

The Journal of Psychological Studies

Science, Philosophy and Religion

Wars: individual or collective consequence?

Question 728 in The Spirits' Book often causes strangeness and doubts in many when it brings the argument of the Spirituality that it is necessary that everything is

when the justice and love of God will be understood in its fullness.

In this same question 737, the spirituality affirms that it is necessary to see the end of things

been better. Do you believe that?

The psychologist and neuroscientist Steven Pinker, from Harvard University, one of today's most important scientists, in his book *The Better Angels of our Nature*, reveals, through research developed over 15 years, that throughout its history, humanity has exhibited a notable tendency to reduce its aggressive behaviour. The indexes of criminality and the rates of violent homicide have been falling exponentially. In his book, Pinker reveals that the genocides of the 1990s and 2000s killed one-tenth compared to those that occurred in the early 20th century.

Terrorism was five times more common in Europe in the 1970s than it is today. And we have never experienced such a long period of peace between the world's great powers. Finally, forms of violence against minorities - attacks on blacks and homosexuals, for example - are also on the decline in the last 50 years.

Believe me, there is a Divine order in the Universe that foresees and provides for everything, attending to the needs of the beings that inhabit it. In fact, the serious moment in which we live invites us to reaffirm our faith and hope, even if the horizon is grey. On sizing up our spiritual reality, we understand that today there is no more room for uncertainty and disbelief. We reincarnated to contribute to the New Age that is approaching, and Spiritism is Jesus returning, freed from the cross, singing the glory of human SOLIDARITY.

Davidson Lemela

Neuropsychologist

destroyed in order to be reborn and renewed. And, since the Spirits' messages are always of optimism and hope, where we find lessons of faith, love and fraternity, how to achieve God's purpose in imposing on humanity the destructive evils?

In another question, number 737 of the same book, in deepening the subject, the messengers from above assert that the natural destruction of the physical forms helps humanity to progress.

Nevertheless, it is important to point out that natural destruction is different from human destruction. The imperfection that still lives in us drives us, many times, to put the material desires above the spiritual needs, which ends up causing feelings of cruelty and destructive behaviours. However, as the Spirit progresses and becomes more spiritualized, it reduces its exaggerated attachment to material things and the destitution of destruction is weakened. Wars become less frequent, until one day they will completely disappear from the planet,

in order to appreciate the results. When we judge from our personal point of view, we call them destructive evil because of the harm they cause us. Nonetheless, these disturbances, they say, are often necessary to bring things to a better order, accomplishing in a few years what would take many centuries.

As for human evil, in Chapter VIII of *The Gospel According to Spiritism*, item 11, Kardec brings the note of spirituality when he states that evil is a consequence of human imperfection, so we are susceptible to its practice. But that does not mean that we are obliged to practice it. As paradoxical as it may seem, evil still needs to exist, since it becomes a tool to punish the evil man himself.

Spiritism is the doctrine of optimism. Through the teachings of the Spiritist Doctrine, we learn the lessons of faith and hope, which shift our point of view to an optimistic reality before the global evil of today. For, contrary to common sense, the world has never



The moral crisis

The word "crisis" refers to a stressful, complicated episode, a situation of tension, dispute, conflict. If we analyse the existential moment in which we live, from the global point of view, we are in a moment of moral crisis. However, the total reflects the individual, in

life, despite the afflictions that arise on the margins of life.

The Greek word *krisis* was used by ancient doctors with a particular meaning. When the patient, after being medicated, went into crisis, it was a sign that there would be an outcome: cure or death. In this aspect, crisis means separation, decision, definition.

The word crisis came into the Portuguese language in the 18th century, at first in the vocabulary of medicine, to designate the moment in the evolution of a disease when it is defined between worsening - and death - or cure - and life. The word came from the Latin *crisis*, "decisive moment", a development of the Greek

Nevertheless, from a moral point of view, we live in a moment of crisis of values,

many transferred to the level of religions and therefore, not accepted by all, and others as a simple ethical-professional stance not always fully accepted or practised.

