the tension it means that the situation generated already had its core unravelled and the lesson has been learned. Many conflicts, instead of being solved, have their solutions postponed when the Spirit has a habit of fleeing the necessary confrontation, often citing the need to be at peace. When the intimate confrontation, made explicit by the occurrence of conflict, is passively avoided and the learning is delayed, the learning is often transferred to another incarnation ahead. If the conflict appears in the conscience, even if it can be avoided, one cannot disregard the fact that it points to something unconscious that needs to be known and that has not been internally resolved yet. We cannot escape from ourselves, even less from the clash of opposites, because the Spirit's evolution requires that the impulse for life, which is in the intimacy of our soul, and the experiences that we live, both bring to our awareness our true essence. When a conflict is installed,

troubling the conscience, wisdom should step in to assess whether there is damage to the other that can be avoided; therefore, the solution must promote mutual learning without the need for any selfish, vindictive action or action that pro-



## Overcoming Conflicts

In analysing the issue of human suffering, Carl Gustav Jung stated that "it needs to be endured" and that the only way to endure suffering would be overcoming it. Establishing a parallel with human conflicts, overcoming them consciously and maturely means dealing with them in their actual dimension, to check the springs from which they come from and structure the personality in order to achieve the necessary learning.

One important point in this process is to accept them as a natural part of existence, since the energy spent trying to deny them or making them disappear as in a magic trick, does not make them cease to exist. It is not a proposal for passive acceptance, which would be pathological, but a proposal for what Joanna de Angelis calls "active resignation," one that urges us to review our biography in itself, redesign conflicts offering new significance.

As many of the conflicts come from relationships, especially in the family because of the emotional energy involved in these relationships, we need to check in what aspects we let our lives become prisoner of what they did to us, leading us to self-victimisation. Many people are surprised when they deeply, honestly and sincerely analyse their conflicts and realize that the conflict has not always arisen from the attitude of others, but mostly from the personal interpretation of the facts. And even in cases where the liability of other people is evident, the therapy of love, in the form of forgiveness, is a salutary remedy to overcome conflicts.

**Cláudio Sinoti**

*Jungian Therapist*



motes power over the other. Towards the urgent need for the opposites to be integrated and that the Spirit should learn experiences, living and not fleeing them, the conflicts are an integral part of the processes of personality development to which the Spirit is subjected to. Whenever a conflict is identified, thus requiring appropriate solution targeting the learning of all involved, the best course of action is the one in which love is made present, because wherever love is, God happens in fullness.

**Adenáuer Novaes**

*Clinical Psychologist*

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Evanise M Zwirtes  
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 Cláudio Sinoti  
 Iris Sinoti  
 Davidson Lemela  
 Sonia Theodoro da Silva

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Evanise M Zwirtes

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BISHOP CREIGHTON HOUSE  
 378, Lillie Road - SW6 7PH - London  
 Information: 0207 371 1730  
 E-mail: spiritistps@gmail.com  
**www.spiritistps.org**  
 Registered Charity Nº 1137238  
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### Proactive Attitudes

In its development process, the human being has learned to react more than to act and this since early days when life was all about dying or surviving. But, over the ages, the human brain itself has undergone changes, and the development of intelligence conquered free will.

It is now no longer necessary to allow instinct to lead our lives, and we don't need to react to situations as if these threaten our physical existence. But as there is still a predominance of the ego, we react to life because we fear losing our power. Ceasing to be what we believe we are causes as much fear as a wild animal would cause if trying to attack us.

When we understand that free will gives us the power to choose and that we can really change our behaviour, we will no longer react as victims of life and will adopt a much more responsible behaviour before the greatness of existence. We will be much more engaged in our evolution, in the planet we inhabit and will face life situations with the confidence of those who have faith. We will acknowledge our mistakes, because we will be sure to learn them in order to teach our children. We will see life as a wonderful school, where we use the time wisely and live always doing the best we can. The problems will be our means to find the solution. Finally, we will have attitudes that are favourable and not contrary to life.

Iris Sinoti

Jungian Therapist

### How to Become Self-determined?

Self-determination is the emancipation of reason. It is being able to say "no" without guilt, or choosing to say "yes" not because we are good, but because it surely is the best choice.

