

The Journal of Psychological Studies

Science, Philosophy and Religion

Spirit's Book and Education

Sonia Theodora da Silva

"An education, based on an exact concept of life, would transform the world. Suppose each family initiated in spiritualists beliefs corroborated by facts and having these spiritualists beliefs taught to children (...): a rapid social transformation would happen under the strength of this double influence." (Here and Hereafter, Leon Dennis, chapter 54)

The eminent spiritist thinker, educator by excellence, faithful follower of the teachings of the Superior Spirits and participator of a profound social reform, resumes, in few words, the ideal of a whole generation: experience and applicability of Jesus' teachings with coherence and logic of a doctrine which would make men, not mere followers of yet another religious dissident sect, or adepts of another philosophic system based on existentialist fundamentals, but bearers of a real and lived knowledge that has brought them enlightenment and consolation. In another book (*Socialism and Spiritism*, chapter I), Dennis affirms: *"To us socialism is the study, the research and application of the laws and susceptible means to improve the material, intellectual and moral situation of Humanity."*

Yet the purpose of Spiritist Doctrine is not another: its thesis, the philosophy which proposes, clarifies, elucidates, as it is intrinsically united to proven facts by its investigative method in scientific basis; its antithesis, the apparent impossibility of reconciling its ethical and moral contents, without slipping into sentimentalism or into the dogmatism of the religions; its synthesis, Jesus, as He, complete Spirit in basis unimaginable by the human beings, comes to the evolutionary levels of Earth, and brings to men, personally, His message, through metaphors and parables, absolutely comprehensible by all cultures and races of all times. He becomes man, and close to men he suffers with and as them, leaving a legacy of consolation through knowledge of the causes of human sufferings; he elucidates that true religiosity does not take place at the expense of material goods or of sacrifice of human lives, but through donation of oneself, in a constant exercise of fraternity and of peace, representation of *the Divine Laws, presence of God in ourselves*. And, on leaving, he leaves on testimony his inheritance: the coming of a Comforter, which will accompany already matured men through time, in the transition of their moral scale.

Exactly 152 years ago, one of the

faithful servants of His Cause retakes the carnal clothing, and, participator of the Phalanx of the Spirit of Truth comes to support the teachings of Jesus, in this phase of human evolution. However this time with the direct attendance of several Spirits, reincarnated or not, but all of them conductors of the completion of an educational project. The very self, Rivail or Allan Kardec, educator, who would elucidate in firm and unquestionable basis, the aspects of human existence relegated to the mystical-religious approach of all times, and absolutely separated from the scientific development executed by man, in his eternal search for knowledge.

THE SPIRIT'S BOOK
152 years Educating for peace



Themes as God, nature, immortality of the soul, life after death, the reason for human existence, of sufferings and pains, the inequality of the distribution of material goods, punishment and the existential emptiness, and, in today's times, the religious fundamentalism that stimulates wars in the name of a vindictive god that thinks in making up the intrinsic need of fair justice in human relations, inducing to suicide as an alternative of solution of these questions, spectacular escapes through means of slow self-destruction through alcohol and drugs which benumbs reasoning and emotion, were always segmented and divided into departments themes by the religions and philosophies, in an attempt to answering or guide human being to conceivable answers. However, religions closed themselves to teaching which they most know how to do: religion. They do no guide the human being to his spirituality, but to the repetitive and exhaustive perpetuity of sects or rituals that, meaningless, silence reasoning, creating obstacles to the fulfilment of the human longings. On the other hand, the philosophies closed themselves into the existentialist nihilism and the sciences into the materialist positivism.

But then arises, according to Arnold Toynbee's saying, the creative minority, and, the Spiritism which elucidates, proclaiming them prepared for the advent of the New Education with

basis in the knowledge of the real identity of the Spirit, immortal and inter-existent in apparently opposite dimensions, but, which complement each other, as both are part of the School of the Spirit. These minorities are spread around the planet, and illuminate Science with the necessary dose of ethics and spirituality, the Philosophy for the elucidation of questions referent to the inter-existent metaphysical being, the Religion which guides the Being to love of oneself and of his neighbour, through the Love of God which is latent in both and in Nature.

The Spirits' Books is the **Philosophy** which brings re-meaning for human existence, placing the Spirit in its true importance, as the Being that, in the timeline, educates itself, develops its latent potentialities, learns with Life and with sufferings, which are instruments of awakening for the fulfilment of that desideratum.

