

# The Journal of Psychological Studies

Science, Philosophy and Religion

## Individuation: The Encounter with the Self

Individuation, today used in Spiritist studies, is the central concept of C. G. Jung's psychological theory. It was introduced to our community by the spirit Joanna de Ângelis, psychography of Divaldo Franco, in several titles of her psy-

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chological series. In the book *in pursuit of the truth* she is precise in saying that individuation is the aim or the primordial finality unpostponable to all.

To admit the need to encounter one's own self presupposes recognising that we are misplaced, in other words, that we do not identify with what we truly are, with what composes and fulfils us. It is a construction that goes beyond the masks that the ego developed throughout this reincarnation, even if these are applauded or valued within society.

Stein, in Jung: *the map of the soul*, explains that it is the movement of unification or attunement

of the ego with the subconscious, that contains the person's life not lived and the unaccomplished potential. Essentially experienced in the second half of one's life, with a pursuit of becoming what the person is already potentially.

*Self, Oneself, Subconscious, Profound Self* are different denominations that the scientists of the soul established to define the essential within us, that which we abandoned in detriment of "the lies that we accommodate". These words from Clarice Lispector reveals to us, in a simple manner, the complexity that we engender by creating supposed truths with regards to ourselves, exactly because of the difficulty we have to bare who we truly are. We have difficulty in accepting our imperfections, as well as the divine potential veiled in the human being, which places us very far from where we are "stranded".

For Jung, each step we make towards ourselves constitutes part of the formation or particularization of the individual being. The closer we get to our truths, the less we remain imprisoned to the insanities of materialism, the impositions of

appearances and demands of the stricken ego, that impedes us to tolerate, comprehend, forgive and to love indistinctively.<sup>1</sup>

From a reincarnatory perspective, to know one's self is to offer continuity to the improvement of the unfinished project which we are. As we start identifying our vices – which often times go by unnoticed behind the personas which we have constructed – we will have the capability of making efforts to dominate the negative inclinations, thus characterizing a true Spiritist.

Individuation is the amplification and profound understanding in regards to who we are. It is an encounter with the truth that liberates, according to Jesus through the evangelist John. According to Jungian psychology, individuation is the ego discovering itself to be infinitely small in relation to the Self. This is why we say that to find one's self, is above all, an exercise of courage, faith and humility.

<sup>1</sup> We have carried out a more indepth study of these uncoverings of the individuation (an opposition to materialism, the appearances and the individualismo) in the book *Espelhos da alma: Uma jornada terapêutica*, from the Nucleus of Psychological Studies Joanna de Ângelis.

Marlon Reikdal

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## Change: Sincere Decision

Throughout our lives we develop certain behavioural structures, which are influenced by several factors: our upbringing, culture and family, the values and abilities we have developed throughout the existences, among others. Nevertheless, at some stage in our journey, some structures should be modified, as they are no longer adequate for our development.

the ones to deal with the consequences of our actions. Sincerity because if this decision of change does not part from a profound need of the soul, we would be attending to the whims of the ego or external demands, without which we do not advance in the development of our own values.

It is told by the traditions of old Rome that the artisans used arti-

## Persistence and Willpower

A field of research that has revealed unexpected findings is the study of the relationship between memory and emotion. Neuroscientists have discovered that there are individuals who utilise, in addition to the hippocampus, other areas of the brain to process memories. Neuroimaging demonstrates several neocortex convolutions with metabolic activity in regions previously unknown to science, for the mnemonic information processing. In these cases, other areas of the brain are actively involved in allowing the individual to retain or retrieve information.

This new finding brings to mind that there is a thirst for spiritual conscience, indicating that these individuals incorporated the acquired knowledge to their personality. The creature is his or her own memory. This is called relational memory, as it is associated with emotion and with the external environment the person inhabits.

The content of our memory is the cognitive result. When we

acquire new information in an emotional manner, we incorporate the lesson, making it part of who we are and integrating it to the spiritual unity. This learning format incites transformation, change from inside out. "The secret of success is to love what we do".

If knowledge is the information we record in our memory, wisdom is to become our own memory.

It is common to hear people say: "this is too hard, I will not succeed...". Especially when it involves the need to tame a negative tendency.

To persist is to dominate our will firmly, incorporating the lesson to our superior self, and to operate the necessary change.



This transformation, however, faces internal and external resistances. Internal because we are used to certain ways of conducting ourselves and therefore change will bring insecurity and instability, especially to those of fragile and dependent personalities. External, as there are certain expectations from people and our surroundings about us, and the attempt of transformation usually generates unfamiliarity; "you are different"; "you are no longer the same"; "I did not expect that from you" ... are a few expressions that indicate these expectations.

Due to all these factors, change must arise from an sincere decision. Decision, since we are free to choose our paths, and maturity requires responsibility for the choices we make, especially as we will be

fices to cover broken pieces of art that suffered some damage because wax would mask their defects. But this artifice was unsustainable, since, when the temperature arose, the wax melted revealing all its defects. Aware of this fact, those more experienced would request the pieces "sine cera" (without wax), giving origin to the word "sincera" (sincere). Similarly, there is no value in placing a mask of a certain behaviour or attitude that we still have not harboured in our inner world, since at some moment the mask will drop, leaving our limitations on display. The change must be "sine cera", it must arise from an intimate decision because only in this way will it be sustained.

