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God, Infinite Source of Love and Good

There are many ways to understand the meaning of the word God and to relate to it. There are several ways of understanding its meaning, as well as ways of dealing with the religiosity associated with it. Some people say that it is associated with a psychic mark inherent in the essence of the Spirit; others,

supports the hypothesis that this is psychologically necessary for psychic balance, or at least important to make the dynamics of the mind bearable. In establishing that God is the supreme goodness and also love raised to the maximum, it is considered that such human attributes to a different degree within the

establish its psychic balance, besides validating the innate impulse provoked unconsciously.

When the question enters the domain of faith, subjectivity commands the understanding, provoking considerations that are difficult to explain rationally. There is, however, a phenomenon of undeniable psychological value and the expansion of Consciousness that favours the lighter side of life and an understanding of its meaning and significance, the occurrence of which is surprisingly unusual. Such a phenomenon is when the person begins to feel God, establishing a continuous and fruitful inner dialogue that arises mysteriously without any instantaneous, numinous or transcendent experience. Regardless of all philosophical, theological or metaphysical considerations, the feeling of a deep connection with God allows the Spirit to always act with love and for goodness. For such an experience to occur, carried out unilaterally by the Creator, it requires the Spirit to be



that it is something external and independent of everything that exists in creation; there are also those who say that He is an absolute benefactor ready to help those in need by fulfilling certain requirements; on the other hand, there are those who think that it refers to a set of deities representative of the forces of Nature; and, on a more personal level, there are those who develop a psychological relationship like someone who deals with an intimate and permanently available being.

The fact is that it is necessary to differentiate what should be considered the Creator from the idea that each human being holds regarding this Absolute Being. The consideration that God, the Creator, possesses human qualifying adjectives

Creator assures him of a merely quantitative difference, suggesting a hierarchy as well as an affiliation that unites them. This consideration would imply a possible existential loneliness, a consequence of the condition of individuality intrinsic to the Spirit. Belief or disbelief in God is not sufficient to attest or not to His existence, since it would give to the object the power of creation, becoming a paradox. It is something outside the human condition, but with some kind of connection that is independent of cognitive forms or considerations. Rituals, cultural manifestations and religiosity, as well as everything that is said or practiced in the name of God, should be considered as representations of what is happening in the human mind in order to re-

contributing to the maintenance of a permanent flow of love and goodness that emanates from the source of Life.

Adenáuer Novaes

Clinical Psychologist



Unshakable Faith

The interview given by Carl Gustav Jung to the show "Face to Face" is quoted a lot, especially when the reporter asks if he believes in God. Jung says, "I know. I do not need to believe. I know!" He considered it to be too superficial to say that he was bound to a religious belief without a "personal experience" of God. And this was one of the motives that made him criticize

needs imposed by the ego.

Kardec was extremely fortunate when, in The Gospel According to Spiritism, he stated: "Unshakable faith is only that which can face reason, in all ages of mankind." This does not mean that faith is limited to the scope of reason. It must be an expression of the whole being, since only when lived in the fullness of our possibilities it can be unshak-

Hope in the Beginning

What is starting over? Why restart? How many days are lived with the hope of a better tomorrow? Is not life, in its daily routine, a constant restart?

We create expectations, hopes and dreams as we approach the new year. We do not realize that, in order to have a new life, we do not need the beginning of another year. When we are not focused on the essence of

life, time for reflection is postponed. Changes can be experienced at any time, for it is not the new year that makes the changes happen, but our new inner choices: our thoughts, determination, the directing of our will.

Every moment in our life can be a new beginning. I start again with hope, trust and action. The daily starting over, a daily restart. The beginning of the restart in the morning. The new opportunity, now.

The reason for starting over is the simplicity of living. What is the purpose of remembering, revisiting what disturbed your inner peace? Why not choose duty, which results in inner harmony? Real hope is a quality, a determination of the soul.

Life is not an accident. Restarting is not a circumstance. Happiness is not about having things or people; it is a state of inner lucidity constantly updated by the love of the Creator. Humility makes it possible to invest in a new beginning.

Therefore, as an individual and responsible choice, to begin again is to believe that life is renewed in our thoughts, feelings and attitudes, on a daily basis, in the doing and redoing of our behaviour.

Evanise M Zwirtes

Transpersonal Psychotherapist

the attitude of those who are religious, including his father, who was a Protestant pastor.

But, do we "know" God? Is our faith "unshakable", regardless of external circumstances, or do we still struggle with what life gives back to us? It is common to observe that even those who claim to be people of faith suffer greatly when faced with crises and challenges, they question, despair, and even doubt that they are under the protection of divine forces. They complain: "If I dedicate myself so much, I go to the church/spiritist centre/temple, when I need to, at least I should get some help ." Without realizing it, those who behave in that way show that their faith is conditional on what they receive in return, and not on the link itself with transcendent forces, which are not at the whim of the desires and false

able. It must involve all our feeling, our intuitive ability, our deepest bond with life and the Universe. And this will only be possible when we are integrated with our essence. Then, we will feel God so close and present that no external circumstance will affect or shake our faith.

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The New Era

A "spiritual revolution" such as we have never seen before is taking place in our planetary home. Its consequences extend to all areas of human knowledge and are mapped out since the earliest days of humanity, so that today, nothing can hinder it.

The apostle Peter, in his second letter, speaking of the New Era, repeats Psalm 93, stating that "a thousand years unto the Lord is as one day to you." If one day is a thousand years, how long will a week be? Seven thousand years?