The Spirits' Books is the **Science** that decodes the phenomena under the light of reasoning, of the intellectual effort which looks for the origin of all things, and discovers, the Intelligent Principle of the Universe, present behind a material veil that cloisters it in the prison of the senses.

The Spirits' Books is the **Religion** in spirit and truth, which demystifies and demystifies Jesus as divinity of an unachievable mythological pantheon because it is inexistent, and it reflects him as the greatest example of Life and Love. It introduces him to those who will follow His steps, for our living experience, for our reasoning and for our feelings, granting us the kind of faith that thinks, that reasons, that is indestructible, because it is built on wisdom.

The Spirits' Books, therefore, is **the Education par excellence**, because it re-conducts the Being to the self-knowledge, without meta-languages, without systems, remoulding according to the light of discernment, making us aware of the great responsibility it has before Life, of his own existence, of someone else's existence, of his fellow neighbour, and his brother.

Sonia Theodoro da Silva is a translator and graduated in Philosophy. She lives in São Paulo, Brazil, collaborates in FEESP, Casas Andre Luis and writes articles for spiritist magazines and newspapers.

The Existence of God

Adenáuer Novaes

Two aspects must be considered when talking about God. The first one is regards what God really is, about His real existence and His nature. About this, nothing can be said for sure. In fact, God is a mystery for human beings. Even when it is said that God is the cause of all causes, whose intelligence would be measured by its effects, (the work of the universe), nothing can be concluded about His nature. This statement only defines a virtue or a human attribute.

The second aspect is the idea that has been developed in relation to God. Many concepts about God have been defined by men; from denial of His existence (which implies that something else occupies His place) up to the fervour of those which say having had a direct contact with Him or being God themselves. Everything which is said or sensed in respect to God, consecrated or not by the religions, refers to the domain of human psychological representations. It results from people's transcendental experiences, which could be reflexes of mystical experiences lived by individuals.

The construction of ideas about God might have origin in the need of human beings in dealing with their unconscious contents, represented by aversive images; which quite often can be characterised by terrifying monsters, from which were asked protection. The idea of God comforts, protects, in summary gives relief and, many times, solves the tension caused by those contents, as well as by experiences which were not assimilated by the conscience.

In the second aspect, the idea of God becomes a psychological need. Without such, human beings would not be able to realise their innate tendency to find a cause that justifies their own existences. The idea of God is a psychological support for addressing what is not possible to be understood, or what cannot be dealt directly, through the conscience. This idea, apparently constructive towards God, guides one's unconscious search for Oneself, in other words, one's maximum individuality, singular individuality that differs from one person to another. It is the search for One-Self which guides the idea that is made of God.

While the idea of God is needed as a psychological support, we will not reach what originated the human creation. A new view must be developed for enabling the search of what the own individuality is, while

thinking in dealing with God. This does not mean saying that we must stop having faith neither stopping the search for God. They are consistent forms with the psyche of each person, and without such them, it is not possible to find balance.

The ways or the understandings in respect to God produce the rituals and all the known religious representations. Besides the attitudes for survival, the religious attitude is the guiding human motivation of culture, of arts and of development of societies. In Spiritism, God must be considered not only the first cause of all things, but the guiding self-conscience of life and of the objective to be reached by the individuals. Each person must be considered their own channel of God for the fulfilment of life; that is God is in each human being. This idea must lead the person to the conscience of his/her personal importance and his/hers own value as participator in the construction of the Universe.

"Each person must be considered their own channel of God for the fulfilment of life; that is God is in each human being."

The real existence of God is beyond human comprehension. The word existence does not portray adequately what can be said in respect to God. The only possible affirmation in respect of this, which can come from those who conceive Him as such, is to say that He Himself, who sees, conceives and portrays the world and makes it according to what it is. To affirm that God can be understood and conceived by the incomplete Universe, as the very human being idealises that this is around him.

In terms of God, each person must maintain his/her own faith, however with an understanding that the concept that one has in regard to God must also evolve. Furthermore, if men who conceive God evolves, then the idea which men make of God has also to adapt to the new stage of evolution. When there are transformations in the personality, in which other mechanisms of comprehension of reality are developed, the idea of God must go through changes and the protections and salvations played by the concept which one had are no longer needed. God is love when one needs to exercise love.

Adenáuer Novaes is a Clinical Psychologist, living in Brazil. He is one the directors of the Foundation "Lar Harmonia" in Salvador - Bahia State - Brazil.

The Immortality of the Soul

Ana Cecília Rosa

The idea of immortality of the soul has followed humanity for millennia.

