

The Journal of Psychological Studies

Science, Philosophy and Religion

Cultivation of emotions and self-responsibility

Working with emotions is one of the greatest challenges for humans in modern times. We are the product of a repressive culture, with castrations that have prevented us from contacting emotional world.

appears fragile, she stays at the bottom of the bed, unable to face the world.

Daniel Goleman, a North American psychologist, is an extremely important figure in the study of

within, but there is still a major step so that we can cultivate them properly: taking responsibility for ourselves.

This is a stimulus to identify what happens in our inner world.

So, instead of saying that so-and-so has made me angry, I consciously ask myself: "Why do I feel angry when someone does it?", or "What complexes were activated when I was fired?" This is different to becoming depressed because I was fired, as if our emotional life were determined by the external world.

This is an invitation to an inner journey, discovering what is activated when life introduces certain experiences, realizing

that only at this moment, feeling responsible for our emotional world, we will begin a process of true cultivation of our emotions so that someday they become a beautiful inner flower garden.

Marlon Reikdal

Clinical Psychologist

"Learning to cultivate our emotions is an art that needs our engagement and devotion. Cultivating our emotions is to commit ourselves to doing our part in relation to them."

Men were forbidden from crying or being afraid because this was associated with being weak and passive which, Society deemed prejudicially, to not fit with male behaviour. While for women the repression was of anger and strongly held attitudes, starting from the mistaken assumption of them being the weaker sex, confusing this with being demure and mild-mannered.

In this way, we throw the emotions into the unconscious, and they do not remain silent, acting without the command of the ego, forcing the subject to come into contact with what they tried to deny and that belongs to them.

Then, from repression we have "uncontrolled" reactions and compulsive behaviour. That woman who was submissive to her husband, who then appears as the murderess that kills him stabbing him fifty times. And, by standing in front of the strong and powerful man, she

emotions, bringing them into our daily lives. In the 1980s, through his book "Emotional Intelligence", he based his research on neuropsychology, giving the subject an even more scientific character.

But we are still moving between repression and uncontrolled expression, without knowing what to do with the emotional world that inhabits us. From this came the attempt to educate them as if they were "uneducated", or to direct them, like a river that is not flowing freely. Then, we have reached the concept of cultivating them, as a new way, comparing them to plants that need to be pruned at one point, and then irrigated at another. So, this is how it is with the different emotions, some need more sun, some less...

Today the view about emotions is part of our daily lives, and we begin to feel more at ease declaring our emotions, accepting how we are



God and psychiatry

Going to the psychiatrist? But I'm not crazy! Unfortunately, such reactions are not uncommon when we refer patients to a psychiatrist, even after considerable advances in medicine and the sciences of human behaviour, in general. But whether out of ignorance or prejudice, the

Psychiatry, by studying human behaviour in-depth, plus brain function, and the action of neurotransmitters as well as other aspects, has made valuable contributions to alleviating the suffering of patients. This has led to a better quality of life for many patients who have a



great problem is that this resistance ends up being responsible for many disorders that could be avoided, or at least minimized, if they were treated by a skilled professional.

This resistance also shows another difficulty, which is how to deal with the questions in the inner world, as if any conflict that we experience is a sign of failure. In general, we are stimulated to succeed in life, to invest in visible and desirable achievements of the ego, which feeds the concern we have with the image that we project in our social life. Jung studied this deeply when he established the idea of the *Persona*. What is not perceived is that the more rigid the *Persona* is, its counterpart, the Shadow, which is what we do not see in ourselves, nor do we wish to show to others, also grows, and is responsible for many of the conflicts of human beings.

disorder, as well as the possibility of avoiding them when we act preventatively. Certainly, it is not enough to take a pill in order to transform everything in our lives. The remedy helps the physical body rebalance itself, but it is the individual's responsibility to seek out the roots of their conflicts, and strive to transform themselves for the better.

When the sciences unite for the purpose of supporting health, they enable the individual to rediscover themselves. In essence, this is a religious attitude - in the sense of reconnecting. Is this not what we do when we seek out God?

Cláudio Sinoti

Terapeuta Junguiano

Rescuing self-esteem

The aircraft shuddered and quickly reached the desired altitude. Through the window, it was possible to see the ground moving away and, suddenly, everything looked in miniature, like pieces of a Playmobil.

Then, the flight attendant began to give the safety instructions. In the aisle, facing the attentive passengers, the attendant announced the procedures and emphasized that: *in the case of a decompression, masks will automatically fall in front of you. Pull down on one of them to start the flow of oxygen, first put one on your own mouth and nose, breathe normally, and only then assist the people next to you.*

Would it seem strange to think first of yourself and then of others?

However, it does not make any sense to love others more than yourself. Thinking of others and forgetting yourself. To forgive others, but not be able to forgive yourself. If you are not able to love yourself, how do you wish to be loved?

This has a name: low self-esteem or low self-worth. But what is behind it? This feeling of inferiority hides a destructive feeling called GUILT.

This is an unconscious feeling, because it is linked to disastrous experiences of the past; self-pity and difficulty in forgiving oneself arise, generating the attitudes described above.

Nelson Mandela taught us that our deepest fear is not that we are inadequate, incapable or ignorant, but it is our **wisdom** that most frightens us.

Davidson Lemela

Neuropsychologist



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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: 06.30pm - 08.00pm

Study Meetings (English)

Wednesdays: 05.20pm - 06.20pm

Mediumship Practice (Private)

Thursdays: 09.00am - 10.30am

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Reframing Situations

As immortal Spirits, in essence, we are beings of Goodness, imperfect, and perfecting ourselves. Reincarnation means to resume the process of evolution or regeneration, in which God's law is love, which embraces everything and everyone.

