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God, Soul and Future Life

"Invoked or not invoked, God is present." This quote from Erasmus of Rotterdam, was put by Jung above the entrance to his house, on the lakeside in Zurich. As he explained to one of his co-workers,

The Soul, which analytical psychology calls the Self, is the totality of our being, which Spiritism identifies as the immortal Spirit. We inherit ourselves and we have all the potential to develop that totali-

space in their minds. Wisely the immortals already pointed to the human Soul itself, that is the great "enigma" to be deciphered. In order to do that, we have the daily task of observing our behaviour and attitudes and also looking at what we are failing to achieve and what we are actually achieving. After all, our future lives are being built by our present actions.

To be connected to God is to be connected to oneself, living in the present as fully as possible. Certain that the Soul and the Future Life on the Spiritual plane are a reality, we should focus our efforts on understanding ourselves, and so we will be serving God in the best way possible. It will not be our loud or silent cries that will guarantee the presence of God in our lives. After all, "invoked or not," He



Aniela Jaffe, he wished to remind himself and his patients that at any moment, forces can manifest themselves that are far beyond the understanding and control of the ego. What is "contained and finite" cannot conceive the infinite, and because of this, the ego, with its limited perception, cannot understand or define God. Many religions have tried to explain God and they believe that they are the only religions capable of leading people to Him. Although full of good intentions, many of their attempts fail, especially when earthly power has taken over their aspirations. The path that leads to God, passes through the understanding of the human Soul, that illustrious unknown quantity.

ty. The Self is our inner god and it should be the focus of our attention and inner search. So that this religious quest may be more authentic and profound. Unfortunately, very few have taken advantage of the essence of religious teachings, and instead often sought to satisfy their "egoic" desires *. Although much is said about the Kingdom of Heaven, as well as about future lives, the realm of the "here and now" is often more attractive.

It is no wonder that the famous Oracle of Delphi pointed to the truths of the inner world. Those who sought answers, perhaps to problems very similar to those we have today: matters of the heart, finances, family, and everyday concerns that occupied a lot of space

is always present. The most important thing is, that we are also consciously present in our lives.

Iris Sinoti

Jungian Therapist



Causes of Human Suffering

Given the suffering that people feel and that effects their lives, it is worth reflecting on the fact that in reality this is mainly due to their way of perceiving the experiences that they carry over from previous reincarnations. It does not come from a law that imposes suffering on them, since the Creator does not

occurs to him or her and that causes him or her suffering, since ignorance is initially imposed on him or her as part of the process of evolution.

To prevent their suffering from growing and to bring it to an end, it is necessary to expand the consciousness of the incarnate being



impose punishment for mistakes that may have been made. It is, in fact, how the Spirit perceives their experiences and how they are in relation to their Creator.

When guilt settles into the conscience, adversities are regarded as punishments, as the belief that suffering is an expiatory consequence is part of human culture. Even if the causes are derived from attitudes in past lives, the appearance of guilt in the present lifetime is due to the need for the conscience to find relief and that demands the restoration of inner harmony.

Expiatory circumstances, which are common these days, come from ignorance and the current evolutionary level of the Spirit. This situation tends to resolve itself as the Spirit develops new skills, utilizing them for their own benefit and for the benefit of Society. The Spirit is not the only one responsible for what

with regard to their immortality and actions and behaviour in the world. Full awareness of one's immortality, the main focus of Spiritism's message to Society, becomes healing when dealing with the challenge of human suffering.

It is necessary that the ideas of Spiritism get out to Society, through education and appropriate dissemination, so that ignorance is eliminated. It is not enough to introduce a new religion of love, because people are crying out for meaning in their lives and the reasons for a new incarnation, but don't want to be blaming themselves or to feel that they are paying for what they did in the past.

Adenáuer Novaes

Clinical Psychologist

Spirituality

The spirit Hilário Silva tells the story of a man who does not believe in God, who wanted evidence of his existence. His friend, a sincere believer, then asked: "How do you judge the quality of an artist?" "Through their work," replied the other. "How do you know the animal that prowls around our camp at night?" "By the footprints it leaves behind." "How do you know the value of a piece of jewellery?", "By the goldsmith's hallmark."

His friend pulled him by the arm and led him outside. Then he invited him to look up at the sky. It was a clear night, a cool breeze was blowing, there were no clouds and the sky was full of shimmering stars. The bright moon adorned the celestial canopy, spilling its light over the sleeping citadel. A shooting star appeared when he said: "In the same way, the author is known by his creation. This is not the work of chance, it did not come out of nowhere, there is an intelligence behind it all. If you want to know who God is, just look at Nature and all that man has not created, and you will find the indelible mark of the Creator".

When Jesus said "Our Father who art in heaven," men did not understand "heaven" and the universe as they do today. So, what did Jesus mean? Heaven is the air of Spirituality. When I breathe, I bring this energy into my being, because God is closer to us than we can imagine.

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Hope

Hope is essential in life, in the process of evolution, and a fundamental condition for its fulfilment.

Given that certain people are infused with Hope, while others crawl through existence, we ask: Is being hopeful innate?

Anthony Scioli, a professor of psychology at Keene State College in the US, says that Hope is a very important but still under-researched emotion. His research has concluded that it is possible to develop Hope by training the higher potentials of the soul. Those who are hopeful are more likely to be resilient, confident, resigned and motivated.

