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Victory over depression

As humanity has come to understand the disorders that daze it, the phenomenon of depression has become an object of study, given the increase in occurrences due to organic disturbances and changes in brain chemistry, especially in the neuro-communicators responsible for joy and well-being.

It is worth noting that nostalgic

As it worsens, the patient, as Joanna de Ângelis often refers to in her book *Amor, Imbatível Amor (Love, Unbeatable Love)*, alienates themselves from the place where they are, keeping their gaze distant, without the natural reactions of other times, feeling sorry for themselves and not believing they are capable of getting out of this condition. These

changes are not always immediately noticeable, considering that, according to the benefactress, the depressed person can maintain the routine of life, although they need to make a lot of effort to carry it out.

On the other hand, still as a psychogenesis of depressive states, which can even trigger suicidal ideation, the stage of life in which the individual considers themselves a failure, for not having achieved what they wanted, comparing themselves to others who have succeeded, entering a

self-punitive state, aggravated by aggression or rejection experienced in childhood, resurface as ghosts and ideoplastias (influence from thoughts) with self-aggressive ideas as the only alternative.

In this regard, Joanna de Ângelis, in her book *Victory Over Depression*, adds a new perspective on the problem, pointing to the reincarnated Spirit as the cause of the imbalances where, when it returns to the flesh, it brings a guilty conscience due to offences committed on other occasions and, for this reason, vibrates in resonance with suffering equivalent to those who have not yet been able to forgive it and invest against its peace, disturbing it in every way.

In this way, there is a relationship

between depression and obsession that is so important that the benefactress states that "in the majority of depressive disorders, the cause is of a spiritual nature, or after being triggered by organic phenomena - psychological or physiological - it becomes more complex due to the pernicious influence of these discarnate personalities".

For this reason, Joanna de Ângelis proposes guidelines for changing behaviour immediately, starting from where you are and making efforts so that effective transformations occur step by step. An example of this is changing the unworthy, frivolous, and lying behaviour that the now reincarnated individual insists on continuing, believing that by acting in this way they have an advantage over others, not realising that the lie directed at their brothers and sisters on the path results in a fire that will burn over their own head at some point.

In addition, for Joanna de Ângelis, in her book *Amor Imbatível Amor*, regardless of the genesis of the disorder, the patient must consider themselves as someone who is ill, but who is not definitively ill, which changes their thinking about themselves, no longer applying self-pity, self-punishment, the fixation of the depressive idea and rediscovering existential goals, mental renewal, because without personal effort, they cannot re-establish balance even with the use of neuroleptics.

Finally, to overcome the depressive state, in addition to changing one's attitude to life, the use of Spiritist bioenergy therapy, prayer and specialised psychotherapy are indispensable for creating a healthy psychosphere both at home and in the workplace and, above all, in the patient's inner world.

Adriana Viola Bacarin

Jungian Psychologist



feelings and sadness that stem from unconscious evocations of distant times, the result of insecurity and resentment about past choices or memories of happy and joyful moments that are no longer part of current events, are not depression, but cyclical and natural emotions of the complex compound of the human organism. However, if these states are incorporated into everyday life without due care, the individual feels a surge of sadness and pessimism, which, when cultivated, enters a pathological state in which faith in oneself, faith in life, faith in the future and faith in God fade away.

In its early stages, depression shows itself as a lack of interest in life, in the things and people that used to give it its existential meaning.

The human being in existential crisis

In the Gospel of John (10:30), we find: "I and the Father are one". This passage is an invitation to human beings to identify the meaning of life.

In her psychological series, Joanna de Ângelis teaches that the "I" and the "Father" can be understood as the ego and the self respectively, but also the personality

knowledge and morality, and consciously make its way back to God. But revolt and disregard for the Father are unnecessary, because even if they go to the faraway land of growth, nothing will prevent them from being in permanent connection with God. The distractions of the journey take the pilgrim away from the focus and the goal to be achieved.

Reflecting on the abuses of human behaviour, exemplified by the excess of virtuality in the immersion of everyday life, the presence of violence, social indifference and emotional disproportions, Joanna concludes that "human beings are undoubtedly in an existential crisis".

