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The healing power of love

Lack of love is at the basis of the main psychological disorders of individuals, ending up significantly affecting the community, which is evident in the frightening rates of daily violence, as well as in the challenges of various orders that

there are many obstacles to the full manifestation of love. Experienced traumas, the issues of the "wounded child", educational and emotional neglect, cultural and value deficiencies in dealing with the world of emotions and feelings,

of the home for the reception of the child (and we are referring more to the psychological environment than to the material one) are deficient. Immature people, especially when they are not willing to take care of their own wounds, also end up hurting, even without the intention of doing so. As Jung taught us, the shadow of parents ends up significantly affecting the lives of children, often being the greatest weight they carry in their lives. Not receiving the desired affection from the maternal/father figure (or their substitute in the various configurations that the family can take), the construction of affective bonds and the self-image itself end up being affected. The pain experienced, whether due to negligence or arbitrariness, negatively feeds the complexes, establishing themselves as "barriers to love". Added to these is a culture of individualism, which feeds self-centredness and competitiveness, in which the other becomes the enemy to be fought, and not someone with whom one seeks to establish bonding relationships.

arise from modernity, despite the advances achieved in Medicine and Psychology.

However, what are we referring to when we talk about Love? There are many definitions, depending on the standpoint we look at. In the field of Psychology, depending on the line of thought we analyse, it is established as a force linked to feelings, which affects emotions and allows the measure of the value and esteem one has in relation to someone or oneself. It is especially present in the field of relationships, varying in form, intensity and ways of expressing itself. Jesus established it as the main point of his doctrine, and it must be experienced and manifested "to the other" as one does to "oneself."

Nonetheless, even though it is the main force to be experienced,

illusions, and immaturities in the field of love relationships, among other factors, make people fear the healing force of the soul itself. They avoid the other, avoid getting in touch with their wounded parts, close themselves off from their own lives, and end up undermining the life drive, the force of connection with existence, making room for the various disorders that populate today, as well as the troubled and toxic relationships that are established.

Rumi, the Sufi poet, described very well the task that lies before us in the challenge of love when he said: "Our task is not to seek love, but simply to find the barriers we have built within ourselves that prevent us from allowing love to flow."

These barriers often begin even before pregnancy, when the foundations

However, in the journey of individuation, the being must become the protagonist of its history. The wounds of the past only have the power to paralyse us if we allow this to happen. Certainly, some pains are bitter, but the awareness that we are much more than what they did to us, combined with a firm will to overcome ourselves, feeds self-esteem and allows the individual to free himself to live his existential meaning and the healing powers of love, in the most varied expressions, starting with himself and expanding towards all expressions of life.

Cláudio Sinoti

Jungian Therapist

Health: ethical living

The Great Figures of Spiritism affirm that the two greatest wounds of humanity are pride and selfishness, and for a real transformation of the individual to occur, he must endeavour to overcome these evils, from which all disquiet and suffering derive.

The codification that Allan Kardec presents, gives the direction for the

of charity and the maximum expression of loving kindness. Altruism shares the blessings of solidarity, reducing afflictions. It is the expression of the love taught by Jesus Christ, where the sick ego walks towards the healing of the pains of the soul and culminating in full health. It is the overlapping of the animal man by the spiritual man, which with the awakened conscience, rushes towards the joys of good behaviour.

According to Joanna de Ângelis, altruism is revealed by several feelings of moral greatness, which dignify life, among them is generosity, which is one of the first practical manifestations, usually begins in the donation of things, clothes, food, but improves in the art of serving, to the point of reaching levels of deep meaning.

It expands in altruism and ethics, the more one exercises lovingness and the joy of serving. Altruism is the expression of moral ethics, of respect for others, because the ethics of generosity focuses attention on the law of love, which comes from God.

The apex of generosity is the giving of oneself, in the profound surrender of the soul. Jesus is the greatest example of all time because he gave himself in total self-denial and in total sacrifice of love, showing us that it is always worth loving.

