

# The Journal of Psychological Studies

Science, Philosophy and Religion

## Afflictions of the World

We are currently living a solemn moment in humanity, which is exposing ancient wounds which had seemed to already have been healed. The fragility of human life, when facing; viruses, bacteria and

tant, because although we can point out and analyze in various ways the many afflictions of the world, it is only when we take responsibility for our own behavior and make our own actions more

regarding existential purposes, philosophy, religion, among others, are valuable tools when lived consciously. From the discoveries made, it is necessary to incorporate a new way of behaving, becoming an agent of transformation of the afflictions of the world. Hunger, social injustice as well as the pains of the soul rein where there are individuals, with their pains and conflicts. The more we can manage with our own issues, the more we can help others take care of their personal crises. Charity, in this context, invites everyone to "give of themselves", as an expression of a real form of charity that we can and should be achieving in the world.

This unique moment of humanity, with all the challenges that we need to face ahead, evidenced by the pandemic, reveals the signs of all that we need to take care of. We should no longer impose on an already wounded humanity, our personal quota of afflictions, but rather to take responsibility for them, so that each one, doing his part, can make up the symphony of a new order.

**Cláudio Sinoti**

*Jungian Therapist*

diseases. As well as hunger, misery and alienated behavior on important social, environmental when facing political and religious issues, indicate that there is still a long journey ahead towards achieving awareness. The knowledge accumulated over time, as well as experiences lived, have not been enough to transform the human being, as would be expected. So, where do the afflictions of the world originate, after all?

It has been said that at the beginning of the last century, the English newspaper "The Times" designed and conducted a survey with its readers, asking the following question: - "What is wrong in the world?" And among the various responses received, journalist and writer Gilbert K. Chesterton's response drew attention, he succinctly declared: - *I am!*

In his response Chesterton draws attention to something impor-

tant, because although we can point out and analyze in various ways the many afflictions of the world, it is only when we take responsibility for our own behavior and make our own actions more aware, do we begin to act effectively to overcome collective crises. It is by dealing with the afflictions that are found in our inner world that we take care of the afflictions of the World.

The journey of self-awareness is indispensable, in order to learn how to manage these afflictions. Such as, discovering one's own conflicts and its roots which are then embedded into behaviors, whilst at the same time establishing a new meaning to these contents. In order to transform them, it is indispensable to dilute them, thus freeing ourselves up, to live new experiences. As it is not a simple and quick task to accomplish, an immature ego will not have a taste for a task that requires constant effort and dedication, as often times we come across deep-rooted behaviors, a second nature in our personality so to speak.

Therapy, meditation, reflection



## Change and Immortality

We learn from the Greek philosopher Heraclitus of Ephesus that 'change is the only constant', which has been proven over time by the development of the sciences. At all times we are transforming, and every moment our own organism is proof of this, despite the illusion of stability.

Whilst observing human behavior, we found that the struggle for

we are fighting against life.

But even if we attempt to halt our progress, we are then driven by internal forces towards the process of individuation, which is driven by the Self, our soul, the immortal essence of our being. What matters is not to develop an idea of immortality, that is established only as a rationalized belief. But mainly to incorporate an attitude that reveals



control and security is still very intense, which leads to the question: why do we fight against the very Laws of life? What do we in fact control?

In this immense web of life, we in fact, control nothing. Because events follow their course through mechanisms that are out of our control, and the challenge that remains is to try to know ourselves as profoundly as possible, so that, by understanding the functioning of our own psyche, we can have the best response to every challenge that our existence presents. Even so, our physical and psychic balance is deeply dynamic, and it is important to try to incorporate into our own behavior, the attitude of always seeking change. As well as avoiding conflicts from intensifying because

an awareness of immortality and impermanence, because only then, will we be in tune with the very flow of life. We have on the one hand, the demands of the ego, rooted in the body. This can lead us towards attempting to be in control giving the illusion of permanence; on the other hand, our immortal part, the soul, instigates us into a constant revolution. Then, what to do?

Life is a constant invitation to revolutionize ourselves. How about stopping the fight against this dynamic, and welcoming the impermanence of life, increasingly bringing light to our consciousness of this immortal portion of ourselves, in all its beauty and splendor?

*Iris Sinoti*

*Jungian Therapist*

## Mind and Diseases

Let us begin this article by asking: to what extent does the human mind control the triggering of diseases in the physical body? Would the CORONAVIRUS - COVID 19 be a process like this? And why did many people die, while others re-established themselves with or without any complications or consequences?