She explains the cause: "The lack of identification between the ego and the Self leads to a lack of discernment about what exists and how to proceed,

giving rise to the domination of the ignored shadow in all behaviour."

The pilgrim finds himself lost, like the prodigal son, because he has disregarded God, the Spirit, immortality and true treasures.

How to return to the Father? Every crisis signals a lack of the essential. Getting closer to God means walking in prayer and vigilance, it means selfless charity, it means living one's journey united with God. The Father and I are one.

Lusiane Bahia

Lawyer

Moral fragments

"Do not judge so as not to be judged, for in the same way you judge, you will be judged, and the same measure you use will also be used to measure you." (Matthew 7:1-5).

Have you ever realised how difficult it is not to judge? We could even say it is impossible. When we judge, we exercise our right to decide and make choices about ourselves, our lives, others and the future. We judge when we choose a top from the shop window, when we decide on the best path to follow or when we choose our friendships. Judging is exercising our free will, it is the measure of our freedom, it is when we can finally decide whether it is more prudent to say "yes" or "no".

So how can we reconcile our right and freedom to judge and decide with the Gospel proposal?

In fact, I shouldn't judge people, but rather their actions according to values and ethics. Unfortunately, what we usually do is judge others and condemn them, and this is where the apostle warns.

A magistrate, for example, has the prerogative to pass judgement and impose a penalty on a defendant, which can be acquittal or conviction. He will study the case file, analyse the case, listen to witnesses and lawyers, and then decide on the fairest penalty.

However, do we know the process? We judge in order to establish ethics, because we need to know what is right and wrong, fair and unfair, and for that we need to judge. But we cannot condemn anyone, not even ourselves, because we do not know all the factors that triggered the motivation to take that action. We do not know our own past history, let alone that of others.

Davidson Lemela

Neuropsychologist



and the Spirit, and that "we are one" would be the goal of the Spirit's journey through successive reincarnations, the fusion of the ego and the self.

In her book *In Search of the Truth*, the Benefactress clarifies this journey, reflecting on the Parable of the Prodigal Son, in which the youngest son, armed with the inheritance that comes from the Father, faces multiple situations until he comes to his senses and makes his way back to the Lord.

Joanna explains how it is the law for the Spirit to launch itself out of simplicity and ignorance to gain

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Escape through guilt!

Among the existential challenges, learning to deal with the feeling of guilt stands out as being extremely important. In common sense, it is established as a feeling generated from a wrong attitude, when the ego realises that it has exceeded limits or acted inappropriately. Nevertheless, it is important to note that this assessment is based on the individual's own belief system. As such, many of the guilt feelings can be associated with family, religious or social standards that have been contradicted, without necessarily involving having an improper attitude. In another sense, the individual may commit acts that are even accepted by these belief systems, but their deep individuality points out that an important value has been infringed.

In any case, guilt ends up being a function associated with conscience, pointing out that we have gone against some system of values. The important thing is to be aware of which system of values has been confronted, and what can and should be done about it. For deep psychology, guilt must be transformed into responsibility, when the person assumes their actions and is willing to take the path of reviewing attitudes, recognising and making amends, as far as possible.

Jesus, realising the presence of guilt in human behaviour, did not act in a condemnatory way, but proposed a liberating therapy: "Now go and sin no more."

Cláudio Sinoti

Junian Therapist

Motivation and willingness to self-care

In all human development project activities, the person involved must look within themselves for motivation, using their freedom to choose the Good, conquering enthusiasm, determination and courage. These virtues are necessary for success, which materialises when the individual shows interest in growing, evolving and overcoming internal and external challenges, exercising self-effort, free will and promoting self-care as an immortal Spirit.

The French philosopher Léon Denis, in his book *The Problem of Being, Destiny and Pain*, teaches that "the life of the conscious being is a life of solidarity and freedom. Free within the limits determined by eternal laws, he becomes the architect of his destiny. His advancement is his work." He goes on to say that "through accumulated effort, persistence of thoughts and desires, despite disappointments and defects in the course of renewed existences, the soul manages to develop its high faculties."