We cannot be the other, we cannot live in the other, nor can we be



what others want us to be, because we are not what they want.

The political and military leader, the Emperor of France, Napoleon Bonaparte in his famous quote *"Nothing is more difficult and therefore more precious than to be able to decide"* reveals our fear of making decisions and the uncertainty that the decisions may not be as assertive as we hoped. But do not worry, you're not alone!

The blame for this situation lies mostly in the false interpretation of the lessons of the Judeo-Christian doctrines. In the Gospel of Matthew, chapter 7, the evangelist wrote: *"Do not judge, or you too will be judged."*

*For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you".*

Have you ever noticed how hard it is not to judge? We could say that it is impossible not to. When we judge, we exercise the right to decide about ourselves, our lives, others and the future. We judge when we choose a blouse on display in a store, when we decide what is the best way to go or when we choose our friends. To judge is to exercise our free will, is the measure of our freedom, is when, finally, we can decide whether it is more prudent to say "yes" or "no".

So, how do we reconcile our freedom to judge and decide with the evangelical proposal?

I believe that the attentive reader already knows where I am getting at. I should not judge people, but their actions according to the values and ethics, so I judge myself to ensure that my words, feelings and attitudes are assertive.

Unfortunately what we most often do is judge others and condemn them, and that is what the apostle warns us.

The greatest good we can do to ourselves and others is self-determination.

Davidson Lemela

Neuropsychologist

## Confidence in Life

The Portuguese word *confi-dence* comes from the Latin CONFIDENTIA of CONFIDERE, "to fully and firmly believe," formed by COM that intensifies, plus FIDERE, "believe, throw," which derives from FIDES, "faith". The same etymology is found in English, CONFIDENCE, which also derives from Latin; in French, CONFIANCE; in Italian, FIDUCIA of FIDERE, same translation as above; CONFIANZA in Spanish, and so on. This way we can understand that the word reminds us of the universal posture of certainty, conviction, determination, strength, safety, and more, hope, faith, optimism, and still, liveliness and resilience. There is no doubt that the words have influence on our lives and serve as a stimulus to our behaviour in the face of adversity.

However, words and the stimuli raised by words should not be taken only as pills of optimism, as if they were miracle drugs that give us the solution to our problems. Words are the result of the elaboration of thought and, as such, should express the good feelings that we bring with us. When we say this, we do not claim that self-help would be effective as an immediate therapy because, as such, it only leads to analgesia, not curing the diseases of the soul.

In the documentary *Philosophy: A Guide to Happiness*, based on the book *The Consolations of Philosophy*, by the Swiss philosopher Alain de Botton, he highlights six great thinkers on important topics of our daily lives, and highlights the confidence with Socrates: "Socrates walked through the market addressing people and questioning about the meaning of life in a very interesting way, but also in a very annoying way. If you ask for the explanations of people's beliefs, they often react aggressively. Socrates had no such inhibitions. He would rather be

*considered forceful than to allow his compatriots to carry on their lives without thinking. His intention was to make everyone re-evaluate their beliefs, he believed that everyone had the duty to reflect on their lives, and that we all have the capacity to do it."*

Socrates paid a high price for helping people to think, to assess the inconsistency of their existences, and for encouraging the change of their poor goals (when they had them), poor because they focused only on the here and now.

Confidence comes at the moment when we know, through philosophical deduction, who we are, what we are doing here and where

we will go. When we deepen these deductions with the help of the Spiritist Philosophy, this universe expands. We are not only citizens of a country, we are citizens of the Universe. Our lives are not confined to the present moment; we discover that we are heirs of the conquests of past reincarnations on route to a future full of achievable promises; we learn that *everything is temporary* in the words of the Spirit Emmanuel (even the missed opportunities). So we know

that personal dramas have their duration and the achievements, in turn, should expand in the proportion that we conduct ourselves with absolute moral tranquillity.

We live today in a world full of conflicts that reproduce individual psychopathologies. Of course it is



difficult to trust on this construction, however, we have eternity ahead of us and the present moment to build, as best as we can, knowing we can count on the support and encouragement of the Spirits who love us.

**Sonia Theodoro da Silva**

**Bachelor in Philosophy**