These are questioning that science is still investigating, and for a while we will continue not having concrete answers. On the other hand, could we consider the pandemics to be processes of moral collective rescue? No doubt we are always learning, because human learning never ceases, whether scientific or moral. However, we can never say that, in the case of COVID 19, it would be a collective rescue for faults committed in a past reincarnation.

History reveals our misroutes through successive lives, nevertheless we have evolved enough to value solidarity and empathy.

The Spirit André Luiz, in the book *Evolution in Two Worlds*, psychography by Francisco Candido Xavier, in the chapter Morbid Predispositions reveals that our conscious responsibility is huge, due to present errors made against the physical body with abuses of all sorts. However, the spiritual body or perispirit keeps records of serious faults committed in the past, whilst keeping the etiology of lasting diseases.

As our space in this article does not include the entire chapter, we refer readers to the cited book. We highlight the phrase of the Spirit: '(...) numerous diseases are treatable only through long or short hospitalizations in the physical field.'

Let us therefore take care of this inalienable treasure which is the health of the physical body, but also of our mental and spiritual health.

*Sonia Theodoro da Silva*

*Philosopher*



### Editorial Staff

#### Journalist

Katia Fabiana Fernandes - n° 2264

#### Editor

Evanise M Zwirtes

#### Collaborators

Maria Angélica de Mattos - Revision  
Cintia C. Dos Santos - English Translation  
Danusa Rangel - English Revision  
Karen Dittrich - German Translation  
Hannelore P. Ribeiro-German Translation  
Maria M. Bonsaver - Spanish Translation  
Lenéa Bonsaver - Spanish Translation  
Nicola P. Colameo - Italian Translation  
Irène Audi - French Translation

#### Reporting

Cláudio Sinoti  
Iris Sinoti  
Sonia Theodoro da Silva  
Evanise M Zwirtes  
Davidson Lemela  
Adenauer Novaes

#### Graphic Design

Evanise M Zwirtes

#### Study Meetings (In Portuguese)

**Saturdays:** 04.45pm - 07.00pm  
**Sundays:** 08.00pm - 09.30pm  
**Mondays:** 08.00pm - 10.00pm  
**Wednesdays:** 08.00pm - 09.30pm

#### Study Meetings (English)

**Wednesdays:** 05.20pm - 06.30pm

BISHOP CREIGHTON HOUSE  
378, Lillie Road - SW6 7PH - London  
Information: 0207 3414948  
E-mail: spiritisttps@gmail.com  
[www.spiritisttps.org](http://www.spiritisttps.org)  
Registered Charity N° 1137238  
Registered Company N° 07280490

### Uncertainty

We know that life is movement. When everything seems right, suddenly experiences arise, and we are faced with the uncertain. Life plans involve many variables, considering the fluency of the diversity of factors involved.

Despite this knowledge, when the unexpected happens, when we are shaken by change, we try to find irrational explanations, we are frightened, fearful, as if we had lost control, which we never truly had.

However, it is not unusual that with the lucidity of retrospection we realize that certainty was an illusion. Stunned, we identify ourselves with a future never imagined and together with it the discovery of a past that never existed. Perplexed we realize the misconception: the obsession with certainty that prevented the vision of reality.

Uncertainty may be associated with psychic immaturity and is responsible for the pain anguish during moments of uncertainty. Experiences that are the fruit of the attachment we have for things and people, as a way of keeping ourselves in a comfort zone of illusory stability.

In order to live fully and abundantly as Jesus taught, we need to seek knowledge of the Universal Laws in order to find the balance in LIFE between the certainties and uncertainties that surround us.

Let us reflect. If God is for us, who will be against us? So, we persevere! When facing moments of deep sadness and disappointment, let us learn to include God in our lives. In God there is certainty: The Love that transforms everything.

We are immortal beings, in transition on Earth. Nothing and no one belong to us! Everything is temporary. So, love, work, wait, and forgive, always.

**Evanise M Zwirtes**

**Transpersonal Psychotherapist**



### Spiritual and Sentimental Crisis

Our logical and rational dimension is associated with a predominant and intense emotional greatness, characteristic of our stage of evolution. So, when we decide or choose something, it is the emotion that motivates us to act. Fear, anger, sadness, love, joy and guilt; these are the fundamental human feelings. According to Spiritism, love



is the refinement of feelings being the only one that will prevail imperishable. The other are emotions that are associated more to the beginning of the evolutionary path than to its end.