It is essential to realise that spiritual motivation is a consequence of the will to serve, establishing the constancy, permanence, and direction of intimate aspiration. The Spirit walks towards light, peace, and love, but it is important to walk ethically. No one can carry out a useful action without motivation and will.

Self-motivated people are those who clearly define their goals, in every activity, using the power of the will. Motivation is an intimate decision, a mental and emotional initiative focused on self-realisation.

In the process of self-care, it is essential to differentiate between motivation by withdrawal and

motivation by approximation. Withdrawal motivation is based on negativity, focused on egoic difficulties, fuelled by the secondary gains of psychic accommodation, inertia, and victimisation. Disengagement motivation occurs when a person forces themselves to take an action to remove a problem.

Approach motivation is focused on solving problems. The focus is



on the desired results and not on the work involved in achieving them. These actions, expressions of self-care, are the result of individuals establishing an effective and affective relationship with themselves, their work, family and society.

In the free will, the Spirit has the control that directs it in this or that direction, establishing causes that command the problems and solutions of its destiny. Loving yourself and being happy, exercising the action of the will, motivating yourself out of love, is a great act of love for God, for Life and for your neighbour.

Evanise M Zwirtes

Transpersonal Psychotherapist



Free will and responsibility of conscience

At a time of so many demands, so much pain, so many difficulties, so much pressure to achieve perfection, we often use "to each according to his works" as a way of pointing, of passing judgement that is not ours to pass, and we forget the main teaching that Jesus left us: "Love one another as I have loved you."

Social networks connect us to each other in a way that we never have before, increasing the exposure of each other's lives, or at least part of them, increasing the emergence of "would-be judges of other people's lives", who are nothing more than people with immense difficulties within their own lives and who seek, through a mechanism of projection, to see in others what they seek to hide in themselves, and then attack their brothers and sisters in Christ in a cruel way, when in fact Jesus taught us to reach out and help.

Each one of us is an evolving being, with our own virtues and difficulties, with an inner struggle that cannot be evaluated by those who do not know everything that precedes it. And so, we ask ourselves, if we have trouble remembering facts from our own existence, do we have the necessary baggage to evaluate other people's attitudes? Yes, we can observe and discern, avoiding falling into the same mistakes, but what is certain is that we are all on the path of evolution, moving from less towards more, and on this path we stumble, fall, get up, recalculate our route and continue on our way.

On this path of evolution, it is true that we will receive according to the choices we make in our lives, "sowing is free, but reaping is obligatory" (Galatians 6:8-9), "to each according to his deeds" (Matthew 16:27), but we must understand that this "law of life" is not about "Divine punishment", but rather a wise mechanism that allows us to feel the consequences of our actions, modifying our feelings, carving the rough stone that we still are, and slowly transforming us, at every step of our existence, into the future shining diamond that will reflect divine greatness.

Allan Kardec, in the book Heaven and Hell, teaches us that "according to the principles of justice, souls must be responsible for their actions, but for this responsibility to exist, they must be free to choose good or evil; without free will there is fatality, and with fatality, responsibility would not coexist."

We then realise the importance of making our own choices and accepting their consequences with an open heart, even when they come in the form of pain. No more punishment for choices that are considered bad, but rather a school that teaches the way, regardless of the choices we make. There are no more bad choices, only choices, but for each choice, a result that will bring us what we need to evolve.

With this understanding, we realise that we have in our hands the possibility of directing many of these choices, attracting happier consequences for our lives.

Travellers of the infinite, with each step we redesign our history and create new possibilities. Always under the divine gaze which, through this modus operandi, allows us to understand that no sheep will be lost from the good shepherd's flock, since each sheep will, in its own way, be brought back to the path that will lead it to its goal, its evolution.

Once we have achieved consciousness, the capacity for continuous thought that characterises the human species, we understand the responsibility that each of us has for our own lives and, on a broader level, for the repercussions that our lives have on our families, our communities, our countries, and humanity as a whole.

We have realised that there is no point in complaining about the events around us if we do not take a proactive attitude, changing the way we act and thus modifying the world around us. The relative free will to which we are entitled as an evolutionary tool, when used responsibly with conscience, will certainly help us to open the doors to the regenerated world we wish to live in.

Dr. Livia Poli

Doctor

