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Science, Philosophy and Religion

The Science of Love

Often, in therapeutic care, either in religious temples or in daily life, I come across people whose root of their main problems lie in the expression of feelings. The factors that make them "close their heart" are varied: abusive relation-

ships, childhood traumas, difficulty in expressing their emotions, among other conflicts. I wonder why so many people find it hard to love.



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Disbelief in love causes the human being to seek imperfect surrogates to heal wounds that only love can handle, and that is why we see depression and suicide gaining strength in human behaviour.

Greek wisdom presents us with the myth of Eros and Psyche, which teaches us a lot. Briefly, Psyche - the soul - lived happily with Eros - the god of Love, in the castle of illusions where she was led, on the condition that Psyche did not see him at all. But this dark agreement was questioned by Psyche's sisters, who insisted that she should light the candle during the night to illu-

minate the face of the beloved, and had a dagger to kill him, because he would probably be a terrible dragon. Upon realising the broken agreement, having been burnt by the candle while Psyche was enamoured by his beauty, Eros aban-

done her. After trying to give up living and being helped by the forces of her own nature, Psyche has to look for Eros' mother, Aphrodite, who makes her go through four great tasks to recover her son's love.

In a way, some tasks are required from us to rescue the "Science of Love". Just as Psyche had to separate mixed grains in the dark room she was in, we will have to find the courage, in the darkness of our being, to get out of the conflicts that keep us from really feeling. The tangled threads of hurt, anger and guilt have to be placed separately, releasing the mechanisms to feel .

We will seek, like the character, the golden thread of the fierce rams. We will calm the emotion

with the lucidity of reason and find the best moment for the necessary attitude. After that, we will seek the water from the top of the mountain. Spirituality will be our companion on this journey, because faith in God, in life and in ourselves will

strengthen us to overcome the painful experiences.

And as a last challenge, we will enter Hades, our Shadow, to bring the immortal beauty from there. With courage, we will open ourselves to new experiences and possibilities, ready to love in the various expressions that life allows us. After all, there is no hidden science in love, and according to the poet Sufi Rumi, *the task is not to seek love but to seek and undo all the barriers within yourself that you have built against it.*

Iris Sinoti

Jungian Therapist

Freedom and Fraternity

Étienne de La Boétie (1530-1563) was a French humanist and philosopher, contemporary and friend of Michel de Montaigne (1533-1592). La Boétie translated from Greek into French the works by Xenophon and Plutarch, and also wrote some original works. His most famous work is the *Discourse on*

tablets and simply disconnect from the world around them, as if the virtual world is more fascinating and attractive.

Gabriel Delanne (1857-1926), an engineer and one of the first spiritist researchers, says with emphasis, in a message from 2004, by the medium Raul Teixeira, that we

The Strength of Good

For good to become an irresistible force, capable of profound changes, we must believe in it. Otherwise, it will just be an invalid belief.

One day a wealthy businessman came to Chico Xavier in order to seek for guidance. Because they were very close friends, he opened up to Chico by saying that he was feeling discouraged. Apparently, there was no justification for him to feel that way. He had a lovely family, respectful children, a stable financial life, but, after all, that still had a sense of emptiness.

Chico, with his luminous gaze, penetrated deep into the soul of his



Voluntary Servitude, written after the defeat of the French people against the army and the king's procurators, who established taxes on salt. The book shows itself as almost a hymn to freedom, with questions about the causes of the domination of many by the few, the indignation of oppression, and the ways to overcome it. Already in the title a contradiction of the term appears; *voluntary servitude*, because how can someone sacrifice his own freedom with spontaneous will? And La Boétie explains this sense of accommodation as a fundamental factor of this loss of conscious freedom, as a gift given on a tray to the oppressive government.

In our daily lives, a similar phenomenon is increasing in all countries and is spreading like a contagious disease - *the comfort zone*, where people settle, accommodate, enjoy the blessing offered by Technological progress, immerse themselves in their mobile phones and

live today a ferocious individualism that isolates us from other human beings, taking away the capacity of us to sensitise ourselves to the pain and suffering of others, becoming servants of technology.

The question remains: is it that the collective dramas that we live with today be a way of awakening our dormant consciousness?

The feeling of fraternity so intensely worked on by writers, philosophers, psychologists, sociologists, could also be summed up in another feeling, compassion. This can be widely felt and experienced in the way that NGOs like Doctors Without Borders, WWF and many others operate, without the guarantee of the human losses that make us suffer so much.

companion and said: *what is lacking in you is the joy of others*. It could be that this man was an honest businessman, a good family man, and a courteous husband. But, as Chico explained, that was not enough. We must do more, not just our fundamental obligations. The "good" is a dynamic attitude that demands action, because to do "evil" you just do nothing.

Recalling the phrase of Osmar Serraglio: *The rivers do not drink their own water; the trees do not eat their own fruits. The sun does not shine on itself; and the flowers do not spread their fragrance to themselves. Living for others is a rule of nature*.

Life is good when you are happy; but life is much better when others are happy because of you.

Live for the collective, believe in the good.

