

The Journal of Psychological Studies

Science, Philosophy and Religion

Psychotherapy for the soul

The root of the word Psychology is built upon the study of the soul, therefore Psyche, comes from the Greek word which means soul. Jung himself understood psychotherapy as a process that should take care

gained its autonomy, initially having its course of development marked by the dichotomy established between body and soul. Nevertheless, the initial discoveries of Psychoanalysis, highlighted by the

Importance of psychotherapy for liberation from conflict, he understood that it should serve a much deeper purpose, for the being to realise its own essence, the Self. Psychotherapy, therefore, should be an aid for the natural processes of the soul, and be understood as the entirety of the being.

Psychotherapy, which focuses on the soul, does not occupy itself with the search for security or the satisfaction of desires, which are important issues for the ego, but which often-times turn into serious crises. Crises and pathologies are understood as symptoms of the soul, which call for the observation of the forgotten and underdeveloped parts of being. From this point of view, it's not important whether the patient has a religious belief or not, but whether



of all aspects of a persons psychic life, through the various relations established between body, mind and soul. It's intriguing that even Allan Kardec, when launching the Spiritist Magazine in 1858, placed as a its subtitle - Journal of Psychological Studies. This was due to his understanding that; 'to study the nature of Spirits is to study man, whilst bearing in mind that, each one would one day, be part of the world of the Spirits'.

However, for a long period of time, religion, affiliated to power, dominated everything concerning the soul, in detriment of the development of science. This situation influenced the initial steps of psychology, which from the 19th century

great contribution of Sigmund Freud, opened up the field for an in-depth submergence of the being, unveiling the world of the unconscious. The technique of catharsis, whose word goes back to its Greek meaning (purification), was established as an important method of dealing with neuroses. It has been proven that as patients elaborated their questions and became aware of their own history and the traumatic events experienced, the physical symptoms improved.

Deepening further the investigation into the being, Carl Gustav Jung realised that psychic life was a much deeper and richer process, triggered by powerful forces of the psyche. Without minimising the

his manifestation of religiosity, in the deeper sense of the word, leads him to reconnect with himself and with the various sources of Life. At this point in humanity's development, soul-oriented psychotherapy goes even further than, questioning a persons perspective of the world, or the choices made by the individual that interfere with social, environmental and planetary issues. After all, the objective of the being is to reach cosmic consciousness, when it will finally live its plenitude.

Cláudio Sinoti

Jungian Therapist

The search for self-realisation

Self-realisation means to reach its maximum existential plenitude, with personal and collective gains. Its being able to feel inner harmony, being at peace with life and having the willingness to carry out your Personal Designation. It's the aim of every Spirit, to make use of its character to acquire everlasting skills which will enable him to overcome the challenges. inherent to living and adapting to the growing complexity that characterises human agglomeration. The development of

to exercise intelligence in ones own personal development, with the acquisition of everlasting capacities and in the shaping of the Universe.

Self-realisation is to be a self-determined person, integrated with-in ones current reality and with a Conscious in harmony with the Divine. This situation also places the Spirit as responsible for itself, for society and for the destiny that it creates for itself. Personal fulfilment is more than fulfilling a mission in an incarnation, for it includes having



virtues, the creation of a healthy personality, and the ability to live together as well as, the achievement of autonomy in life, are fundamental for the intended self-realisation.

It is important to have the perception that, life in the physical body is a spiritual experience. As one never ceases to be a Spirit, making it up to the being to make a conscious integration of this significant and absolute condition. Self-realisation demands the acknowledgment of one's own immortality as the basis of all, ideas, feelings and actions during the incarnation. This condition implies more than belief or faith, since the abilities go beyond the moral and religious dimension. Thus, reaching common life with the competences acquired by each person within their social life. It is a matter of enabling oneself

reached the condition of world citizen, contributing in society and encouraging the progress of mankind.

Personal realisation means the achievement of professional, family, affective, financial, health related objectives, amongst others, which need to be updated with each incarnation. It is not enough to spiritualise or just to practice the Gospel, because in the material life there are indispensable experiences that the Spirit only lives in the physical body. Self-realisation is to live as an immortal Spirit, regardless of the body in which one manifests oneself.

Adenáuer Novaes

Clinical Psychologist

The Self and the illusion

Through its representatives, philosophy dealt with defining the self as a product of the self- analysis required, for [reaching] self-awareness.

Most of the philosophical definitions of the self, provided by René Descartes, John Locke, David Hume and William James are expressed in the first person. Thus, extracting from their analyses any projection of the self onto others.

On the other hand, Socrates, by favouring self-awareness as a fundamental factor of personal development, praised the care of, oneself or self, as a factor that leads to a good coexistence with others. It is not a matter of making projections, but of focusing, taking care, to serve - although not intentionally - as an example to others.

Spiritism, by recognising Socrates and Plato as the predecessors of christianity, the latter as a way of life, and of the spiritist doctrine as a guidance to reasoned faith - a faith that has already reasoned before to establishing itself - through knowledge, places philosophy under its guidance, highlighting common aspects and leading its interlocutors to self-discovery as immortal Spirits on a journey towards Goodness and a Higher Wisdom.

According to Luiz Signates: 'the use of reason, is the acknowledgment of doubt. Thus, Spiritism is founded on this philosophical principle of spiritual imperfection', which the author prefers to call "incompleteness", and proceeds in saying, 'this makes the spiritual journey a continuous and necessary possibility of change'.

This change highlighted by the author takes us away from the illusions of an illusory life and leads us towards a vision of life that's more comprehensive, straightforward and happy.