The first report of "the existence of an immortal part in Man" is seen in Vedas Texts; in 1500 B.C. Egyptians and Greeks



had this knowledge and invoked their dead ones, promoting the exchange with the spiritual world. It was with Jesus, therefore, that this knowledge became established, in saying "I am the resurrection and the life. He who believes in me will live, even though he dies". Since then, for Christian religions, soul and spiritual life are seen as indisputable truths. However, only during the XIX century it was possible to prove scientifically the existence of the soul and its survival after death of the physical body. Through observation of mediumistic phenomena Spiritist Doctrine arose, brought by Allan Kardec and codified in the works of Spiritist Pentateuch.

Behind the scientific character of these revelations, there is also moral teaching brought by the enlightened idea of the imperishable soul and its return to corporeal life in successive reincarnations, with the purpose of spiritual evolution, unique way to reach perfection. This principle clarifies that sufferings are temporary, arising from our difficulty in living the law of love towards each other. And that physical death only separates transitionally related spirits, who return to meet erratically, strengthening bonds and deepening unions based in true love, which grants resignation in face of the loss of dear ones. So, the false ideas in relation to the destiny of souls after their departure from the physical body, which has generated so many unbelievers, are substituted by the certainty and faith in the future life, granting to each one, not enjoyments or eternal punishments anymore, but infinite opportunities of learning, through harmonisation with the divine laws and justices, exercising free will and responsibility.

The soul in its evolutionary trajectory, by the different physically lived experiences, acquires knowledge through good and bad experiences and brings, in its immortality, the inheritance won with its own effort toward perfection.

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Plurality of Existences

Rodrigo Machado Tavares

The plurality of existences (i.e. The Law of Reincarnation) is one of the fundamentals of the Spiritist Doctrine. Clearly, it is known that reincarnation is found as a strong belief in several ancient civilizations. For example, in ancient India, where many Capelines reincarnated, it was very common to know that "as one leaves aside worn clothes in order to wear new clothes, the soul also leave the body to take new bodies". It is in Egypt, where many other Capelines also lived, the destiny and the communicability with the dead ones and the **plurality of existences** and of worlds was, for them, known and solved problems.

This way, we find, through studying anthropologic history, very interesting facts. However, the view that men had about **reincarnation**, as well as happens with everything in nature, has evolved a lot. We must not think that it has been already demonstrated to us, or discovered by us, in full form. It is not in such manner that things happen. The Revelation must always be gradual, as, the contrary would blot out human reasoning. And God, our fair Father, has always shown it so.

"The very Doctrine that the spirits teach about today, has nothing new; as it is found, by fragments, in the majority of the philosophers of India, Egypt and Greece, and in whole in Christ's teachings."

Therefore, Spiritism came to reveal the truths of this divine law in the XIX century. As Allan Kardec has told us in one of his books entitled "Spiritism in its most simple Expression" (LE SPIRITISME A SA PLUS SIMPLE EXPRESSION): "The very Doctrine that the spirits teach about today, has nothing new; as it is found, by fragments, in the majority of the philosophers of India, Egypt and Greece, and in whole in Christ's teachings. What has Spiritism come to do? It has confirmed through new testimonies, to demonstrate by facts, unknown or not well comprehended truths, re-establish, in its true meaning, those that were bad interpreted."

How nice is to have the certainty that the flesh, as Joanna de Angelis said, in Offering, is born, dies, and reborn innumerable times, including in a same existence, in our day to day, but that the real life carries on always.

How nice is to be certain that, as Allan Kardec asseverated, and not more the intuition of the past, of the law: "To be born, to die, to reborn, still, and to progress always."

Rodrigo Machado Tavares is an Engineer and researcher, living in London. He collaborates with the magazine "Reformador".

Gospel: Ethics, Love and Fraternity

Manuel Portásio Filho

Talking about the Gospel is to address the more expressive values of human culture, inserted in one of the most important books ever written by man: the Bible, divided into the Old and New Testaments. The Old Testament tells the history of the Hebrew people and other people who were their contemporaries. It is a narrative that starts with strong mystical connotations and ends with the Jewish prophets. Its exponential figure is Moses. And he appeared with peculiar ethics, directed to the Hebrew people and to the relationship of each one of its members with the others and with its God. The New Testament has as its central figure Jesus and can be seen by five angles, as emphasized by Kardec: "1) The common acts of Christ's life; 2) The miracles; 3) The prophecies; 4) The words that served for the establishment of the dogmas of the Church; 5) The moral Teaching" (ESE, Introduction, I).