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The Psychology of Peace

When we look at the lives of those who were considered the great peacemakers of humankind, we find that they have something in common. What made them different was not an existence free of problems and challenges. On the contrary, it seems that life has placed in their paths a number of obstacles. The common

fact is that they have found enough strength to face the challenges that life presented to them, overcoming them or at least facing them with greatness.

For this to be achieved, the psychology of peace proposes us, first and foremost, to pacify our own inner world. Only

when we deal well with internal conflicts do we enable ourselves to deal with external problems without allowing them to consume us too much. This does not mean that we are not going to go through obstacles, but simply we will not allow them to make us give up or postpone the journey towards plenitude or individuation.

Pacifying the inner world requires a high degree of commitment to oneself and to life, for many conflicts challenge us, whether internal or external. Knowing ourselves more, we can transform perceptions into new ways of seeing and acting in the world, no longer allowing external forces to take us away from our essential balance. After all, as the beautiful song of peace teaches us: *the peace in the world begins within me.*

Cláudio Sinoti

Terapeuta Junguiano

The Love of God

Just as we do not understand the essence of Love, our minds can not reflect with any minimum precision on the essence of God. Then, what is there to say about His love? Perhaps this is the most sublime expression: the love of God. In the face of this finding, seeking to understand Him, we turned to the

have obscured our mind, propelling us to error, although assuming the correctness.

Now, in the present reincarnation, because of the clarity that the Spiritist Doctrine gives us, it may be the first time we can "hear" its call clearly. So, in that moment, in this final hour, we are invited to



Parable of the workers of the vineyard or workers of the last hour (Mt 20: 1-16).

Jesus makes an analogy with the Kingdom of Heaven, granting the worker who was called at the last hour the same salary as those who have been engaged since the first hour.

We know that the present Christians are all the workers of the last hour. But how can we say that we were only called at the end of the day if we knew the message of Jesus for so long? Are we not, the failed Christians of the past?

Is it fair to receive the same salary and live the same happiness as those faithful workers? Let us reflect that if, in the past, we have erred in the name of religion, we have done so by not comprehending the Master's message. Throughout this time, we have not appropriated the essence of its teachings, distorted by the selfishness and pride that

experience and spread the Christian message. And if we are able to do so, we will receive the same salary as the first-hour workers, that is, those who have understood Jesus from the first moment he was among us.

But what logic is this? Without doubt, this is the love of God.

This is the divine love, extrapolating the evaluation of our actions, appearances and also results, dwelling on our essence, our intentions, limitations and addictions, loving us despite who we are.

Then, let us allow ourselves to live this last hour, wrapped in the Love of God, loving us in every circumstance, as He does.

Marlon Reikdal

Clinical Psychologist

Universal Values for a Social Coexistence

Living together is to learn, to achieve and to develop. The Spirit, in its evolutionary pathway, integrates skills resulting from the experiences in which it participates actively. Living consciously by integrating skills, competencies, and abilities

is a condition that allows the Spirit to have immediate availability of its potentials. Integrating values that allow a good social coexistence is more than knowing them or having intellectually understood their meanings. Even when someone knows the importance of the universally accept-

ed applicability of values, it is not a guarantee that the Spirit has fully integrated them. It is necessary to repeat their experience in the various reincarnation experiences, consolidating their practice and making them an integral part of their spiritual essence.

The universal values are not only those that recommend morals and ethics but also those that propel personal and social progress in all aspects demanded by the challenges of life. Some are strictly personal; others require the influence of groups of individuals for the benefit of the Spirit. Some examples have a great effect on society, contributing to personal and overall progress, when they promote, by imitation, the collective desire. When the determination to work permeates the individuals, who are great examples of merit, or personalities with high spirituality and sincere philanthropists, they usually influence society positively.

The full exercise of citizenship includes volunteering in the public sector, working towards a fairer society, solidarity in the face of environmental disasters, entrepreneurship to provide society with essential public equipment, hu-

manitarian activities in favour of population at social risk, creation of institutions of high social values and job creation. These, as well as examples of overcoming obstacles, resilience and success in face of herculean challenges are important examples that allow social coexistence to be healthy.

When an individual gains leadership in his or her expertise, or achieves success in activities of great social value, or is an exemplary worker, or becomes a public character who radiates confidence, security, kindness, and strong public spirit, he can reverberate his good example to society.

Universal values such as the practice of love, the exercise of forgiveness, solidarity towards the neediest, and having an ethical attitude in everything that one does, make it possible to live a full and complete human life. It is these values, when in place, that allow the emergence of favorable conditions for society to move to

new evolutionary levels, and leave the expiatory condition behind.

The universality of ethical values requires much more than their dissemination and adoption by adherents of a religion, since it requires they be impregnated in

social laws, legal treaties, commercial contracts, and in basic education so that they settle definitively in the conscience of the individuals.

The human being transforms society and is simultaneously transformed by it. These are possibilities that must occur in a synchronous way so that there is social harmony and collective well-being.

The spiritual evolution of society results from the conquest of self-transformation and self-determination of its individuals, as well as the advancement of social institutions that contribute to the emancipation and autonomy of its citizens.

It is a two-way street, and it requires time and maturity of the Spirit, whose acquisition of the capacity to love and the awareness of one's immortality are fundamental.

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