

# The Journal of Psychological Studies

Science, Philosophy and Religion

## The Art of Restarting

**Evanise M Zwirtes**

According to the view of deep Psychology, the true reality of man is that which transcends the limits of the objective, of the temporal, that is, of materiality. We are spirits, manifesting ourselves through a body of flesh.

In the beginning, created simple and ignorant, **and from the acquisition of free-will we start to make choices. These choices, when consistent with the natural laws of Life, provides us with mental, emotional, physical and spiritual balance.** When opposed to that which is good, beautiful, ethical and aesthetic, they generate conflicts, conscious or unconscious, for their emitter. We understand that conflicts are in themselves positive, since they present unconscious experience, which need to be made conscious.

When this occurs, it is necessary to reflect upon it so that one can self-develop; to transcend the Ego, hence permitting life to be guided by the Self, the organising centre. One should also seek to analyze the experience as an apprentice of life and make a decision to restart whenever necessary, actively participating in one's own updating process, as a co-creator of one's own destiny.

To live is to choose, and knowing how to choose is an art. **The proposal of Spiritist Psychology is to help man-spirit to move away from its unconscious state towards a more conscious one.** Ba-

sing itself in the theory of Reincarnation, its aim is to offer the individual, an invitation to its self-encounter, considering as much as his past as what will become of him. In order to make progress, however, it is of fundamental importance to start from the furthest point reached previously.

Knowing that corporeal life is only transitory, and that the tribulations by which it is accompanied are the means that will enable us to reach a happier state when lived with wisdom, it is appropriate to take part in Life with cheerfulness, aware that we were created by love and to love. **Happiness in life is in the expansion of consciousness; suffering, on the other hand, in its limitation.**

Aiming at the present as a unique opportunity for self-realization, we need to consider all of our experiences, good or bad, as propulsion mechanisms to always move forward, without fear of individualisation.

When difficulties are encountered during the spiritualization process of the individuality, join with us, taking part in studies that broaden the self-perception, and which bring knowledge and freedom with responsibility. In this way, it would be easier to resume the learning process, which would give your existence a more profound meaning.

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## The Deep Psychology

**Adenáuer Novaes**

Deep Psychology is the Psychology of the Spirit, the one which considers the Spirit as the main paradigm of its principles. Reality and everything which is ordered in it, exists to the Spirit. The Spirit not only lives and moves himself in it but also conditions and makes use of it for its evolution. The Psychology of the Spirit has been modelled by the psychological schools which base themselves on the unconscious, thus receiving a significant contribution from Spiritism.

This contribution occurs during the dissemination of basic fundamental principles, such as mediunship, reincarnation, immortality and the individuality of the Spirit, etc... **The main thing the Psychology of the Spirit considers is the existence of a spiritual being as an individuality in evolution, who materialises itself in the world, in one dimension, through the physical body, and in another, through the perispirit.** Its main function is to promote the dissemination of knowledge regarding the existence of its own Spirit, unknown to himself, to science and to humanity. It is the psychology that inserts a spiritual view into the analysis of existence, of society and into the construction of a reality available to human beings.

It is a psychology of the being in the world, for it inserts him as the main author of reality, being this reality the representation not only of its inner world but also a locus of collaboration with another being. Through the Psychology of the Spirit, it is possible to understand, in a broad way, psychological disorders as mental states of the being in evolution, without stigmatising him as a sick person or *been* counted worthy of suffering. It is possible to understand these mental states as traces of the personality and also as an attempt by the being to move itself across the existential dimensions of the Universe.

Anyone can benefit from this psychology in so far as one becomes more aware of its immortality, considers oneself as a divine being, which represents creative divinity itself in the world, as long as one seeks to fulfil one's essence in the course of life, answers to one's inner call to contribute towards the evolution of another being and of society, of which one is part of, and as one prioritizes love as a feeling to be built in one's heart.

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## The Era of the Spirit

**Sonia Theodora da Silva**

**For some time we have been hearing that the 21<sup>st</sup> century is the century in which concerns of spiritualisation of the human being will predominate.**

It is undeniable as we see this transformation taking place every day in several sectors of human activities. There are for example, creations of non-governmental agencies, which develop activities connected to the well-being of the collective, to the protection of the environment, to the support of those who have suffered irreparable loss. There are hundreds of these agencies in just one metropolis, millions in the whole world. On the other hand, young people seek knowledge in a clear manner, free of prejudices and under the auspices of good science and of ethical posture.

Parallel to all this, we see the other side of this question. Yves de La Taille, professor of the Institute of Psychology of the University of Sao Paulo, on answering a question asking if he believed that the violence to which young people are exposed today through TV, videogames, etc could by itself influence and make children violent, or if this could vary accordingly to implicit moral values: "It is a difficult question to answer and for which we have not got trustworthy data". In my opinion, it is not so much the exposition to scenes of violence that can cause violent behaviours, but **the meaning given to them**". It is right at this point that spiritist and moral ethics arise which are implicit in the principles of reincarnation, of the law of cause and effect etc.

It is without doubt that the spiritist knowledge will have conditions to beacon this process. **Changes can only occur if we predispose ourselves to be the catalytic agents of these changes.** The focus for this ought to be centralised in the Education par excellence, in self-knowledge and in the exercise of new values which can foment inner peace, consequently, peace in human relationships.

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**"One cannot spiritualise man without giving him the consciousness of his spiritual nature"**

## Mediumship

**Manuel Portásio Filho**

Jesus inaugurated the era of the Spirit on Earth, being himself at the centre of a series of extraordinary phenomena which would ornament the works of any terrestrial medium. Mediumship is a faculty intrinsic to the human condition, or, as Emmanuel well defined it, "it is that light which would flow over all flesh and promised by the Divine Master to the times of the Consoler which is ongoing on Earth."<sup>1</sup> recalling precisely the words of he Rabbi of Galilee.

Kardec reminds us that we are all more or less mediums and says: **"every person who feels the influence of Spirits, in any degree of intensity, is a medium"**<sup>2</sup>. In fact, mediumship has followed man since early eras, having arisen much before the advent of Christ himself - who was not a medium - when the human being became conscious of the existence and presence of Spirits in his environment. Only with Spiritist Doctrine, however, did we come to know what mediumship is and how it takes place.

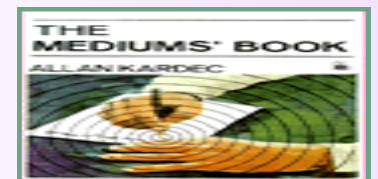
Mediumship is no one's exclusive privilege, as it is inherent to the normal state of the human organism, and only man, amongst all the beings of earthly nature, possesses it. As Herculano Pires points out, **"Mediumship is a natural human faculty, by which the relationships between man and the spirits are established."**<sup>3</sup> Hence, it belongs to the field of communication and as such, its purpose is to offer help, elucidation and consolation to the incarnated Spirit. Mediumship is one of the most extraordinary forms of communication of man. Through it, one is able to communicate with invisible beings; by it, one is a born communicator. To reach this end, the only required apparatus is the physical body.

By being a faculty inherent in the very nature of the soul, which arises naturally in any moment during the spirit's life, "mediumship is an extremely delicate and susceptible mechanism, which according to Herminio C. De Miranda, needs to be treated with attention, care and affection."<sup>4</sup>. Hence the need for its education and control, so that it effectively fulfils the purpose for which it was granted to us. For this reason, its bad use, as a consequence, will cause its removal and

suffering for the medium, who generally accepted this commitment while in the Spiritual world, thus having to account for its use: that is the medium's responsibility. The commandment of this process, however, is under the Spirit's control; for mediumship does not exist without them.

As Kardec affirms, "the medium has only a faculty that enables him to transmit the communication; however, the actual communication depends on the will of the Spirits"<sup>5</sup>, which by no means remove from the medium the indispensable condition for the manifestations from the invisible world to happen. In another part, the Codifier says: "A medium is a person who feels the influence of the Spirits and transmits their thoughts". Hence, the importance of mediumship education, which clarifies the medium and qualifies him to be an instrument as loyal as possible for the communication with Spirits'. Thus, when dealing with mediumship, its study is fundamental and, "whenever we refer to any mediumship study, we cannot forget that, in Jesus, mediumship assumes all the characteristics of divine exaltation"<sup>6</sup>, according to Andre Luiz's saying.

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**Spiritist Doctrine, ultimately, has an educational and liberating character,** as educational and liberating was Jesus' mission, teaching and giving examples. He himself affirms: **"You will know the truth, and the truth will set you free"**<sup>6</sup>. Spiritism brought to mankind the truth about mediumship, liberating them from their millennial ignorance.

1 The Consoler, questions 382  
2 The Mediums' Book, 2nd part, chapter 14  
3 Mediumship, chapter 1  
4 Dialogue with the Shadows, chapter 2  
5 The Spiritist Beginner, number 59  
6 Posthumous Works, Manifestation of the Spirits, 5ht, number 33  
7 Mechanisms of Mediumship, chapter 26th  
8 John 8:32

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## Spiritual Obsession

Ana Cecília Rosa

According to Spiritism, **spiritual obsession is a harmful influence that certain inferior spirits exert over incarnated ones, with the objective to make them suffer.** These phenomena have existed in all epochs of civilisations' history. The pages of the Gospel are full of passages in which Jesus, through his moral authority, freed faithful followers from "the influence of evil spirits" and instructed his apostles to do the same, granting them with the following mission: "restore the sick man to health, (...) expel the demons" Matthew, Chapter X, verses 5-8). The Master knew that obsession would be a reality to disgrace man during the coming years, due to man's temporary inability to make noble feelings prevail.

Among the conditioning factors that facilitate this spiritual persecution, feelings of hatred and revenge stand out. Suely Caldas Schubert, in the book *Obsession and Dis-obsession*, affirms:

"Obsession is a demand for payment or a charge which knocks at the soul's door. It is a bilateral process. It makes itself present because in one side there is a creditor, thirsty for revenge, feeling hurt and wronged; and in the other, there is a debtor, bringing imprinted in his perispirit the matrices of guilt, remorse or hatred which have not been extinguished".



**The origin of every obsessive process resides in the moral imperfections of the individual, which generate unfortunate attitudes of aggression and revenge, causing mutual losses, mainly when the one who considers himself a victim, is incapable of exercising forgiveness.**

When the disincarnation process occurs, the offended spirit takes with him uncontrollable feelings of hatred and rancour and waits for vengeance in the form with which he considers the most correct: through his own hands. In that way, he plans the best manner in which to influence his disaffection, carefully studying his imperfections and weaknesses. The moment the incarnated spirit mentally tunes in with his obsessor, he is inundated with the obsessor pernicious fluids, which are aimed to unchain a series of mental and organic imbalances that, depending on the

duration, will promote the varying forms that obsession presents itself.

Allan Kardec, in the *Mediums' Book*, classifies obsession as simple, fascination and subjugation. This didactic division give us an idea of the complexity of the phenomena and is intrinsically related to its installation mechanism and duration. In its simple form, slight characteristics prevail, such as irritability, impatience, indisposition and headache, which are often classified as stress. In case these symptoms persist, other manifestations will occur. Among them include, mood swings and, in particular depression, which determine a larger compromise of the physical constitution of the incarnated spirit, causing great damage to his self-esteem and impeding his free-will. With the aggravation of the obsessive process, the exaltation of vanity (fascination) happens or the annulment of the will of the obsessed, who is constrained to the demands of the obsessor (subjugation). In this stage, it is common that we find the consequences of these deleterious fluids in the physical and mental field, causing several diseases. Examples of these are psychopathologies, such as schizophrenia, panic syndrome and psychoses, and some types of cancer. In certain cases, the obsessor attaches himself to his disaffection through material fluidic ties, while still in the foetal period, which brings serious modifications in the organogenesis of this individual, causing serious physical debilities and severe limitation to his carnal life, as an example we cite "idiocy".