Reality and escapes

Every time we experience in the present, an occurrence like one we have already experienced in the past, in another existence, the conscious reacts through a complex deposit of feelings and physical sensations, which are reflected today in the patterns of behaviour that have been repeated for centuries in our progressive journey. And one of these patterns is the escape from reality.

These patterns also serve to structure current personality traits, causing the individual to often operate automatically, keeping his character and behaviour in a vicious circle, which we call the *Comfort Zone*, which promotes an **escape from reality** and provides secondary gains with which the subject hopes to benefit, as it gives him the right to continue being what he has always been.

Our personal growth, in every sense, only begins when we destroy our belief system, face reality and start operating intelligently, transforming our habit of evading reality into conscious action.

Many believe that the *Comfort Zone* is made up of pleasant and pleasurable situations. Nevertheless, it is not quite like that. It is the routine of our daily lives and can turn into escapes and behavioural addictions formed by positive or negative situations. We get used to it, because it is our way of being that becomes a *habit*, most of them learnt by repetition. Many habits lead us to inertia and away from reality, as they prevent us from questioning, thinking, or making decisions. As Albert Einstein brilliantly taught: *we want different results, but always doing the same thing*. In the *Comfort Zone* everything is the same because we gain the right to continue in the same way, complaining, feeling victimised or overprotecting ourselves: that is the only comfort.



treatment of the immortal spirit, in order to achieve this goal, however, due to the great difficulty of practicing them, the benefactress Joanna de Ângelis, embraces several lessons, facilitating learning so that the movement of transcendence effectively occurs, so that we are no longer at the mercy of ancient evolution, but rather, that we are protagonists of our own choices from psychological development, which dilutes the difficulties and gives way to integral health.

Our attention is drawn to the proposal of the work *Plenitude* (1998), in which the mentor of Divaldo Franco clarifies that altruism is the antithesis to selfishness, considering that it is the living lesson

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Love and alterity

The process of spiritual progress is made from unconsciousness to consciousness, from living to being, from reason to intuition, from the transitory to the permanent.

We are souls with aspects of character that are still fragile in relation to self-awareness. Discernment is needed to distinguish the responsible attitude from the proud escape mechanism.

The transformation of unhappy impulses and the development of noble values are the only credentials of authority and harmony on the path of evolution.

The spiritualisation of the being occurs through Love. Charity is an emotional disposition of inclusion of the other, encompassing benevolence, a feeling of love for one's neighbour, considering the alterity.

Alterity is the development of a peaceful relationship with those who are different, the ability to live well with others. The ethics of alterity is the ability to deal with the different, the opposite, the unequal, the unusual to our personal senses.

Living with opposites and learning to love them in their diversity constitutes an ethical challenge in one's own conscience for the practice of fraternity.

Knowing how to live with opposing opinions is knowing how to express ideas without the emotional charge of vain pretence.

The ethics of diversity, otherness, is Jesus' own teaching. It is the love with alterity, altruism lived and exemplified, especially with those who differ from our understanding.

Thus, alterity can manifest itself in acts of solidarity, empathy, and respect in social relationships. On the other hand, Love is always broad in alterity and does not exist without it.

Evanise M Zwirtes

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How to differentiate sadness from frustration?

Is there a difference between sadness and frustration? What are the consequences of sadness? What about frustration?

Frustration is related to expectation. Faced with an unfulfilled desire, there is an emotional reaction of dissatisfaction and lack of under-

unreached area, but involving the being as a whole, to the point of preventing actions.

As the genesis of sadness lies in the spiritual past and/or in an obsessive process, unhappy and unpleasant thoughts multiply, repeated discouragement, system-



standing, an annoyance at the unmet expectation.

Says the Spirit Joanna de Ângelis, in the book *Plenitude*, psychography of Divaldo Franco: "Frustration, in turn, is responsible for suffering that would be avoidable if it were not for the exaggerated hopes of man, his confused ideas of self-improvement, which infuse him with false beliefs in possibilities that are not within his reach".

However, the individual, when frustrated, has a specific repercussion for the unachieved situation, leading him to attitudes of transformation, because the experience that was not successful serves as a stimulus for an adaptation in the face of the unexpected picture that presented itself.

