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Self-discovery and the existential meaning

It is common for people to evaluate their lives based on what they achieve, their professional success, the wealth they have accumulated, or even what they have managed to achieve by dedicating themselves to a cause. Few evaluate

the individual to develop masks. Jung deepened this concept, introducing us to the *Persona*. The *persona* is formed from childhood, when we learn what is, or is not, acceptable in the environment that we are in. The tendency is that the

this very reason, self-discovery requires humility to recognize the obscure and undeveloped aspects of our personality. Dealing with the shadow is a moral problem, as Jung taught, and for this very reason requires a continuous effort on our part, in order to develop a more conscious personality leading to *individuation* itself - a process that leads the being to develop all of its innate abilities and potential.

As we discover ourselves, our existential meaning becomes clearer, because when the ego is still immature, we pursue goals and objectives that are not always identified with our soul. That is why courage and persistence are essential for this endeavor. Courage to not stop when we meet the challenges and tests, which are many, because to overcome deeply rooted patterns in our personality, we need substantial moral force. Persistence, because if we do not have a will that is sustained throughout, we will not reach the goal of self-discovery, which is the only one that can lead us to true existential meaning.

Cláudio Sinoti

Jungian Therapist

themselves on the basis of the person they have become, assessing the moral values they have developed, living their lives consciously, whether they have been able to maintain healthy relationships and face existential challenges with greater awareness. And yet while neglected by the majority of people, it is precisely the latter that is the most important for the journey of self-discovery.

An important step for this journey is to identify everything that "covers" our true personality, all the things, people and characteristics with which we identify, that make it difficult to perceive our true being.

One of the problems that we face is that the desire for external development causes achievements to be prioritized, and often leads

parts that are acceptable are accommodated in the personality, while the other parts, which the individual understands are rejected by the collective, are kept apart. These rejected aspects do not disappear, they become the shadow; the part that the individual's conscious mind is unaware of, containing not only the "negative" parts, but also good qualities that are kept apart from one's conscious awareness.

Understanding this duality (the *Persona and the Shadow*) is essential for self-discovery. It is necessary to identify the masks that we use, that are often inappropriate and limit the personality. We should not think that we are just the profession, the religion, or even the parental roles that we play. The being who we are is far deeper. For



Connection with God

The word God contains all human subjectivity, whereby beliefs, symbols, yearnings, and collective expectations unravel. Throughout the evolution of the Spirit, this name has been brought to personal consciousness with different meanings, according to the time and culture of each people. When someone pronounces or refers to God today, one must explain the terms of reference. With respect to God there are many beliefs, many concepts and many forms of worship.

To speak generically about God is to approach a word with different meanings, which would require

by human cognition, as something incomprehensible, unlikely to be penetrated in its essence and deductible only indirectly.

However, it is possible to establish a connection with this idea of God. When the Spirit acquires awareness of the profound meaning of his or her immortality, whether incarnate or discarnate, it becomes possible to feel God. This deep, non-transferable, non-rational, unsought after, uniquely personal feeling of God is the real connection to be felt. No matter how much you revere, adulate or practice rituals to facilitate a connection with God, it

Coexistence

It is said that living together is an art. Art demands sensitivity, perception, visual acuity, cognitive abilities and intuition. I refer to good Art, that which expresses and conveys well-being when viewed, heard and felt. That which invites us to return again, that rests the eyes, and radiates peace.

Some scholars go further and claim that art cannot even be understood by rational discourse because words reduce the meaning. We live in a world surrounded by art and creativity, as they are present in music, drama, dance, architecture, literature and the visual arts.

Good coexistence is like good art. It radiates trust, well-being, spontaneity and, in some cases, makes us happy. Not that illusory happiness, created by consumerist minds, but agape, a full happiness, even if of short duration, for on the Earth of tests and atonements, we still cannot enjoy the happiness of the just.

Our life is made up of moments, like a building built on a base and foundations of bricks, concrete, and all the materials necessary for the building to become habitable and comfortable. If the base is flawed, the building will collapse. Like in the parable of Jesus, to live well is above all to respect others and at times to feel empathy for their pain and suffering. Without that, it would be better to isolate ourselves on a desert island. But then we would die of boredom, or of deep sorrow.

Sonia Theodoro da Silva

Philosopher



many different explanations. When God is referred to as a connection, it must be understood that it is some kind of connection between one point and another. Therefore, connecting to God means being connected to what you understand by the word itself. In Spiritism, God is an abstract entity, that can be explained conceptually and rationally, which implies that there is no detail of its nature or meaning. Many adopt a Christian approach, redeeming and merciful, when they consider God, while others choose the orthodox, more disciplinary and fatalistic approach. I choose to consider God,

will never be enough without the Spirit obtaining a real awareness of its own immortality. This implies self-ownership, self-determination and attaining the status of being a divine agent. We must move from belief to consciousness and from consciousness to the intimate feeling of a connection with God, and this stems from an encounter with the self and from the discovery of the Personal Destination.

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Intrapsychic solitude

Intrapsychic loneliness affects and controls the lives of thousands of people on Earth.

The neurosis of loneliness is a contemporary disease, which threatens man distracted by the achievement of transient values. Success, exalted as a form of happiness, is one reason responsible for deep loneliness.

