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Near-Death Phenomena - Part I

Some people who have survived certain health crises including; cardiac arrest, anaesthesia and other serious clinical issues, inform, when they return to consciousness, an extraordinary experience. All

occurs. The most unusual aspect is the recollection of what took place during this period, which appears in the reports of the patients when they regain consciousness after being revived. It should be stressed

Recalling the answer to question 422-a on the topic of lethargy, catalepsy and apparent death, we have: "(...) And this special state of the organs proves to you that in man there is something more than the body, for when the body no longer functions and yet the Spirit shows itself active". Apparent death would be the closest aspect to the NDE (near-death experiences), in which the patient remembers and tells everything he saw.

When the accounts of the many people who have lived these experiences are compared with each other, common aspects are perceived, which bring, in fact, credibility and consistency to it and, at the same time, revelations about the dividing line between the physical life and the spiritual world.

In the initial stages the patient notices his inert body and the physical environment around him from a short distance. Often it is the operating theatre itself, where he is undergoing surgery and after suffering a cardiorespiratory arrest, there, the medical team is trying to revive him. This is followed by a change of perception into an environment which has no identity with what is of his common knowledge and he encounters what he calls a "being of light" or spiritual guide. From then on everything is new and the lives of these people will change completely.

Sérgio Thiesen

Cardiologist, Physicist



these spontaneous experiences, had already been described many years ago, and the first serious study fully dedicated to this topic was by the American Psychiatrist Dr Raymond A. Moody Jr in the book "Life after Life", published in 1975.

The term "near-death experience" and its definition were developed by this author, from the numerous cases he collected over many years which were compiled in the mentioned book, and have become a reference on the topic. Naturally, these are old phenomena, but have only recently been seriously studied.

In them, a person comes close to clinical death or disincarnation and the soul is relatively detached from the body, with sufficient intensity to no longer suffer the body's influences, obtaining such a degree of freedom that a true 'soul travel'

that these occur spontaneously, without the will of the protagonist.

However, such analogous phenomenon can occur when induced by certain chemical substances, when administered on purpose to provoke them. Such as mescaline and LSD, called psychoactive during research carried out on holotropic consciousness and altered states of consciousness in specialized laboratories of Transpersonal Psychology. The latter are, in their turn, psychic trances which have some correspondence with the former. However, those of near-death are even more singular and have more special contents.

These phenomenas are included among those cited in the Kardecian Codification, known as the emancipation of the soul, and were studied by the Codifier in; "The Spirits' Book", Chapter VIII Part 2.



Spirituality and death

Given as the only certainty of biological reality, the experience of death is still a great challenge and one of the greatest fears of human beings. As the ego is used to identifying itself with the body image, the fear of extinction, even if unconsciously, is present in people, even

in a deep meaning, which provides resistance to all the challenges that life presents us.

When equipped not only with the belief in the spiritual meaning, but with the experience secured in spirituality, the physical reality is relativised without this making it lose



among those who have the belief in the survival of the soul. Unfortunately, in general, education neglects the preparation for disincarnation, especially when it emphasizes the achievements of external order, forgetting to prepare individuals for their psychological and spiritual reality, as well as for the great existential challenges, including death.

For some, who have acknowledged the question of the survival of the spirit, the question is not so much whether or not there is life after death, but rather the meaning and sense they give to life during their own incarnation, since they know that this will reflect on the condition of their spiritual life. In this sense, the experience of spirituality should be much more than an intellectual belief, to become a way of life that contemplates the reality of the spirit and helps to anchor life

its importance. Physical life must be valued, seen as an opportunity for learning and transformation; or else, it can become trivialized, which ends up amplifying the fear of death.

It is urgent to build, in philosophical, educational, psychological, and religious foundations, a space to talk more about death and especially about the meaning we give to our lives. In this moment of humanity in which millions have lost their physical lives, we need to re-evaluate our human condition and seek to incorporate the deep meaning of spirituality in our lives. May death not "find us" lost in a meaningless life but attached in an existential meaning: may death find us alive!

Iris Sinoti

Jungian Therapist

Bereavement in isolation

Death has its mysteries, even for those who are sure of the survival of the spirit, because the physical absence of loved ones generates reflections for the whole life. The lack or possibility of objective contact, added to the memories of moments lived, touch on delicate points of human behaviour, which are not always experienced with equilibrium.

For this reason, certain rituals, which vary according to the origin and the beliefs one has, are important to provide individuals with the necessary catharsis at the moment of death, making it possible to redefine the occurrence and find emotional, psychological and spiritual support to continue on life's journey.

With the Pandemic, many of these rituals were damaged for understandable health reasons. But it is important that everyone symbolises this moment in some way, even through virtual meetings with people who can rescue the memory of the experiences of those who have left, express their feelings and the meaning of the moments lived.

The moment of bereavement brings a natural sadness, and there is not a definite duration of time, as it varies from person to person and from the relationship that was maintained with the person who passed away. In cases of difficult overcoming, therapeutic help is recommended, helping the bereaved person to return to their activities and to continue the journey of physical life until the moment of reunion on the spiritual realm, to which we all will migrate back, at some point.

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Life goes on

What is time?

For us, incarnates, a past occurrence is something that does not return, and the future is only a probability. We count time through the succession of events: Christmas has arrived, then our birthday, the important dates and our holidays every year.

Alpha and omega symbolise, philosophically, the beginning and the end. When everything began and when everything ends. Illusion.

Everyday occurrences take us back to a Cartesian time, where the understanding of reality is thought of as a source of illusions. Therefore, if we deprive ourselves of the daily facts, we will not be able to count time properly.

Since we are reincarnationists, the curiosity arises: how many lives have we lived? Only one! We never stop living, here or in another sphere, life never ends.