This evolutionary cycle operates in a process that brings together, specialized workers from both planes of life, beings from other distant spheres, present amongst us for many aeons.

When Emmanuel calls the spirits exiled to Earth, as being of the Adamic Race, he refers to a time around 4000 BC, when the cycle comprising the last week of the World of Trials and Expiation began. The sixth day.

Ishmael, before the Codification of Spiritism in 1857, gathers together spirits of different categories who cooperate with him and declares: For the advent of the Consoler, there will be a 100 years of preparation and another 100 years of sedimentation. Emmanuel predicts that the earliest dawn of the New Era will be around 2057.

If one day is 1000 years, how many years is 1 hour? 42 years.

If the deadline is 2057, minus 42 years, it is equal to 2015.

Dear reader, welcome, because we are the workers of the last hour of the New Era.

Davidson Lemela
Neuropsychologist

Cooperation, a Movement of Love

When Charles Darwin introduced the Theory of Evolution in his book *On The Origin of Species*, many believed that becoming "the strongest" would guarantee survival and continuity in the process of evolution. However, as Matthieu Ricard (*Altruism*) explains well, this inter-

Spirits have taught that *There is no Salvation without Charity*. In this principle, we find cooperation as the base. It begins when I pay attention to others, I perceive their needs and, through empathy, I establish a bridge in which the transit between oneself and the other does not



pretation is limited, as it leaves out an important observation of Darwin, which recognizes in man "instincts of sympathy and benevolence for his fellow men," and that if he "did not possess such feelings [he] would be a monster."

Human beings are intrinsically social beings. We need others so that our process of individuation is complete, as learning how to relate to others is an important part of our journey. Even if one wished to live alone, separate from everything and everyone, if they succeeded in their intention, it would only be possible because others, or even the forces of nature, made it possible... and we must always remember that for physical life itself it needs other living beings to take place, even if via genetic manipulation.

Because of this, cooperation becomes essential in human coexistence, and it is not by chance that the

create resistance and a state of competitiveness, which are always so destructive, but rather healthy bonds are established in which mutual aid provides for the growth of all concerned.

As the psychologist Roberto Crema observes very well: *"No one transforms anyone; no one changes alone: we transform ourselves by meeting others."* And, when we meet, then we can cooperate with each other. These days when individualism is so prevalent, and to such an unhealthy extent, let's put this attitude as a goal. Building bridges instead of walls, for only then will we overcome selfishness, and become the whole being that we are all born to be.

Iris Sinoti
Jungian Therapist



Life is Existential Love

What is the meaning of life? Ancient Greek philosophers were already asking themselves questions and seeking answers while ignorant of the factors that generated their material existence. Subsequently, with Socrates, the focus was directed at the human being - Who was man? How did he think? How did he deduce from the things that surrounded him the possible existence of a god or "provocative" gods of phenomena that interfered with the continuity of life? And why did this happen?

In his opening chapters, Allan Kardec's book *Heaven and Hell* reflects on the meaning of existence, recalling Rene Descartes and William Shakespeare. In relation to the former, Kardec deduces that if we live, think, act, and die, the logic would lie in the fact that something must necessarily survive the decomposition of the body. Hamlet's great question, when facing the remains of his court Jester, confronts him with a great emptiness caused by the absence of someone for whom he had affection. Where is the joy? Where are the jokes? Where is the smirk and the spontaneous laughter? What was done to that man, where could he be? After all, the great question was 'to be' - in the sense of being, existing, 'or not to be', the emptiness, the vacuity emanating from the silence of a presence-absence?

These great unknowns have always fed the human imagination. The mystical cultures of Antiquity

created places after death where the suffering sinner was tormented by hellfire and brimstone from a volcano in permanent eruption, which Catholicism extended as a place for all eternity, under the natural influence of Manichaeism. Over time, the desire to be free from eternal pain led to the creation of purgatory, and finally paradise, both fictitious, since time revealed that these are *states of mind* and not physical places where the soul would live permanently.

Philosophy has always sought rational answers to the problem of death. However, existentialist schools never thought of the possibility of survival after death, which was seen as the end of everything. Let alone the origin of consciousness, the soul, reason or spirit, since the body was created via carnal gestation, and would die without leaving a trace, apart from the decomposed remains.

Only Spiritist Philosophy could fill this millennial unknown gap, when, based on the rigorous research of a new, investigative method, Allan Kardec would reveal to the world that the Being is, and could never not-Be, since it retained its individuality, personality, character, and intellectual achievements, all intact even after death.

However, this knowledge, despite being the greatest revelation the world could ever have, was still insufficient to make man a bearer of feelings of existential fulfillment, which ordinary people

translate as happiness.

Then, Allan Kardec turns to the teachings of Jesus of Nazareth, and draws up one of the most eloquent Gospels because it is based on the words and moral teachings of Christ. Moreover, he is joined by former Christians who, with the gentleness and firmness of good educators, emphasized those teachings, decoding them into a language pertinent to the intellectual level achieved by mankind, making the teachings clear and objective. What is more, they restored, together with the reflections of Allan Kardec, the true Image and Truth of Jesus. Clear and pure, stripped of the mythology of the church and accessible to all of us.

His is the Love fulfilled across millennia of evolution, who participated in the work of the Father, a Pure Spirit and an example to be followed, for He is the Way, the Truth and the Life.

Sonia Theodoro da Silva

Philosopher