The lonely person is someone who is afraid to meet himself or herself, who avoids self-discovery. Hiding one's identity in the appearance of being unhappy, misunderstood and abandoned, seeing experiences as he or she pleases, as it suits himself or herself, and distorting reality.

Likewise, the individual who is afraid to love, hides their distressing loneliness, and projects the conflict they feel as being the responsibility of others, and of the social environment, which he or she considers to be aggressive. In reality the loneliness exists within the person who refuses to free themselves from stuck emotions. Anyone who has poorly resolved their issues and is expert at complaining, will not tolerate the faults of others and will not love them, despite their own mistakes.

The egotist is never solicitous, and therefore, always tormented.

A supportive person never feels lonely. Healthy intrapsychic solitude is defined by the need for every conscious being to relate to themselves. This solitude stimulates a deep internal relationship that promotes emotional and mental health by educating one's thoughts and attitudes, and choosing values aligned with the Greater Good.

Consequently, those who opt for healthy intrapsychic solitude, journey within and participate in overcoming their conflicts and sufferings. They train themselves in developing a self-talk capable of reframing losses, disappointments and frustrations.

We are not social beings out of instinct, but due to a psychic survival mechanism, under the direction of the love of God.

Evanise M Zwirtes

Transpersonal Psychotherapist

A life not lived

Most of us, at some point, wished to have a life completely different to the life we live. This does not happen just because we are eternally dissatisfied, but also because many times we did not make a choice, which also impacts on our lives. Clearly, I am not referring to unimportant choices, but to those which, in some way, changed the course of our existence. These

expansion of our consciousness.

Diving into what was not lived, is the opportunity to discover spaces inside of us that have never been visited, changing the way we see, think, feel and relate to the world.

Deep inside we know how much this diving within ourselves is urgent, because a life not lived compromises our authenticity. At the origin of all this we find education,



form what we call an "unlived life".

It keeps our essential aspects that were not, for some reason, integrated into our experiences. It is not uncommon for us to remember our childhood or an event in the distant past, and to have the feeling that something was lost. This has little to do with our mistakes, but rather our choices. As it is not possible to not choose, what was not chosen can at some point turn into a problem.

Unfair?

That depends on one's point of view. Choices that were not made hinder our full growth and become a problem. This reinforces the importance of reflecting on whatever we leave behind in order to appropriate the energy that got stuck in sadness, frustration and disappointment, making it available for the

school, social relationships, religion, etc., all contributing to leaving parts of ourselves buried in the unconscious. Unfortunately, in this demanding, consumerist, extroverted world, our inner world is no longer visited for long periods of time.

We cannot change what was not chosen, nor should we dwell on the past and the mistakes we have made. What is left to us, is to break with the old and go beyond our limits, finding that part of us that will surely make us very happy.

Iris Sinoti

Jungian Therapist





Heaven and hell in our souls

German researcher Otto Schumann discovered in the early 1950s that planet earth has a magnetic frequency with an alpha vibration of 7.8 Hz, which runs from the surface of the planet up to about 90 km above. The same Alpha frequency as when we pray, are in a trance state, or on a positive wavelength. We enter into intimate contact with the frequency of God, of Nature and vibrate in unison with the "heaven" of the whole, an indescribable state of happiness and fullness: this is the Alpha frequency.

In this way we can understand that "heaven" is a state of joy, of jubilation. When we get our spirit onto the Alpha wavelength and connect with the light spheres of the Universe, we enter into a state of pure happiness that is unknown to a distracted being.

However, if you asked a visually impaired person what a state of happiness is, he or she would probably answer that it would be to see. For someone who lives on the outskirts of a city, to be happy for him or her would be to own a house on the beach. For a diehard fan of a football team, it would be to see his or her club win the championship.

It seems then that happiness and this state of being joyful, for us ordinary beings, are somewhat relative; for what is happiness for one, may not be for another. Besi-

des the fact that in many situations, the happiness of one will depend on the unhappiness of another, in the case for example, of the fanatical fan, where for his team to win, another would have to lose.

Intrigued by this, Allan Kardec in question 922, asks the spirits whether there is a common standard of happiness for everyone. And the spirits then reply that to be happy, with regard to the material life, it is to have what is necessary to live on and, with regard to the spiritual life, it is to have a good conscience from having fulfilled one's duty, and faith in the future. Then, according to this principle, the alpha frequency is circumscribed to our essence, and therefore it is independent of external reality, of purely material desires, since the latter generate only pleasure, as happiness is a state of the soul.

Easy to achieve? Obviously not!

If the heaven in our souls is a reality of our inner world, where can we find it? Would it be located in any geographic region of the brain? Is there a map to teach how to journey into ourselves?

Yes, this map exists.

Happiness is directly related to our character traits, a dynamic structure of our personality, formed by good and bad tendencies, which the individual brings with him from past existences and

which directs his aspirations to light or to darkness.

The psychiatrist Maria Teodora, the president of SBTVP (Sociedade Brasileira de Terapia de Vida Passada), gives us a simple recipe for happiness. She says that these ingredients are easy to find and she guarantees that they are infallible. Made up of only four items, just use them daily and heaven will flood your soul:

- Turn life's difficulties into opportunities for growth.
- Be gentle and resigned, without feeling weak or that we are failing.
- Wanting things our way, is not always possible, necessary or intelligent.
- When nothing succeeds, forgiveness solves everything.

Davidson Lemela

Neuropsychologist