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Overcoming oneself

Let's be calm! The process of reincarnation reflects God's love for all of us.

The life of each conscious being is a combination of responsibilities for oneself, other hearts, as well as, the whole of Humanity.

Those who refer to tribulations do not always remember that our state in bodily life is the best opportunity that Divine Providence has gives us, favouring our own psychosocial-spiritual growth. Therefore, doubt your inability to overcome your conflicts; remove the fear from the throne of your mind and replace it with hope; challenge your negative thoughts; confront the ideas that stops and discourage you; disagree with your thoughts and fantasies that frighten you, sadden you, depress you; it is necessary to train the emotions to be safe and lucid.

The diversity of daily challenges are enriching invitations for incessant exercises of overcoming oneself, by training the free-will. Not returning evil is a great good. However, to offer good to those who do you harm is to be free, developing one of the greatest values of Life. Thus, demonstrating centrality and courage, joy and renewal, hope in ethical living, whilst aspiring to the ideals of beauty and happiness, proceeding in the task of overcoming oneself.

In Hebrew, unhappiness means to be still. To be stationary in an image of oneself. Happiness is in moving. Bliss is in modifying, renewing, advancing. The important thing is to live with lucidity. Our spiritual intelligence is the perfect basis for self-leadership favouring the achievement of our ethical consciousness.

Evanise M Zwirtes

Transpersonal Psychotherapist



God and us

What is the most important question in the world? - Do you believe in God? Depending on the answer you give to that question, it may define your life.

A survey conducted in 23 countries by the American agency Thomson Reuters, revealed that Brazil is

supreme intelligence of the entire Universe.

This definition places God back to a level of understanding that makes it possible to discover what He cannot stop being: Perfect, just, good and merciful.

If we believe in such a being



in third place among those who most believe in God and in second among those who believe in reincarnation. Eighty-four percent of Brazilians have an unshakeable faith in a supreme being.

However, in light of these statistics, a contradiction arises: If the great majority of Brazilians believe in God and in the future life, why do they live their daily life as if God did not exist? Why the hopelessness, the feeling of injustice and disbelief? Could it be because we need more consistent evidence that He actually exists?

The definition of God that most satisfies our philosophical argument and fulfils our desire to understand creation is obtained through the study of the Spiritist Doctrine. In the question number one of The Spirits' Book, the mentors of the Codification explain that God is the primary cause of all that exists in the Universe, that He is the Creator and the

presented by spirits and also believe the things that happen are just, then why is there a significant denial of his existence by proposing that life is unjust? If life is unjust, then God does not exist, at least not within the traditional theological hypothesis. Although, for us who have no doubt of the existence of a merciful, just and good creator, we understand evil as ignorance of good, for where evil exists, good is present, but we do not see it.

The philosopher Socrates, 400 years B.C., prophesied: there only exists one good, wisdom, and only one evil, ignorance.

There's nothing truer.

Davidson Lemela

Neuropsychologist



Motivation for living

The human being has a natural impulse for life, and our own biological constitution mobilises us for survival. This becomes very clear at birth, when the baby goes in search of the maternal breast without having been taught this by someone. And while it lacks other forms of communication in the early years, crying is the way to show those around that something is needed or that some threat is present. This is a clear manifestation of this impulse to preserve life.

The human being, however, is much more than just a body, and beyond physical needs, others are added to the complex phenomenon of life, as Maslow pointed out in his famous Pyramid of Needs. Psychologically, Jung points to an internal field, which he called Self from the English word Self - that mobilises the entire psyche in order to realise the process of individuation, through which the individual puts all of his inherent potentiality into practice. However, only when the ego, the centre of the consciousness, is structured in a healthy way, does this whole process occur in a healthy way. Nonetheless, this "motivation" of the Self does not always find in the ego a mature structure for this journey to take place in a harmonious way.

It happens that, surrounded by cultural, religious and social values,

as well as those of the family setting, many times the ego deludes itself regarding the existential purposes, directing its psychic energy to goals and achievement that are not necessarily in tune with its own identity. An unhealthy urgency, consumerism, excessive desires and ignorance of oneself cause the natural force of life, which is peculiar to us, to be channelled to other purposes. This can happen for some time, but not for too long. It's that the soul, our essence and true identity, continues crying out for us to live its reality.

In this clash, crises arise, often noted as loss of motivation, absence of encouragement, existential emptiness or depression. They're not always pathologies of the body, although they may be found there, but they usually establish themselves as the pathology of the soul that has lost contact with itself. Crises happens as an attempt from the Self to recover that force which is natural to the human being. It comes to disassociate the person from the masks created often times to satisfy the collective, enslaved by the need for appreciation, so common to those who lack self-esteem. Anchor yourself on a deeper existential meaning, free from the false egocentric needs that often imprison the being to meaningless lives.

Unfortunately, motivation has been confused with the satisfaction of desires. However, Motivation to Live is something much deeper, sometimes the opposite of superficial proposals that are preached, by saying that the individual must fight to achieve everything he or she desires. It's to question one's own desires and note whether they are in accordance with the will that comes from the soul; it's to be ready to go against the external interests, sometimes of very close and loved people, in order to be faithful to oneself; it's to be willing not to follow social norms, the mob culture, which wants to equalise beings and remove individuality.

Motivation to live is not something someone can give us, but a non-transferable task that should last the whole of existence. There are certainly some moments of discouragement, but even these must serve to correct the existential path, so that we may return to contact with the forces of the soul, our Self so often forgotten. Life is a phenomenon of profound meaning. May we not pass through it asleep, after all, it has meaning only for those who find themselves awake.

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