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Hope: Therapeutic process for depression and suicide

A survey conducted in Toronto, Canada, which involved several health professionals, such as physicians, nurses and psychologists, revealed that 60% of people have manifested, for a long period of time, symptoms that characterizes

toms, because the prognosis seems distant, since we know individuals who seek the continued use of these drugs for years, without, nevertheless, being able to heal effectively, causing clinicians to often see themselves in the contin-

mental disorder?

In the eighteenth century the depression was known as melancholia and the symptoms were the same as today. However, with the advancement of science and knowledge of brain geography, we now find, after all, that the hormones have become the villains in history. But, despite this, the depression seems to carry on challenging all scientific understanding, because patients move on with a little hope.

However, analyzing the issue in a broader way, considering another bias, that of the *spiritual reality*, other argumentations arise:

In the *Gospel according to Spiritism* in the chapter V, item 20, the spirits affirm that the individual needs to be strong and courageous "when faced with the anxieties of life" and resist with energy to the troubles that weakens our will.

Depression is a disorder of the soul. You inherit yourself and bring with you the personality traits that will predispose you to susceptibilities. The triggering factor of depression is "arrogance", which is characterized by the difficulty in dealing with the problems. And life doesn't satisfy our demands just because we judge ourselves as victims. In such a way, this attitude causes the sorrow to emerge, the revolt with a very great feeling of impotence until the depression is installed, functioning in a vicious circle, evolving by crises.

The lack of hope and the revolt block any true change and cause unhappiness, which is contagious, spreading pain and sickness. Become immune to depression by cultivating joy, faith and patience, true antidotes against suicide and madness.

Davidson Lemela

Neuropsychologist



depression. These individuals tended to establish emotional bonds with negative aspects of their past, as well as possessing demanding, introspective and often perfectionist behavior, with great difficulty in dealing with things or people who opposed them.

In our clinical experience, we identified that the symptoms of anguish, low self-esteem, victimization and discouragement, combined with feelings of sorrow, revolt and bitterness, as a general rule, results in favoring the diagnosis of depression, which places the subject in a route towards self-sabotage, irritability, even loss of interest in life itself.

The academic analysis of this pathology, usually suggests the prescription of antidepressants, however the medications generally provide only an attenuation of symp-

gency of replacing the medication or changing the doses. Hence, it is concluded that health professionals, especially mental ones, usually, do not know what to do. It is often limited to labeling patients and prescribing benzodiazepines.

Thus, would depression be an organic disease?

Regarding medications, randomized clinical trials from different research centers worldwide attested the efficacy of drugs, nonetheless in the case of depression, why do they not heal? And why does the suicide rates grow, especially motivated by it? What's left to find out?

In such a way, we have reached an impasse: either the medications are not really effective in the case of this pathology, or the depression is not a disease, as the doctors assume. Do you, reader, find prudent to consider depression as a



Spiritual Assistance

We live in a society where the human being is considered to be a villain. In this society, evil is caused by its mistakes and he is obliged to recover to save society. Perhaps we should think differently, especially when the consciousness of the immortality of the soul is present. Considering oneself to be the cause

should always contain the purpose of their emancipation in order to avoid the *clientelism* charity, which maintains a certain dependence and promotes stagnation.

One of the noblest occupations of the discarnate spirits is the aid to their loved ones who are in the flesh, either in the obsession, or in



of evil is to be seeking for external assistance to resolve the conflicts of life, reducing personal effort for the necessary overcoming.

Even considering that there are spirits that help others, whether they are still in the flesh or not, it is possible to change the habit of always requiring their support. All protection implies outsourcing the responsibility for the solution, postponing the learning of the spirit. Of course, all spiritual assistance is welcome, especially because it strengthens solidarity, but it should not become vice on the part of those who receive it.

Prayer, supplication or the request to God in order to obtain spiritual support must always be an auxiliary resource to his own commitment in the firm willingness to acquire skills to overcome obstacles with his own strengths. On the other hand, the desire to help others

the direct work of providing them with harmony and peace. For this reason, all spiritual support is welcome and constitutes a healthy providence for tensions to be reduced and good prevails on earth.

It is also up to us to promote the support of all those who are needy and afflicted, offering them the best of us so that they can reach personal conditions and consequently achieve self-determination. All the good that is done to others is credit to life when it empowers us to superior achievements and places the other in the same situation that we are. Therefore, seek the support, promote goodness and do good to others so that he will become independent and perform the best of himself in his own favor and in favor of society.

Adenáuer Novaes

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Why are we suffering?

For a long time, pain remained an unsolved problem. Philosophy tried to answer, but eventually created mechanisms of well-being (stoicism, hedonism) to try to remove the afflictions that affect human beings at many moments in life. Plato, impressed with the pains imposed on his master Socrates, concluded that happiness was in another dimension of life, real life in the world of ideas. He compared us to the inhabitants of the cave, who refuse to face the truth. Just like the religions, who personified suffering and illnesses in the figure of the devil, who makes everyone unhappy for pure pleasure, as it is away from God.

Since the late nineteenth century and throughout the twentieth century, the existentialist philosophical schools, tired of listening to the innocuous lectures of priests and pastors, decided to stop suffering by seeking to live life in the fullness of the material joys. It didn't work out. The existential emptiness continued.

The Spiritist philosophy, unique in itself, because it does not only deal with life in the here and now, but transcends it, opening horizons of understanding, explains that the tribulations are temporary, and that all may have a cause, depending on the degree of intensity, also that this cause can be a result of our lifestyle or originated from previous existences, in which we are still attached.

