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Science, Philosophy and Religion

In The Way of Happiness

Happiness is pondered by philosophies, religions, as well as by psychology. Some philosophers have done studies and analysis about happiness. According to Aristotle, happiness is linked to balance and harmony, achieved by the practice of good. To Epicurus, happiness manifests itself through the satisfaction of desires. Lao Tzu says

involves the understanding of natural laws, psycho-emotional development, sensitivity, acceptance of self and others.

The Benefactress Joanna de Ângelis defines the *Self* as the "noble area of the being. It is the fulcrum of divine inspiration, where the guiding paradigms of the process of evolution are established",

tion of the conscience in God, with autonomy of choices without illusions, because "there is no awakening of conscience without pain. People will do everything, reaching the limits of the absurd to avoid facing their own soul," says Carl G Jung.

Reflecting on global reality, we ask: how can we contribute to

building a psychological state of real happiness as brothers in humanity, awakening for the good of all? Carl G Jung proposes that "the best political, social, and spiritual work we can do is to stop projecting our shadows on others." This proposal is available to



that happiness could be achieved by taking nature as an example. Confucius believed that happiness is the harmony between people.

Carl Rogers, a humanistic psychologist and founder of the person-centred approach, defended the positivist idea that the core of the human personality tended towards health and well-being. "I think it is now possible to see clearly why there is no philosophy, belief or principle that I can encourage or persuade others to have or to achieve. I can do no more than try to live by my own interpretation of the present significance of my experience, and try to give others the permission to develop their own inner freedom so that they can reach a meaningful interpretation of their own experience." For Rogers, *Self* is the continuous process of self-actualisation.

The experience of happiness is unique to each individual, which

while Carl G Jung teaches that "the man's consciousness was created for the purpose of: (1) recognizing that his existence comes from a higher unity; (2) to devote to this source deserved and careful consideration; (3) execute the orders emanating from this source, intelligently and responsibly; (4) therefore, to provide an optimum degree of life and possibility of development to the totality of the psyche." In the book *Jesus and Actuality*, Joanna explains that "through more time-consuming processes, deep psychology arrives at the same conclusions He (Jesus) succeeded easily from two thousand years ago".

In the deep sense of life, real happiness results from living the laws of Love, where God is the inexhaustible source. It does not depend on having possessions, titles, human recognition, but on a capacity of surrender to the realiza-

tion of the conscience in God, with autonomy of choices without illusions, because "there is no awakening of conscience without pain. People will do everything, reaching the limits of the absurd to avoid facing their own soul," says Carl G Jung.

Reflecting on global reality, we ask: how can we contribute to building a psychological state of real happiness as brothers in humanity, awakening for the good of all? Carl G Jung proposes that "the best political, social, and spiritual work we can do is to stop projecting our shadows on others." This proposal is available to all of us children of God, spiritual brothers, accepting the invitation of the Creator to participate actively in the reconstruction of the planetary psychosphere, where fraternity is a law of the mutual assistance and the human solidarity.

This challenge invites everyone, as participants in the construction of a New Age, to humble the ego so that the *Self*, the Higher *Self*, manages our emotions and thoughts, allowing us to be guided by God, who is love and wants the happiness of his Children. He invites us to self-love, coming from the practice of our duty. Pope Francisco elucidates that "the logic of the world impels us to success, domination, money; the logic of God impels us to humility, service and love."

Evanise M Zwirtes

Transpersonal Psychotherapist

Current Afflictions

Some have naively imagined that the advances of science and technology alone would be able to wipe out suffering and human affliction from our planet. Others have thought that the equation of the social and economic problems would lead us to a happier and fuller life. Although some of these arguments are con-

sistent, at least socially and materially, human life and its purpose are far more significant than can be appreciated. Although considerable progress has recently been made in recent times, afflictions persist and become even more intense, as evidenced by the increasing statistics of depression, psychopathology in general, violence and suicide.



In analysing the human being, internal factors can not be neglected, for as long as the internal landscapes of the being are not harmonized, wherever one is, whatever is possessed or can be enjoyed, and even with the best company, one would not be able to take the being from the dark landscape in which it is immersed.

It is necessary to begin to heal the afflictions in their original state,

who have lost contact with the existential meaning, superficial and aimless lives that need to be urgently reformulated. Immaturity leads to trying to get rid of the symptoms, without understanding the analysis of the factors generating the afflictions.

When we are able to unite the external progress and discoveries of the inner transformation for the better, we are finally taking steady steps toward becoming the human who, even facing some distressing situations, will not identify himself with them, because he will be living the divine essence that inhabits the soul.

Cláudio Sinoti

Terapeuta Junguiano

In Relation to Doubt

It is common, in therapeutic care, patients asking questions such as: what choices shall I make? Which way should I go? Am I right? In such cases, the doubt they present reveals the insecurity they have, whether by distancing themselves from their intimate world and its sources of perception, or because they have settled into dependent relationships, transferring to others the responsibility of choosing their own path.

However, doubt can also become an ally of the process of self-knowledge when, from it, we investigate more deeply all the points involved in the challenges that life proposes to us, entering into the consequences that lead us to not be afraid to assume our responsibilities. This kind of attitude in the face of doubt allows us to deepen our attention on ourselves, often facing the fears that feed our doubts, sometimes resulting from the illusion of desiring a safe and quiet life in accordance to the immature ego, without having to face natural challenges to the human condition.

The problem, therefore, whether in personal life, in the religious or knowledge field, is not to having doubts, which is very natural and even healthy when well taken advantage of.

The problem arises when we immaturely deal with them, seeking external answers that will never satisfy us, or even deny them, which demonstrates the ego's misconception of being the owner of the truth.