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### Freedom of Choice

The free will, that is developed, is a faculty that the individual has to determine their actions with responsibility or immaturity. We are spirits, intelligent beings created by God, and freedom is a complex subject through the interpretation of the natural laws. People are not free in the way that they think they are. The spirit Emmanuel teaches us that "one will always enjoy a conditional freedom and, within it, can change the course of one's own existence, either by the good or bad use of similar faculties in common relationships".

As evolving beings, through the position we occupy on Earth, it is immature to think that we do what we want, as only God has this freedom. We, His children are guided by God in our experiences. The creature is dependent on the Creator. We can, with the evolution of our emotional intelligence and awakening of the gifts of life, enjoy peace of mind when practising God's laws.

In the art of choosing, it is fundamental to understand that all of us, to live well, should decide to resign to the natural laws; which were created to avoid frustrations, deceptions, conflicts and wars in our experiences.

Jesus came to bring to us a new vision of freedom, liberating us from the slavery on Earth, and to teach us, with humbleness, obedience to God. When we choose to love one another, exercising the law of love, we build our internal freedom, and therefore free ourselves from our own selves.

Our natural freedom develops with the growth of the universal fraternity, which is practised when we make responsible choices. God's love guides everything and everyone, always.

*Evanise M Zwirtes*

*Transpersonal Psychotherapist*

### It is a matter of Loyalty

We talk about loyalty and desire it, but most of the time we do not understand that, in order to be loyal to ourselves, it is necessary, in many cases, to break free and to face matters of fear, limitations and even beliefs that we carry with us



throughout our life. This is not a simple task, since we have to frustrate the expectations that were deposited in us and even construct the self-image that we had of the person that we thought we were.

All of those who changed the history of mankind were obligated to face disbelief, criticism and opinions contradicting their objectives, and almost all of them were deemed transgressors and even lost their own physical existence. They all bravely faced the world, but without any doubt they had to confront themselves. This was the purpose of their lives, and they were loyal to the calling of their existence, because they knew that that was the path that only they could cross.

This way, we will always be loyal when we are living life in accordance to the most profound principles of our souls, whenever we make life a sea of blessings and favourable achievements towards our growth and towards the good of

all the beings on Earth. This experience of loyalty goes through fidelity and everything that we claim to believe; if we believe in peace, we will transform our lives in an example of peace, because to be loyal is to commit to the change, it is to search within ourselves what we hope to find in the world.

In one of the passages of the life of St. Augustine, he narrates that he saw himself before his own face. That was a

moment of great transformation for him, the grand internal battle had started and the old Augustine stopped existing to initiate a new man's journey, a man who had completely surrendered to his own soul.

Courage is needed to be loyal...

Could it be that we are prepared?

Could it be that we are doing all we can towards our evolution? Could it be that we are ready to have an encounter with life?

It is a choice!

*Iris Sinoti*

*Jungian Therapist*



### One Life and Various Existences

There is nothing to justify the idea of an unicity of human life, restricting it exclusively to a physical body. We are, in essence, spiritual beings, with or without the physical body, who cross many dimensions in order to reach the true encounter with one self. During this upward march, we develop diverse characters that interact with one another, until we understand that we are immortal spirits, consciously assume the elaboration of our destiny. The one life belongs to the spirit and the many existences belong to the characters created during each incarnation. When the incarnated human being, understands and moulds its character and reaches the objectives of their Personal Designation, and therefore are able to live a happier life. The modality of its character does not imply perfection or resemblance to the religious status quo that adheres to a salvationist faith, but the adaptation of the personality, envisioning specific objectives that one wishes to achieve in order to integrate important abilities of the spirit. This adaptation includes integrating religious virtues however go beyond, without its limits, in accordance to the purposes that could contradict it.

A character lived in one incarnation does not perpetuate or prevail over the spirit, so that it does not deviate its destiny, making it into a pattern. Each existence

promotes an additional step towards the evolution of the spirit, without this or the other character being more important. In order to prevent that a character from one incarnation overrides the following, it is necessary that the spirit observes its tendencies in the current existence, aiming to modify them according to their current life objectives. The intention must not be to exclusively correct bad habits, but to acquire others that will be useful forever. To do this, one should learn to distinguish the real characteristics that are already integrated to the spirit, from those that belong to the character, and most of all, from those that belong to the dominating culture of the present society it is a part of. When asked of the gain that is obtained with the improvement of society when there is a reincarnatory return, thus living in a submission to the domination of the collective tendencies of the human society; for this reason, the distinction should be noticed.

Many existences on Earth are necessary so that the spirit distinguishes itself from its character, authentically assuming who he/she is. When this happens, it becomes self-esteeming, going from pleading to the Divine to a conscious collaborator of His work. At this stage, there is an understanding that one's evolution is a continuous process that allows a person to learn in the most varied existential

dimensions, without losing one's condition of immortal Spirit. Also understanding that the existence in the human body is just a stage and that the challenges of each incarnation, as diverse as they may seem, are only steps from an immense and bright ascending ladder, which has nothing to do with suffering or divine punishment.

The maturity of an incarnated spirit, as well as of those that directly interfere in the material life, is observed when the spirit makes the most of its incarnation to improve their character in a way that can provide the integration of new evolutionary abilities, which allows the spirit to live in this world without surrendering to the collective mentality. One existence is not enough, let alone the practice of some virtues to attend to the accommodation of the consciousness that is afraid of death and the consequences of their actions in the beyond. It is necessary that the awareness of one's own immortality materializes in acts and feelings that take the incarnated Spirit to its self-transformation and to change the reality around it so that the world that one lives in becomes what is wish for when in the condition of after death.

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