Whatever the reason, the cause, it is necessary to understand that human life is not complete in matter, but transcends it, for we are immortal spirits. Then everything becomes clearer and we lose the fear of suffering, for, as Emmanuel says, it is a path to immortal rejoicing.

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The value of life

What is the meaning and purpose of life? When we discover the purpose, we realize that life is full of meaning.

Who are we? What is the purpose of our existence? We are spirits, immortal beings, promoting our spiritual progress under the guidance of the creator of Life, God.

God is the Supreme Intelligence; is order, balance and love. The cause of disorder and lack of love comes from what the English philosopher Thomas Hardy said: "The modern man has lost the address of God." Human beings live as if they could control everything. Is that so? Let's examine some real values of life.

Spiritual love only gives, but physical love only gives when it receives; Spiritual Love is offer, physical love is demand. For many, learning consists in receiving from the outside world, when it is the result of our inner choices, whose purpose is God.

Knowing how to live is choosing to change our attitude towards life. In the face of slander, we keep worthy, acting properly. In the face of someone's rudeness, we offer the patience that awaits, kindness and silence. In the face of betrayal, cowardice and error, we offer the understanding that relieves, practicing forgiveness that soothes.

For life to be meaningful, it needs to have a purpose, and this purpose must be reflected in God, deserving to be valued. Life is the continuation of immortality.

The meaning of life is love; The purpose of life is to love.

Evanise M Zwirten

Transpersonal Psychotherapist



Existential emptiness or spiritual stagnation?

While most people prioritize the achievement of happiness, Carl Gustav Jung has argued that the purpose of life is the pursuit of meaning, of its profound psychological sense.

What can be considered happiness nowadays? In the eagerness for achievements, we become far away from the depth of existence,

to stagnate spiritually is to voluntarily choose the existential emptiness. If we are already aware of the fact that we are immortal spirits, that we are heirs to our actions and, if we want a better life, we must build it. There is no need to go too far for that. Now, if we are still waiting for life to present us with an answer to our problems,



we have no time for family, friends, even less to silence and get in touch with the spirit we are. As Socrates, the philosopher, used to preach in ancient Greece, "a life without the examination is not worthy to be lived." We often ask about the purpose of suffering, pain and all the challenges we face, nonetheless, without the conscious self-examination we will not find the answers we seek, because it is in the history written by each one of us, in the present life and in the course of our past existences, which we find the choices, the done and the undone, the sayings and what has not been said, which we have accumulated in the attic of our being. The lack of this sense has led many to the sensation of existential emptiness.

At this point in which we find our-

believing that the circumstances that occur to us are unfair and that we are victims, we probably have a lot to learn. We cannot find justifications in laziness, in accommodation, in excuses, because we have been introduced to the liberating doctrine of souls, we are free beings gifted with the ability to make choices.

Consequently, we can understand that the meaning of life is not to reach the end of a journey, but to go through the path, to walk our way, to carry our cross to the end, because it is not possible for man or woman to live a life without meaning, a life without the encounter with God.

Iris Sinoti

Jungian Therapist



The Paradigm of Love

Bringing with it a millennial history, of broad domination of instincts, the transit of human from sleep consciousness to cosmic consciousness is a slow and gradual process. At first, the use of force and power relationships predominated in human nature, in what seemed to be the only way to excel and ensure survival in order to dominate nature and the environment, which seemed hostile to the individual and to the collectivities. At this stage of development, patriarchy gained strength as a way of thinking and acting, both individually and in the structuring of collectivities. The aspects usually associated with feminine, such as sensitivity, depth of feelings and religiosity, were considered secondary, as they were (and unfortunately still are by many) associated with vulnerability.

With the development of reason, but still without the conquest of sentiment, the evolution of the being happened more external than internally. Intelligence has developed on a large scale to try to drive the world towards outwards achievements, goals, productivity and competitiveness. Winning, being the first, defeating the enemy, among other expressions, demonstrates the egoic predominance in the field of education and the experience of the being, which considering the technological development is often

believed to be civilized and evolved, without realizing how primitive it still is.

The paradigm of love is still an ideal to be achieved, without being able to become experienced in most human hearts. Among the great examples of women and men who experienced it in a profound way, we emphasize the figure of Jesus, who incarnate as the best archetype of love, in a perfect balance between the "masculine" (Animus) and "feminine" (Anima) forces of the psyche. He was able to demonstrate that there was no contradiction between his energetic verb, sometimes expressed with austerity (without being violent), and the pure, noble and welcoming feeling, especially aimed at the excluded. He said that intelligence and the strength would be unworthy if its temporary conquests took us away from our own soul.

He recalled the greater commandment: *"To love God over all things"*...drawing attention that a second was derived from him - *"Love your neighbor as yourself"*. "Love to oneself, contrary to what it may seem, is far from suggesting selfishness. It is not about focusing on the ego, but in Self, perceiving itself as a bearer of countless resources that are latent and, by linking the feeling of love for oneself, to invest all the resources that are necessary to

become full, individuated.

He proposed the challenge of loving the enemies and praying for the bullies, which makes it possible to deal with the projection of our own conflicts towards others and solve them at the root, that is, in our intimate world. He taught that it was necessary to offer the *"other Face"*, the *luminous face* of love where the shadow prevails.

The time has arrived when the human being cannot be satisfied with the instinctive experience, which has fulfilled its role until the moment of the acquisition of consciousness. The times has come in which the cold reason, unaccompanied of sentiments becomes very dangerous for mankind. The time has come to implementing the paradigm of love in our private lives, so that by experiencing it, we will be led to a richer, fuller life, capable of making the high flights to which we are destined. Then we can take a leap towards cosmic consciousness, which exists in a latent state, awaiting our awakening through the powerful force of love.

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