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Defining Directions

If we were just rational, it would be very simple to suppress negative thinking or inappropriate behaviour. It would be enough to say to oneself, "I will not think about it any more." Okay, that thought would be suppressed, just like we do when we want to delete a file on our computer at the press of a button.

However, our rational part is controlled substantially by an emotional counterpart, since, as a rule, it is our emotions that make choices or make decisions. So, do not be fooled, for we are not rational beings, but intrinsically emotional. I often say that the vast majority of people do not have emotions, but that the emotions have them.

For this reason, it becomes difficult to define directions in life, fulfilling the objectives exhaustively planned for the physical existence. Very often, we even see the way to go, but we hesitate to follow it, confused by our fears, our guilt, hurt, and sadness...

A certain book was written and had four chapters.

In the first chapter, a man walked along a path. On this path there was a hole and the man fell into the hole. It takes a long time to get out of the hole.

In the second chapter, the same man walked along the same path. He had already fallen into the hole, but inadvertently falls back into the hole again. It still takes a long time to get out of the hole.

In the third chapter, the same man walked along the same path. This time, however, he diverts away from the hole.

In the fourth chapter, he chooses a completely different path.

At what chapter are you?

Davidson Lemela

Neuropsychologist

Hope in God

God is the Creator. Unlike the gods who are part of the collective imagery, whose value corresponds to and guarantees the psychic integrity of their believers, He does not depend on religious, theological or cultural interpretations about Him. It is to those gods who are directed requests, thanks and the laments that crowd the consciousness of those who feel distance from them-

overall progress. The hope that only expectations, based on a blind and subservient faith, become evil, as it crystallizes the Spirit, makes it difficult to acquire the skills that must be achieved when one tries to achieve what one desires. The hope that propels, known as the certainty that one's personal effort is already victory, producing gains in the necessary sacrifice of living



elves. The way they try to relate to the Creator still goes through the path of belief in their God. When the human being perceives and becomes aware of his immortality, he draws closer to himself and feels, in an intense way, his intimate and deep connection with the Creator. His hope widens as he feels this connection, nurtured by the healthy practice of favouring the harmony of everything and everyone around him. The more human beings expect their God to meet their interests and solve their problems, the more they distance themselves from understanding what the Creator really wants. The understanding of the Creator's Will is achieved whenever the incarnate or discarnate Spirit works for their well-being as much as for the collective, contributing to

experience directly, ties the Spirit to the Superior Forces of Life, originated from the Creator. To hope in God, the Creator, is to always seek the acquisition of new abilities, through work, through the increase of knowledge, through the ever greater knowledge of oneself, through the application of feelings of love, and, above all, by the full consciousness of one's own immortality. Hope, the ultimate frontier of the human attitude towards itself, when associated with the determined action to live, work, and love becomes a shared experience with the Creator.

Adenauer Novaes

Clinical Psychologist



Feeling of Charity

The word charity was adulterated. They took it out of its vast vocabulary, occupying space with empty intellectualities that distanced each from the other. Many who desire it, despised it according to their personal interests, to make it accessible without great efforts. There are still those who have created their own theories about charity in relation to their enemies, by refusing to love those who don't love themselves.

In this context of disagreements, disconnected from the essence of life, it is necessary to rescue the "feeling" of charity, considering how vulgar this word has become, especially in religious circles.

Sister *Rosália* offered important reflections on the subject in Paris in 1860, published in chapter XIII of *The Gospel According to Spiritism*. A small paragraph of great amplitude, addressing the material and moral charity, encourages the reader to rescue the feeling of charity. By reflecting on the use of money and how much poverty still rages on the planet, it accuses selfishness of preventing man from seeing his brothers with their needs exposed, helpless and unfortunate in their life.

They are timely words because they dilute the hypocritical discourse that holds politicians and rulers accountable for the difficulties and disparities that prevail in

society. Some people revolt against corruption, which seems normal in the face of today's horror, but they forget to analyse their own contribution to the social imbalance that allows some to enjoy much while many live with so little.

The absence of the feeling of charity does not allow each one to recognize his wealth to be shared, choosing as "rich" always that other that has more. The lack of this feeling of recognition of brotherhood, which should reign among men, immobilizes all and prevents them from identifying how rich they are in relation to their brothers who have less and how much more they can offer them.

However, our sister's words go even further, referring to the differentiation of material charity from moral charity, this being more difficult to be exercised. It does not want to prevent the first, but to encourage a complement of actions, in which, in addition to the material care offered to the abandoned of the world, the individual can tolerate, and understand and love.

Sister *Rosália* brings alive the message of Jesus, that we are all brothers, and how difficult it is to recognize this divine sonship and the brotherhood that unites us. Still clinging to material differences, we become attached to positions, status, races, and beliefs

In truth, it is taken over by the feeling of charity that pulsates in man, all barriers and justifications break down, there is no reason for pejorative differences, disrespectful impositions or declared or hidden reservations.

This is an important step towards the feeling of charity, since it is not in the act itself, which can be even imposing and humiliating.

It is utterly important to give space in the consciousness to the feeling of charity, resulting from the recognition that, as brothers, it does not make any sense the contradiction of some to enjoy, while others survive the abandonment of the world, either materially or morally.

It is thus assumed that the feeling of charity is made alive to the extent that man is able to equalise with his brother, and by contrast, that feeling dies each day that he places himself in a differentiated, distant position.

They are not thought, foreseen or planned acts; simply allow them to be taken, every day, by the feeling of charity; therefore, soon peace, which is so aspired for, will reign among men.

Marlon Reikdal

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