In order to progress, we need new inner experiences, which can be challenging, that aim to help us develop the psycho-affective values that help the Spirit to grow. This occurs in a constant process of re-evaluation of our thoughts, emotions and actions. As the evolution of consciousness is our goal, an internal program becomes indispensable that updates, renews and perfects our values and experiences. With reincarnation as a means and divine education as an end, this facilitates the reframing of situations.

Reframing: means giving new meaning to events by changing the way we view them, participating in a conscious and responsible self-education, understanding that:

Reliving: It's essential to get in touch with the stimulus towards which we have an aversion, and, through new possibilities and experiences, make it pleasant. Apart from reliving the moment, the result will be different.

Rethinking: If the previous situation left unpleasant feelings, it is necessary to rethink it. What do I need to learn? What don't I want to live again? Rethink, remember and relive it.

Reframing: We revived it, rethought it and now, we reframe it. We give new meaning, new attention to the experience. Fear turns into courage, the desire to flee into a desire to learn, resentment into forgiveness, anger into brotherly love...

Changing: After this process, a change will happen, and it is significant. If we allow ourselves to relive situations, rethink decisions, reassign truths, we are open to change. They are happy opportunities for self-discovery and self-realization directed by our will.

Evanise M Zwirtes

Transpersonal Psychotherapist

Training for happiness in the face of adversity

The pursuit of happiness is as old as the history of humanity on Earth. After all, we all want to be happy, unless a serious pathology has compromised our lucidity.

But if we all wish to be happy, why do so few seem to succeed? Among the issues that seem to hinder happiness are affective difficulties, struggles at work, dealing with our own limitations, for example the limitations of the body, etc. Howev-

er, the therapeutic path has shown that it is not exactly external issues that take the individual away from the path of happiness, but rather the way he deals with the questions that existence presents, whether as adversity or a challenge. Therefore, genuine happiness is not when the person does not face challenges, but rather, when he does, and faces them with a mindset and inner attitude that this confrontation is something salutary to help build character.



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When we stop fighting the challenges, we have a sense of lightness, harmony and inner peace that many define as "being happy." We

take responsibility for our inner world in relation to what is not under our control, which we have some ability to manage. When our inner world is at peace, in harmony with itself, it takes advantage of any moment and circumstance in a full and healthy way, even of unpleasant circumstances. But when we are at war within, nothing outside us can pacify us, not even the best holidays, the most desirable pleasures, the most pleasant of company. All these assume the same grey shade of our own being. When Spiritism states that "happiness is not of this world," explaining what Jesus taught when he said, "my kingdom is not of this world," we can understand, from a psychological perspective, that neither happiness nor the kingdom are of the external world, but rather of the world of the soul, of the psyche, which needs to be conscious in order to become happy, regardless of the adversity it faces.

Iris Sinoti

Jungian Therapist



The practice of dignity for the cultivation of fraternity

The dignity of a person is respect for himself as a person, for his human integrity. The dignity of a person is down to the inviolability of the character, what belongs to him or is part of his utmost intimacy. No one has the right to subject anyone to suffering, punishment or enslavement under any pretext. Dignity implies that a person respects their values and ethics, not giving up their way of being and defending this as an inalienable right. It is also about self-love and ensuring one's individuality in the midst of society. The dignity of a human being must be respected by virtue of their divine nature and the right to be treated the same as others. No one can be considered superior to anyone in terms of their value as a human being. Disrespect for any human being impacts Humanity as a whole. Having dignity, understanding the meaning of equality amongst human beings, leads the Spirit to the important values of solidarity and fraternity that promote social prosperity.

The condition of the immortal Spirit, an individuality that builds their character in each incarnation, through which they live innumerable experiences so as to develop skills, gradually becomes aware of their own dignity. The more mature the Spirit is, the more they expand their understanding of dignity, without confusing it with pride or a sense of superiority over others. Their sense of being a

divine being, created to be happy and to support the development of the society where they are situated, contributes to the construction of their sense of dignity. This dignity, based on superior ethical principles, is a factor in social progress, since it serves as an example for others, who mirror the behaviour and values that the dignified person adopts.

It is fundamental that the human being adopts dignified attitudes that curb prejudice, discrimination and spurious exceptions that result in a backward and materialistic society. It is the duty of all, especially those who are already aware of their immortality, to raise the flags of ethics, spirituality and love so that the human being and society can progress. Dignity must have as its basic principle self-transformation based on the acquisition of skills useful to the immortal Spirit. No more a simple reform of social behaviour and an exchange of favours with the Divine, but rather the effective acquisition of internal competencies and abilities that effectively demonstrate one's personal evolution. Without it, dignity would be offered by the other, rather than being a personal value. No one makes anyone else worthy, because dignity is a personal feeling that confers spiritual and divine citizenship to a human being.

The evolution of the Spirit is an ongoing process, who goes through many incarnations, requi-

ring personal efforts, self-awareness, constant love, acquisition and the development of multiple abilities, as well as permanently involved in once spiritual growth. Without this, it will only be making changes out of fear of the consequences after death. It is necessary to develop a sense of dignity and not belittle ourselves with small changes in the personality, forgetting that the Spirit and its previous tendencies is much more complex than the physical and psychological manifestations of one incarnation. The Spirit is the master of the universe, of time and space as it transcends everything material and external, and it is up to him/her to assume full responsibility for himself/herself, ownership of their being and the destiny he/she creates. Just as love is the driving force of the Universe, dignity confers legitimacy to the immortal Spirit.

Adenáuer Novaes

Clinical Psychologist