I often joke that most of us do not have emotions, it is the emotions that have us.

At first it was just instincts, a struggle for survival, and the battle of the fittest. In addition to the search for self-awareness, we pave the path of evolution and we seek the path of excessive attachment, building a personality marked by negative character traits, notably pride and selfishness, which today impedes the accomplishment of building a happier world.

'(...) Sentiments are instincts raised to the height of the degree of progress accomplished.' These words of Lazarus, contained in The Gospel According to Spiritism, in the chapter of the Law of Love, explain that man, at its origin, was predominated by impulses and sensations, like the irrational animals, and that love is the sentiment par excellence, the refinement of emotions.

When Jesus pronounced the word love, people trembled, and time was divided: *before and after Christ*. Mankind was rescued from matter, and souls who were willing, immolated to overcome instincts in favor of *unconditional love*.

The difficulty or indifference one has regarding one's own self-awareness, of knowing who we are

and what we are doing here, are the characteristic signs that denote that the individual is going through an existential crisis. It can be episodic or constant and negatively mark the perspective of building our happiness.

The characteristic signs of the existential crisis can be clearly noticed in constant anxiety and mental fatigue, discouragement and desire for isolation, persistent pessimism, neurovegetative changes and a feeling of being lost in the world.

To overcome this crisis, have positive attitudes: believe in the good, do not miss the opportunity to say that you love, be kind, grateful and optimistic. Try to get to know each other and find out why you are here. Because "what is bad is not because things are bad. What is bad is when things are bad, and we think they are good."

**Davidson Lemela**

**Neuropsychologist**



### Ethics and Reason

The ethics of the Spirit essentially includes valuing life, caring for living organisms and respecting human dignity. The ethics of the Spirit begins with its internal coherence, which implies an alignment between thinking, feeling and acting, the meaning of which is to achieve its own psychic balance. Without ethics, society tends to chaos, anarchy and violence. The Spirit, in its search for the understanding of itself and in search of an existential meaning, builds systems in which it guides its behaviour for a peaceful coexistence with its fellow man. It is through ethics that one builds a just, egalitarian and harmonious society.

A society that offers the Spirit the conditions to live experiences that integrate skills useful to its evolution, will necessarily have ethical values that structure it to accommodate its individuals equally. It is with ethics that codes of conduct are built that generate laws to be followed. It is personal ethics that transforms society into a locus capable of leading the Earth to higher stages of evolution, in which, peace, progress and love prevail. The elevation of a Spirit, translated into wisdom, loveliness and self-determination, implies an ethical experience of superior principles that promote the spiritual growth of everyone around.

When the spiritual being, in the early primitive stages of its evolution, reached the human condition, reason was installed in his mind so that he became aware of his individuality. Thanks to reason and consecutive reincarnation experiences, the spiritual being created standardized forms of conduct that gradually becomes rules of ethical excellence for a better social coexistence. Thus, ethics was born, whose most common product that imposes a tolerable coexistence is called moral. It is through morals, a by-product of ethics, that individuals are able to live in a given society, at a specific time, basing their conduct on codes of external acceptance.

Reason offers the Spirit discernment to live ethically so that their relationships always generate mutual growth, include differences as consideration for the uniqueness of the other and that simultaneously promote personal and collective well-being. The realization of the Good and the feeling of love must be beyond any purpose so that in fact the Spirit can build a higher ethics. Rationality arose in consciousness so that the Spirit could better guide the emotions, preparing the heart to feel the Divine in itself. The use of reason and the deep feeling of intimate connection with the Divine allow the Spirit to build a safe ethic to be used forever.

Ethics in Spiritism comes from the awareness of personal immortality, whose principles include the necessary respect for the religiosity of others, the understanding that differences between individuals do not make them enemies, that coexistence must include empathy and compassion and that kindness is a skill that allows for good understanding, promoting everyone's progress. Reason, combined with ethics and a real understanding of what is important for the evolution of the Spirit, when lived and disseminated in society, make individuals more enlightened, mature and responsible in their interpersonal relationships. Ethics combined with reason, applied by the immortal Spirit, promote a healthy spirituality for all.

**Adenáuer Novaes**

**Clinical Psychologist**