The vast Spiritist literature, in comparison with our material reality, has informed us about the perception of time in the extra physical dimension. According to the spirits, in the spiritual world the past is confused with the future and vice-versa, because for them there is only one time: present.

Kardec, in the question 242 of *The Spirits' Book*, asked the spirits: in what way could we effectively understand the past and the future within the spiritual reality? They replied: when you deal with them - past and future - they become present.

One day I learned that pain goes away, anxiety diminishes, longing calms down, sadness disappears, love triumphs and life... goes on!

Davidson Lemela

Neuropsychologist



Do the dead speak?

In Ancient Greece, the Oracle of Delphi proposed to answer, through the priestesses of Apollo, the questions proposed by the general public, especially the warrior and political leaders of their time. Based on divine beliefs, it was the god Apollo who answered, in a symbolic and complex language, decoded by the

logy as effects of human magnetism, but finally by Spiritism, as the action of the Spirits on matter.

Spiritism, with Allan Kardec, has evidenced through hard facts and demonstrably incontestable communications, extending the teachings of Jesus, that if there is immortality of the soul there is also life



temple's managing priests.

In Ancient Rome, the "dialogue" with the dead took place through the reading of the innards of animals sacrificed to the Roman gods.

In ancient Judaism there are several passages in the Old Testament about dialogues with the so-called dead under the direction of Moses. With the advent of primitive Christianity, Spirits communicated with the apostles of Jesus of Nazareth, as well as with Paul of Tarsus and the Christians of the apostolic age. Later, after the Council of Nicaea brought official prohibitions from the Catholic Church, the dead were silenced and those who communicated with them, the so-called mediums, ended up being persecuted and killed.

However, the disincarnate never stopped communicating with people in need of guidance and direction. Countless examples are the apparitions attributed to Mary, mother of Jesus, and interpreted as coming directly from God, when the church had no way of contesting them.

The Spirits have also, in contemporary times, caused phenomena which were interpreted by parapsycho-

after death.

Several works were written, which form the Spiritist Codification, especially the book *Heaven and Hell*, which in the first part deconstructs the beliefs in eternal torments or exaltation and, in the second part, brings testimonies of Spirits who died in various moral, material and spiritual situations. True testimonies that clarify the great Truth searched by Philosophy in 2600 years of history and that bring with them a great, and immense consolation for the time in which we live.

Yes, the Spirit survives death and there is no eternal suffering or eternal heavenly visions.

Spirits have returned and continue to return through inspiration, through the loving vibration they bring with them, but also to negatively influence humanity.

Jesus said: Pray and Watch. Yes, let us pray, study and trust. God is with us.

Sonia Theodoro da Silva

Philosopher



The spiritual dimension of the world pandemic

It is difficult to know what is going on in the whole world, because the volume of information is great and many times not consistent. Most of it is about opinions based on facts that are exposed according to interests that are not always perceptible. Nevertheless, it is possible to have some ideas about the pandemic situation in different places. In general, the pandemic brought about reflections on life and its intrinsic value, especially for adaptations to extremely restrictive circumstances. If it is difficult to evaluate the impact on material life, how much more so in the spiritual dimension, whose knowledge receives the colouring of the mediums who willingly and unselfishly serve as messengers. The tendency is to see the situation from a moral point of view, as if it were a punishment or a phenomenon that occurs for good and arises to avoid a greater evil. These suppositions originate in the idea of a God similar to that of the Old Testament, who duelled with his opponent, therefore giving him a similar status, who needed the testimony of faith and denial on the part of His creature.

The demand for moralization meets the religious philosophy that establishes that evil originates in the human being, and that he must accept his weakness and repentance in order to obtain divine forgiveness. It is certainly not geological, biological or a natural phenomenon that determine the

stage of evolution of the Spirit. This stage can be assessed by other factors, without having to blame him briefly for his ignorance. The factors that attest that stage are: disincarnation with suffering, excessive volume of experiences ruled by the use of the physical body, existential philosophy ruled by the character's time, salvationist religions, excessive numbers of poor and sick people, excessive manual work, lonely old age, several social inequalities, armed conflicts, existence of borders, premature deaths, lack of knowledge of the mind and of the spiritual body and, finally, absence of the consciousness of personal immortality.

It is possible to comprehend that the movement in the spiritual dimension has suffered some changes because of the pandemic, especially in what concerns the vibration of the incarnated and the greater focus on the fear of death. The number of disincarnations has certainly produced some effects, but not enough to cause some sort of chaos, because other diseases stopped occurring due to greater hygienic care. With the greater number of people staying at home, in the domestic environment, homes started to count on a great number of disincarnated people, allowing intense and deep interactions among them. In this case, because of the larger presence of those involved in processes related to past lives, it is highly likely that there has been a reorganization in

the system of spiritual treatment at home, especially in cases of disobsession.

To talk about the impact on Earth, trying to make an assessment of possible planetary modifications, is an exercise that transcends the human eye, since we still have no knowledge of how a celestial administration works and what it is possible to do, or even what its elements say. I do not discount the possibility that such a command exists, because here in the material dimension the nations of the world also try to install it, without success, given the profound differences that exist. When thinking of a planetary evolution, one should not fail to realize that the evolution of the Spirit is a personal task, because one does not acquire skills, which is the objective and intrinsic assumption of reincarnation, without individual effort, even if it takes place in the relationships with others.

In any case, and in all events considered global or not, the Spirit evolves in complexity and in its perception of the Divine. The movement of Life is unavoidable, attending to the needs of the Spirit which, metaphorically, is the Consciousness of the God it creates. For the Spirit, serenity and the certainty of immortality are the most necessary inner states in each and every moment of tension.

Adenáuer Novaes

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