Anyway, unpractised values and virtues lead to existential emptiness and perhaps we are living moments of a total emptying of values, which, if leading to the well-being of each being when well lived, however, today, when absent, it leads to the degeneration of traditions, to aggressions, to death. We urgently need to return to valuing Life and its principles.

Sonia Theodoro da Silva

Philosopher

How to love in times of war?

What are times of war? Historical contexts in which countries fight against each other? Fierce disputes between people?

Question 743, from The Spirits' Book, says: "Will war ever disappear from the face of the earth? The answer from the Spiritual Benefactors is that "yes, when men understand justice and practice the Law of God", and they complement: "at that time, all people will be brothers".

For instance, as the human being understands God and His laws, he diminishes his bellicosity and gradually walks towards himself, finding the other in the exercise of fraternity, learning to live the greatest of feelings: love!

Jesus taught the way: Love and love! Noun and verb! Feeling and practice! Internalize and externalize! To be and to live!

How? by doing to the other what you would like the other to do to you! In the face of pain, betrayal, misunderstanding, failure, what would it be ideal to receive in order to feel better, renewed and uplifted? Mercy? Love? Jesus says: "Do this and you will live".

Therefore, in times of external wars, which are still times of selfishness and pride, of overflowing passions, the indication is prayer and vigilance, and the daily exercise to be calm, educate, comfort, warn, help, understand, not judge, save, forgive, care..., is simply to love, pacifying the intimate world and, consequently, calming everything around.

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Mondays: 08.00pm - 09.30pm
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this way, we experience moments of individual crisis that are projected onto the whole, with its harmful and infinitely painful consequences if seen from the point of view of human afflictions.

The philosopher Seneca observed human pain and treated his patients with the consolation of friendly and comforting words. His writings to Marcia, a Roman patrician lady who lost her children and her father to the wars in Rome, praise the capacity of the human being to accept existential challenges without despair and emotional imbalance.

The fact that we seek balance for the crises that life presents is a necessary factor to guarantee a good

Modern day dictators

From time-to-time humanity is faced with cruel dictators who exacerbate their thirst for power by suppressing and dominating people, spreading fear and insecurity. And many wonder how this is still possible, if we already have so much progress and knowledge. However, having information and theories does not necessarily mean having conscience. Conscience is an intimate construction, which, although it can receive help and stimuli, only develops when the being decides to do so. This happens both in the individual and in the collectively. If the level of collective consciousness were different, there would no longer be room for dictatorial leaders.

Therefore, we must question which parts of our being still behave in a dictatorial manner, so that this psychic reality may also be established externally. In this field we are faced with the dictatorship of the ego, which imposes desires and starts to see them as needs. The old dichotomy between Having and Being, in Liquid Modernity adds the element of "Appearance". The "Dictatorship" of appearing imposes on its slaves the "need" to build a social mask which adapts itself to the desired success, to the desired recognition, unconcerned with the development of virtues, as long as this generates highlight and fame.

However, as Jung well said, the opposite of Power is Love. Only when we develop love in its fullness, beginning with self-love, will we be ruining the dictatorial processes, beginning with those that subjugate us internally.

Cláudio Sinoti

Junian Therapist

Wars - presence or absence of God?

Humanity, in the middle of the 21st century is surprised by the news of a devastating war in the Ukraine, invaded by Russia. Thousands of victims showing us how

God, the supreme intelligence and primary cause of all things, has nothing to do with this sad and painful human condition. We are all His children, rebellious yet, divine in



imperfect and vulnerable current civilization still is to the suffering imposed by the violence of human beings against their brothers. This and other recent manifestations of our history, in Afghanistan, Iraq, Syria, Yemen, Ethiopia, Myanmar and others, indicate how much primitiveness we still have, in spite of being considered a world of trials and expiations.