Scioli sees, in Hope, a strong spiritual dimension, associated with virtues such as patience, gratitude, compassion and faith. Faith is an innate feeling in the individual who develops it, actively exercising their willpower, and building a psyche based on spirituality.

In the process of awakening one's consciousness, living with Hope is vital in the face of inner challenges in relation to external experiences. We can consider: a) confidence in the efforts one makes in a collaborative way when performing existential tasks; b) commitment to a set of ethical values from a call of Life, which guides and directs everyone; c) belief in the ability to manage oneself emotionally; d) resilience, certainty of one's greater autonomy, overcoming one's shadows; e) openness to spiritual stimuli with a deep connection to a feeling of universal fraternity; and f) the conviction that immortality is the continuation of one's path to Hope, and so trusting in God.

Evanise M Zwirtes

Transpersonal Psychotherapist



Love and Giving Up

It is not uncommon to hear in therapy sessions, statements and questions such as "I have given up believing in love"; "I cannot bear to love so much and for it not to be reciprocated"; "Why is it so hard to love?" ... among other issues that bring to light the various conflicts in the experience of affectivity. But is it possible to give up on loving?

defend itself from everything it cannot control. And love, placing itself in the opposite polarity of power, as Carl G. Jung emphasized, is one of those forces. Thus, it is usually at this stage that one tries to give up on love.

However, as no one can live without an affective bond, the Self impels the being to live new experi-



Remember that the human being is fated to wholeness, but this is achieved gradually through a laborious process of individuation, in which the individual develops all the functions and abilities that are innate. However, these characteristics that are intrinsic to human nature, do not come readymade, but are in a latent state, just like a seed that is developed by internal impulses and environmental conditions.

For this reason, love, considered the feeling par excellence, is expressed in the various phases of the individual's consciousness, and it is natural that initially, it is a feature of innumerable conflicts in their experience. In its infantile phase, it presents itself as dependent, insecure and controlling. Enveloped in the power complex, the ego tries to

ences, as well as to the process of self-awareness, through which one can come to realize one's own immaturity, as well as the innumerable possibilities of expressing love. Not only through relationships in a couple, but in all human dimensions, through a love of life, of living beings, of Nature, of one's neighbour and at its peak, the love of God.

Nevertheless, this development requires the commitment of the individual to him or herself, i.e. self-love, so that he or she develops strength and the ability to withstand all challenges. Therefore, love can express itself in its totality.

Cláudio Sinoti

Jungian Therapist



How to Live in God

For many centuries, men tried to seek God through representations. Cults to minor deities and precursors of religions consolidated in the human spirit the need to express their faith. Above all, they tried to understand the manifestations of phenomena that surprised them. Phenomena which they did not yet understand.

They attributed to each phenomenon a deity superior to themselves, a bearer of powers that they could never reach. And myths emerged, in turn consolidating the Jungian archetypes. These myths still live in our collective unconscious, grounded and strengthened by mystical religions. Awakened by the media, they strengthen the belief that superhuman heroes and warriors can meet the psychological and emotional needs of everyone.

Far from God, because God was projected onto a crucified human being who returned inexplicably from death, affirming the paradox "no one is happy unless he suffers". Today his search continues and he tries to find the meaning of life, whether in vices of all sorts, or living for financial gain to meet desires that are never satisfied.

In other monotheistic religions, the warrior god prevails to soak his vengeful sword in the blood of those who oppose him, or his followers, or their powerful interests.

Oriental religions attribute divinity to the human being himself, that divinity is buried in one's innermost being, waiting to be awakened through meditation and various rituals. Hindus believe in a cosmic supreme spirit, which is worshiped in many ways, and is represented by individual deities.

Spiritism, however, through its philosophy, came to meet this superior aspiration that we all possess, by revealing God as the supreme intelligence, the first cause of all things, and everything around us, as the fruit of His creation.

René Descartes and his *res infinite* came close to this revelation, affirming that it was impossible not to know God, as the worker manifests in his Creation. Baruch of Spinoza saw God in this work and in his neighbour. The former admitted divine transcendence, the latter, denied it. But the latter, and others who followed him, had the God of religions in mind, when denying Him.

The attributes of God, the means by which we may come to know Him, were quoted by Parmenides in his quest for the essence of Being, and were captured and embodied by Kardec in descriptions that are easy to assimilate. God is omnipotent, omnipresent, sovereignly just and good, and so we can understand that His laws, immersed in human

consciousness, are an unmistakable sign of His Love for us.

Jesus of Nazareth, poorly understood, was isolated in the pantheon of the pagan gods, Himself the son of a god and a mortal, and announced by a deity, was the bearer of miraculous gifts. Only Spiritist Philosophy could bring it before our eyes, reason and heart, in the way He is and always has been: a Spirit of incomparable spiritual superiority, who has never been equalled by a mortal in this dimension.

Jesus of Nazareth is not God, nor could He be; He affirmed to all and at every moment that He was sent by His Father who was in heaven. In biblical language; He is represented with all the qualities achieved by a spirit of this magnitude. And He used to affirm, and He continues to affirm: no one comes to the Father except through me.

Spiritism came to give life to the teachings of Jesus, because it unites Knowledge and Faith, Faith and Reason, Science and Spirituality. Knowing Him is to know God, Jesus and the human potential that the Father has placed in us.

Sonia Theodoro da Silva

Philosopher