As the first four caused endless controversies through the centuries, it is important to emphasize the ethical and moral aspects of the Master's didactics, which is presented as a "divine code" where our duties towards God, Supreme Intelligence of the Universe who created everything there is, are exposed.

Also our duties towards our fellow beings, who are our brothers and the companions on our journey; and also towards ourselves, eternal Spirits in the search for perfection. Jesus' teaching is not only for a single people but for the whole Humanity: it is universal, in a last analysis.

What are ethics? Ethics are considered as a practising discipline, involving human action, and normative, establishing our duties before society. Through ethics the establishment between good and evil is clear. There are several forms of ethics, but in all cases they aim at answering the question: "how to act in the best way possible". In the etymological meaning, the word ethics, of Greek origin, can be understood as "moral science"; transferred to Latin, it was translated as "of moral". Therefore, we can talk about ethics, or moral, of Christ, meaning the set of his teachings, concerned with an ideal of human behaviour. As Joanna de Angelis says, "Jesus is a historic character most identified with Man and with humanity (Jesus and Today, page 24).

We shall start then by saying

that Jesus' ethics are disseminated by the four gospels and by the twenty and one epistolary which follow them. His ethics already start at the Master's birth, in their simplicity and discretion, jutting out throughout all his life, in the way he acted and exemplified. Here is his practicing. In his sermons and parables we find the theoretical basis of his ethics, which was not registered by himself, but by his apostles and disciples. However, it is in the Sermon on the Mount, described in chapters 5, 6 and 7, of Matthew's Gospel, that the Christian's ethic is found, based in love, which unfolds into humility, charity and fraternity. Hence, Jesus resumed all of his doctrine in the two great commandments: 'Love the Lord your God with all your heart and with all your soul and with all your mind and your neighbour as yourself.' (Matthew 22:36-40).

All this becomes clearer when we take his main teachings as reference: "Do to others as you would have them do to you", "love your enemies"; "as you are going with your adversary to the magistrate try hard to be reconciled to him on the way", "do not let your left hand know what your right hand is doing"; "for everyone who asks receives, he who seeks finds, and to him who knocks, the door will be opened"; "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven but only he who does the will of my Father who is in heaven"; "Be perfect, therefore, as your heavenly Father is perfect", etc.

Here is, in synthesis, what we find in the Sermon of the Mount, an incomparable moral code, concerned with the perfection of the eternal beings that we are. It is a code that establishes rights (the beatitudes) and duties (teachings). It builds the bridge between Man and God, through the example of Sunday prayer, contained in the very Sermon, Jesus gave consistency to the teaching and prepared our path for the higher level of the universal life. Ethics, love, fraternity: words which will echo in our innermost throughout eternity.

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II. SPIRITIST MONTH - APRIL 2009

Main Theme:

SPIRITISM: SCIENCE, PHILOSOPHY and RELIGION

Programme:

Data: 05.04.09 - Starts: 05.00pm

Seminar: THE SPIRITS'S BOOK - A Compendium of Enlightenment for Humanity

Themes:

Of The Primary Causes Lecturer: Rodrigo Machado Tavares (London)
The Spiritist World or The World of the Spirits Lecturer: Manuel Portásio Filho (London)
The Moral Laws Lecturer: Ana Cecília Rosa (Brazil)
The Hopes and Consolations Lecturer: Evanise M Zwirtes (London)

Data: 12.04.09 - Starts: 05.00pm

CONFERENCE

Themes:

The Transition of the Planet after 152 Years Speaker: Maria Isabel C.P.Saraiva (Portugal)
Jesus, The Magnífic Therapist Speaker: Maria Isabel C.P.Saraiva (Portugal)

Data: 19.04.09 - Starts: 05.00pm

CONFERENCE

Themes:

The Mathematical Model of the Spirit Speaker: Prof.Dr.Luis de Almeida (Portugal)
The Psychobiological Mechanisms of the States of Altereted Conscience Speaker: Dra.Lígia Almeida (Portugal)

Data: 24.04.09 - Starts: 06.45pm

SEMINAR

Theme:

The Unconscious and Mediumship Lecturer: Adenáuer Novaes (Brazil)

Data: 26.04.09 - Starts: 05.00pm

SEMINAR

Theme:

Alchemy of Love - Depression, Cure and Spirituality Lecturer: Adenáuer Novaes (Brazil)

Venue: