

The Journal of Psychological Studies

Science, Philosophy and Religion

Love, Forgiveness and Work. Paths towards Self-realisation

The awakening of the sentiment is a long journey for the Spirit, therefore Love, the sentiment per excellence, is not 'born' ready, it needs to be cultivated and cared for, just as a seed that finds itself germinating in it's instincts and

forming itself into factors that retain us in the side-lines until we can free ourselves.

One of the attitudes that help us in the deeper expression of the sentiment is forgiveness that is also a learning process in the field of

action in the world, since, as social beings, we have a portion of responsibility towards the collective development. Work enables the interaction in the social life, during the time in which it provides a dignified and wholesome manner of

sustaining our lives. At this stage, work is seeking to satisfy the needs of the ego, without a greater commitment to the collective development. With the expansion of the awareness, work ends up being an expansion of the individuality of the being, one's own special contribution to the collective field. Many are the paths that lead to self-realisation, precisely because of our individuality. It is up to the being to follow one's own path, discovering oneself and manifesting the potential that guides the inner world. Love, forgiveness, work, therefore, transform themselves

through several phases, starts developing to the point of its sublime manifestation.

This whole journey is challenging, since the dominating and aggressive instincts are not abandoned from one moment to the next, making it so that opposing forces become present in the learning process of love. Through this journey we often times cause harm and are harmed, we occupy the role of tormentor as well as of the victim, which make it so that profound marks become registered in our psyche. These marks, whilst not being rectified, block the full manifestation of the sentiment, trans-

forming itself into factors that retain us in the side-lines until we can free ourselves. One of the attitudes that help us in the deeper expression of the sentiment is forgiveness that is also a learning process in the field of action in the world, since, as social beings, we have a portion of responsibility towards the collective development. Work enables the interaction in the social life, during the time in which it provides a dignified and wholesome manner of sustaining our lives. At this stage, work is seeking to satisfy the needs of the ego, without a greater commitment to the collective development. With the expansion of the awareness, work ends up being an expansion of the individuality of the being, one's own special contribution to the collective field. Many are the paths that lead to self-realisation, precisely because of our individuality. It is up to the being to follow one's own path, discovering oneself and manifesting the potential that guides the inner world. Love, forgiveness, work, therefore, transform themselves into essential tools for the journey. In the modern world, we know many things; we have access to various theories and fields of knowledge and, at hand, the possibility of transforming the world. From the moment in which we accomplish the principle encounter with our own shadow, we will extract all the light that is contained. Love, therefore, will be the natural expression of our being.

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Cláudio Sinoti

Jungian Therapist

Surrender. Path of Cure

The Parisian philosopher Edgar Morin defined mankind as a 'social being', that has as the main objective of life the 'search for happiness'.

By conceptualising mankind as a social being, Morin established that, intrinsically, we are interdependent of one another. We cannot learn, speak, walk, or evolve without living with others, and our lives will only be a path to happiness to the Creator, through the creature.

The ancient priests aspired to reach spiritual perfection and communion with God, distancing themselves from the pleasures of the world and the cruelty of mankind. By living solitarily on the heights of the mountains or in the caves, in meditations and prayers, leading an austere life in search for inner peace. With this they intended, to reach a state of grace and purity of the soul through contemplation. This merciless attitude however, inverted the proposal of the human experience, making them lose precious time and delay the steps of the journey of evolution and of progress, since it is precisely in the difficulties of life and in the human downfalls that we exercise the use of the virtues of patience, tolerance and love.

In his book, *O Homem Integral*, the medium and speaker Divaldo Franco assured that a happy man does not fall sick, that a happy man will not go to the doctor and does not need medications. Then, if we

wish for pure bliss, it is necessary to learn how to live with others and to conquer the virtue of 'surrendering'. To surrender yourself is to give something integrally, and with this, we cannot exclude others. To surrender is to constitute our life in an eternal communion with ourselves, with others and with God. The physical and physiological illnesses that burdens mankind and distances people from happiness are

of an emotional and behavioural origin. There is no way of thinking of health without the attitude of surrender, since health is not the absence of illnesses, but the balance between giving and receiving, amongst our conduct composed of goodness, a tranquil heart of a fulfilled duty and faith in the future.

Happiness is the cure, unhappily, we are ill.

Davidson Lemela
Neuropsychologist

The Therapy of Prayer

Prayer is a light that ignites in the inner world, so that the clarity shows us what occurs in the intimacy of one's own soul. It relates to resources guided by faith, with the aid of reason, so that the Spirit finds exceptional alternatives in the solution of its existential process. Previously used as a pleading mechanism to reach the Creator of Life, in Spiritism it is shown as a useful instrument for the alignment of the Conscience and for the consolidation of the certainty of a permanent connection with Him.

Whilst a Being remains pleading, thanking and praising God, the responsibility of integrating necessary abilities for one's evolution, is taken away, whilst remaining fragile and becoming dependent on the expectations that the imagination creates, when what should be searched for is the overcoming of one's incapacities. Prayer does not substitute the necessary labour required for the acquisition of competencies and for the overcoming of conflicts, difficulties and obstacles inherent of evolution. When prayer is felt as a dialog with God and is accompanied by charity and loving kindness, it produces significant renewing effects.

Yes. We should pray, however it is important to understand its mechanism, its dynamic and its objective. Prayer favours psychological flexibilities which amplify the perceptions of the Consciousness, reaching the human creativity that breaks away with the crystallization of ideas, promoting the psychic opening for the favourable mediumistic connections and, above all, it envisions awareness of the alternatives that direct the self to the evolution of the Spirit. To pray is to become aware of the intimate connection between the Spirit and its Creator.

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Graphic Design

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Printing

Circulation: 2000 copies - Portuguese
Circulation: 1500 copies - English

Study Meetings (In Portuguese)

Sundays: 05.45pm - 09.00pm
Mondays: 07.00pm - 09.00pm
Wednesdays: 07.00pm - 09.30pm
Saturdays: 06.00pm - 07.30pm

Study Meetings (English)

Wednesdays: 05.20pm - 06.20pm

Mediumship Practice (Private)

Thursdays: 09.00am - 10.30am

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True Happiness

Plato teaches that "the greatest victory of man is to conquer himself." We could ask ourselves; How?

We believe that the process of awakening the consciousness of the individual will gradually favour the understanding that 'Natural law is the law of God. It is the only law that is truly necessary for human beings to be happy. It shows them what they should or should not do, and they only suffer misfortune when they depart from it.' (L.E. 614)

When a person deviates from the path of goodness and of love, the effects of pains, conflicts, anguishes and anxieties are felt... All indicators that your conduct is contrary to the natural law, the law of Love.

Happiness is an intimate, psychological state, due to the assertive choices (of thinking, feeling and acting) that each person proposes throughout the evolutionary process of learning. It does not matter what happens in the world, how much we have erred; what matters is the opportunity of growth that we elected before the experiences that have arrived. The experiences are neutral; our reactions demonstrate our intrapersonal and interpersonal relationship.

Therefore, even the negative reactions in the processes of self-encounters are mechanism of self-awareness to overcome our limits, our lies, our illusions, choosing to exercise beneficiary actions, and to cultivate self-love, which will guide us towards loving God and others. In this way, we will live in a state of relative happiness while acquiring conscientious maturation.

To value the opportunities of exercising altruism and the capacity of serving Life, are choices of profound significance for those that wish for true happiness.

Evanise M Zwirtes

Transpersonal Psychotherapist

Security comes from God

There is a phrase that we are used to repeating to patients in the therapeutic consultations that normally generates a certain discomfort: "I do not control anything" ... Certainly I am referring to the "self" in the "lower" dimension of the personality, the ego, an important psychological instance for the development and

whole process of development of the being. In the perspective of the "Self", security gains a new dimension, since the "safe" life, wished by the ego, means a paralyses of psychological growth.

In the psychological perspective, as presented by the psychiatrist Carlos Byington, 'a mature ego is one that is capable of dealing with



realization of the being, but, that tends to elude a person with ease, especially when immature before the challenges that life presents.

At the stage of immaturity, the search for security normally commands the actions of the being, that tries a "safe employment", a "safe relationship", a "safe place to live, amongst other "safe ports". Even in religion, this level of psychological infancy, tends to be searched, to guarantee that "nothing goes wrong". When the individual falls in the trap of seeking for security, they limit the experience of an enormous potential that should be developed and demonstrates a greater un-awareness of one's own self. Perhaps this is why Carl Gustav Jung has referred to "Self" or "one's self" as a psychological instance that measures up to the inner god, the force or origin that coordinates the

frustrations'. It's Worth mentioning that, in maturity, worth security is no longer an external search, of circumstances and occurrences that have to occur for the ego to feel secure, for an internal perspective, that reaches for the development of a healthy psychological structure, capable of dealing with crises and and the confrontations that life presents and to grow before them. When proceeding in this way, the individual overcomes the search for a religion for salvation, of a "God" that simply protects from harm, but that beyond this, impulses the transforming forces that exists within each being. Conscious of oneself, no confrontation should be feared, since all of the challenges serve for the conquest of plenitude.

Iris Sinoti

Jungian Therapist



The Values of Humility, Fraternity and Solidarity

'We limit ourselves by saying that humility is the modesty of the soul', Voltaire.

Reflecting upon the present moment on Earth, where Humanity journeys in a process of reconstruction of values, the great educator, French scientist, Allan Kardec, in the book *Œbras Póstumas*, elucidated that "liberty, equality, fraternity – these three words constitute, for itself, the program of the whole social order that will accomplish the upmost Progress of Humanity, if the principles that they express can receive integral application. We will see what the obstacles are in the present state of society, and if in opposition instead of the dark side, we'll seek for the remedy.

Fraternity, in the strict sense of the term, resumes all the duties of mankind, towards one another. Meaning: devotion, abnegation, tolerance, benevolence, indulgence. It is, per excellence, an evangelical charity and an application of the maxim: "Do onto others, as we wish they do onto us". The opposite of selfishness. Fraternity says: "one for all and all for one". Selfishness says: "each to its own". Being these two qualities a denial of one another, it's impossible for a selfish person to proceed fraternally with others, whilst for someone who is stingy, being generous is like an individual that is small in stature reaching the height of another who is tall. Thus, being selfishness the dominating sore of society, while it reigns sovereignly, impossible will

be the reign of true fraternity. Each one will want things in their favour; will not want, therefore, to be proactive in favour of others, or, if they do, will be after certifying that they will not lose anything.

Consider from the point of view of its importance for the realization of social happiness, fraternity is the first line: the foundation. Without it, equality will not be able to exist, nor a firm freedom. Equality, that comes from fraternity and liberty, is a result of two other things.

Consequently, let's suppose a society of men that are very disinterested, very kind and benevolent in order to live fraternally, without having amongst them any privileges, or any exceptional rights, since in any other way, there would not be fraternity. Treating someone as a brother is to treat them as an equal; it is to want a treatment, towards others to be the same as would be wanted for oneself. In a nation of brothers, equality will be the consequence of their sentiments, in the way that they process, and will be established through the force of the same things. What, therefore, is the enemy of equality? Pride, that makes men want to have in every part the primacy and domination, that lives of privileges and exemptions, will be able to support a social equality, but will never fund it and, at the first chance will dismantle it. Thus, being also pride one of the sores of society, while it

is not banned, it will pose obstacles to true equality...

To the point in which Spiritism expands the field of solidarity, materialism restricts it in the meaningless proportions of the infirm existence of men, making the same solidarity a social duty without roots, without sanction beyond the good will and the personal interest of the moment. It is a simple theory, simple philosophical maxim, which the practice does not impose anything. For Spiritism, solidarity is a fact that is set in a universal law of Nature, that ties all the beings of the past, the present and future and, who's consequences, no one can subtract. This is one thing that all men can comprehend, no matter how limited one's education may be.

When all mankind comprehends Spiritism, they will also comprehend the true solidarity and consequently, true fraternity. One and the other will not cease to be simple circumstantial duties, that each one preaches, but often times in their own favour and not of others. The kingdom of solidarity and fraternity will effectively be fair for all and the justice will be of peace and harmony amongst the individuals, the families, the nations and races. Will this kingdom come? To doubt its advent would be to deny progress..."

Allan Kardec