The unexpected occurrence serves as a springboard for further attempts and greater chances of success in other endeavours.

Sadness, on the other hand, which is also an emotion, is characterised by a greater consequential dimension, covering not only the

atic apathy, which can cause severe depression, with escapes even aiming at the extinction of the carnal experience.

In the event of signs like this, the duty is to ask for help from God and the Good Spirits, through prayer, meditation, the spiritual healing, fluid water, but also from emotional and mental health professionals, to equip oneself with essential tools to take back the reins of one's own existence.

The Gospel of Christ is the great roadmap for overcoming frustrations and sadness, and Jesus is the faithful friend, "who finds Him", says Joanna de Ângelis, in the book *Mundo Regenerado*, "never forgets or abandons Him again, because only He gives existential meaning to the Spirit in evolutionary struggle".

Following the Master is the assertive attitude towards true happiness.

Lusiane Bahia

Lawyer





Spiritual Diseases: revolt, sorrow, revenge, gossip, jealousy, envy.

Throughout our lives, we seek to understand and correct habits to improve our health. Proper nutrition, physical activities, periodic examinations, always with the aim of improving our quality of life throughout the current incarnation. However, we often leave aside the basis of the process that generates our health, forgetting to take care of the basis that will govern our paths, of the choices that will direct our journey and that are far beyond the material issue: we forget to take care of our immortal soul.

In the book *Thought and Life* in a chapter entitled "Association", Emmanuel, through the psychography of Francisco Cândido Xavier, tells us that "If man could contemplate with his own eyes the currents of thought, he would recognise, immediately, that we all live in a regime of communion, according to principles of affinity". Therefore, we realise the importance of taking care of our feelings, improving what we vibrate and, in this way, according to the same principles we attract better situations for our journey.

Leon Denis teaches us in the book *O Porque da Vida* about the objectives of our incarnation. We are all travelling the most diverse paths with the objective of evolution, of working our potentialities developing virtues, as Jesus taught us. In the book *The Problem of Being, Destiny and Pain*, Denis teaches us that we have the will as the power of the soul

that directs our choices, however, these choices are not always in accordance with the universal laws of love and wisdom.

Many times, revolt, sorrow, revenge, gossip, jealousy, envy, among others, obscure our vision and distance us from what is our life proposal, spiritual diseases that settle in our being with our permission, due to our invigilance, and that will certainly bring greater annoyances if they are not realigned in time. However, due to the infinite love that the Father has for each one of us, he allows pain to visit us, helping to awaken our consciousness, returning to eagerly seek the good and redirecting us towards our evolution. Spiritual diseases that by law of attunement and affinity bring to our life painful experiences with educational content, and may culminate even in physical diseases, but that originated in the feelings of the being.

Joanna de Ângelis, through the psychography of Divaldo Pereira Franco, in the book *Daily Episodes*, in a chapter entitled "Diseases", teaches us that "Disease is part of the normal process of life as an integral part of the phenomenon of health", making us reflect on the fact that our physical illnesses are not the object of divine punishment, but a blessed resource to heal our Immortal Spirit.

Therefore, the invitation comes to us to replace the spiritual diseases of rebellion, envy, hurt, revenge, malice, among many others, with a new

life proposal, where we seek to connect more deeply with our "transcendental self". From the understanding of who we are and the objectives of our incarnation, we also begin to understand our neighbour, their difficulties and anguish, bringing to our daily experience a greater dose of kindness, gentleness, making our walk lighter and also that of the people around us.

May we be the ones who can take the first step, bringing their dose of love where the imbalance still generates disturbance. We know the difficulties we have to overcome our spiritual illnesses for so many years cherished in our being but let us remember that we have very important tools that we must make use of in this good fight.

Good readings that bring us understanding and new perspectives on our existence; prayers, which strengthen us and help us to reconnect with the good, helping us in moments of doubt or difficulty; the faith that feeds our soul, giving us the certainty that we are always supported and have the possibility to do differently, in a more correct way.

In this way, by combining the material care of our physical body with the care of our immortal soul, we will overcome our spiritual illnesses, thus achieving our integral health.

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