The Universe is all divine in its origin. There are countless worlds, planets and stars, galaxies and galactic conglomerates and their Humanities are in different evolutionary stages on the way to sidereal perfection. On Earth, we are a heterogeneous group of human spirits, and a good part of us are characterized by bad inclinations and living successive lives in which pride and selfishness, indifference and ambition, resulting from ignorance and materialism, lead us, for millennia, to wars and their consequent damages to be extended in the course of time. We have never had a hundred years of peace. All this is the strongest evidence of the absence of God in our souls or spirits, showing us how far we are still from the fullness of love to be lived widely and deeply by everyone in the great future.

origin, but confined here by His Mercy, until we learn to live happily, acquiring the moral virtues and reaching the essence of the Creator within us!

And for that, man must rise above matter and understand that, as incarnate or disincarnate spirits, the only thing that really matters is the progress to be made, the personal and collective divinization. And, in this, Spiritism has a fundamental role to show us as a science, the reality and reveal to us as the Gospel, the bases of the pedagogy of love, in favour of us all.

Dr. Sérgio Thiesen

Cardiologist, Physicist





Disarming ourselves

Observing the current state of humanity, we wonder why there are so many wars, divisions and conflicts, given the advances we have already made in some areas of knowledge, which should be accompanied by a more conscious and healthy conduct on the part of individuals.

However, as Carl Gustav Jung observed, the human being is far from being a unified whole, an "I" without cracks, often functioning as a system of compartments whose parts do not communicate in the best way. This favours the establishment of intimate conflicts which, when not properly resolved, become part of the individual's field of relationships.

A significant part of this process is due to ignorance of the Shadow. The Shadow, as a psychological aspect, is the part unknown and/or denied by the individual, which finds resistance on the part of the ego to be integrated into consciousness. Paul of Tarsus himself recognized it when he made the following observation in Romans 7:19: "For I do not do the good I want to do. Instead, I keep on doing the evil I do not want to do." He recognized that although there was a will to do good in his conscience, there was another part of his being that led him to do the undesirable. But if the goal is to become whole, it is necessary to develop and improve all aspects of our being. As long as there is some "denied" part, there is room for conflict and disagreement.

The complexes also end up hindering "inner disarming", because they bring disturbing emotions to the field of consciousness, with which the being finds it difficult to deal. The more fragile personalities feel difficulties in facing certain circumstances, especially when they have had traumatic experiences. The complexes, when they act negatively, generate discomfort to the ego, leading the individual to react instead of acting, producing even more disturbances around him.

In this process of inner pacification, in order for the individual to disarm himself it is fundamental the inner journey to find oneself, because "the encounter with what we believe to be our worst characteristics is the way to access what is best in us. Facing our "evil" is an effective way of improving humanity. It is necessary to understand that in order to be "perfect" we cannot live partially. As the shadow is part of the personality, only by integrating it can we reach totality", as mentioned in our book *Ao encontro de si mesmo*.

The denial of the shadow ends up causing many of the pains and conflicts from within to be projected outside, on other people and circumstances. In order for the conflict to be pacified, it is necessary to collect this projected material, recognising all these denied characteristics as one's own. After acceptance, there is a long journey of disidentification with

the conflictive factors, as well as the necessary construction of abilities and virtues to at least manage the way of dealing with conflicts.

There is an urgent need to become aware of the reality that we are, to start carrying out the work that was destined for us, to accept and recognise the reality that we are part of and that we helped to build. It is no use complaining that there is no empathy between people, that communication does not exist, that the world is violent, that we need God in our heart, and so on, if we do not concentrate on what really matters; if we are still guided only by egocentric desires, everything we do is a trick of our persona, without entering into the essence of what we are.

To fulfil the purpose of becoming truly human beings, to be effectively a manifestation of God for oneself and for the planet. To walk the path of humanising our beings leads us to the necessary learning and improvement of our observation, to recognise the contours of God in the various human faces. As long as we look only outwards, our eyes will only perceive the differences, and like Narcissus we will seek our faces in others, and we will live relationships that are withered and devoid of love. When we commit ourselves effectively to self-encounter, we will be contributing in an effective way to disarming ourselves.

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