We must understand that whichever interference of the inferior invisible plan do not occur to the default of Jesus. According to Emmanuel, in the book "The Consoler", "all these happenings have a sacred purpose, such as to teach us moral strength, tolerance, patience, and resignation in the most sacred imperatives of fraternity and goodness. **Spiritual help in the relief of those who are bearers of obsessive disorders occur, at every moment, mostly unnoticed.**

It is sufficient that we put ourselves in a receptive attitude and persevere in working towards our self-improvement.

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## Self-disobession

Rodrigo Machado

Spiritism teaches us that **spiritual attachment**, (i.e., commonly called as "obsession" by us Spiritists) is the negative influence one or more spirits exerts over another, whom can be incarnate or disincarnate. Furthermore, **spiritual attachment** can happen through four ways, namely: **(i)** a spirit influences a living person; **(ii)** a spirit influences another spirit; **(iii)** a living person influence a spirit; **(iv)** a living person influences another; Following this logical thinking, we can also add the "fifth way" of **spiritual attachment: (v) the self-attachment** (i.e., **self-obsession**). **This form of spiritual attachment is the negative influence which an incarnate or a disincarnate spirit develops within themselves through a mono-idea.**

Based on that, it is important to mention that **self-disobession, is a process of self-help, and consequently, self-transformation.** How can we perform **self-disobession**? It starts through the mind; through the way we think. Therefore, it is fundamental to think about good things; because it will influence the way we behave. This is why our Master Jesus said: "You are the salt of the Earth... You are the light of the World" (Matthew 5:13). In other words, we have power and strength to live well, avoiding **spirit attachment**; which includes **self-attachment**.

Spiritist centres offer the work of **disobession**. We should also develop the continuous work of **self-disobession**.

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## Human Being and the Self

**Joanna de Ângelis**

(...) It was Rogers who established that the most relevant objective to the conquest of mental health is self-realization. In order to achieve this, a child should, at a very early stage, through its home education, receive unconditional care and attention, in order to feel fully accepted. Since it is not always possible to concur with everything the child does. Roger believes that there will always exist something as a conditional, a *form of negotiation* although unconscious between the parents and the child, whenever those suggest certain misleading behaviors and afflictive feelings, for the child is unable to identify its real value.

Undoubtedly, the Human Being is the *Self*, of which synthesizes all its values, as a result of a long process of evolution, in which a unity between the conscious and the unconscious would happen. The self is the regulator of wholeness, a synthesis of all the aspirations and aspects of personality, expressing itself with balance in its relationship with other people and within its own environment.

The search for a perfect integration between the conscious and the unconscious towards the highest expression of the *Self*, represents the challenge of human existence, in its ascending path alongside the inevitable anthropological and socio-psychological process.

Difficulties and deterrents, anguish and confusions, hardships and the ordinary limitations which characterize the being, are slowly managed and imperfections are corrected so that the ultimate target is achieved.

Deep psychology as well as humanistic and transpersonal Psychology, which enables perceptions of a spiritual view inherent to an earthly creature, facilitates its self-questioning and the *know thyself*, so that the deceptive instinct is unmasked and the ethical and moral principles of reason are established, thus helping towards the conquest of all the inner treasures that lie asleep.

In this long process of evolution and improvement, reincarnation provides the opportunity to polish moral imperfections, to improve feelings, to develop emotions that start to command sensations, thus freeing from tortuous shadows, impelling the being to the conquest of the *numinous*, the *Samadhi* and reach *Heaven's Reign* ...

**Source: *Personal Triumph* – Joanna de Ângelis (Spirit)**