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The Power of Now and Spirituality

Depth Psychology is centred on Reincarnation, considering that individuals shape their own destiny, living according to their choices, whether conscious or not.

In this sense, the power of now, that is, being in the present, is of

Most human suffering comes from the inability to live in the present lucidly, due to ignorance or disregard for one's immortality, unaware that the past, present, and future are in the here and now. Therefore, they are trapped in cycles of toxic, pessimistic, victimising thoughts about the past or future, generating anxiety, fear, dissatisfaction, and depression.

Furthermore, by learning to focus the mind on the present, from the Self, it is possible to achieve existential harmony, overcoming the vicious tendencies of the soul.

Understanding that egocentrism is a false sense of identity created by thoughts and emotions, personal experiences and limiting beliefs.

When a person identifies too much with their ego, they become prisoners of their worries, resentments and expectations, living internally in a state of conflict, imbalance and untruths.

Transpersonal Psychology is centred on the development of the health of the whole being, approaching it from a holistic perspective, in which the individual is appreciated in their biological, psychological, social, and spiritual aspects.

The present is the only real moment. The more we focus on the now, striving to achieve the "greater self," cultivating healthy, realistic thoughts with an ethical-moral foundation, the less we suffer from guilt, regret, anxiety, and inner conflicts.

Spirituality means the constant search for the growth of one's inner essence, and the essential skill is

the ability to act with spiritual intelligence, proactively, using self-knowledge, self-control and self-motivation, establishing a deep meaning for life, in a movement of self-love.

The Essential Being is the Centre of Consciousness where all the characteristics of an individual's real values are fixed. The Essential Being is the light side, the loving, good and beautiful side, it is the Divine Essence that we are.

All noble feelings originate in the Essential Being, such as: kindness, fraternity, solidarity, ethics, compassion, justice, sincerity, tolerance, forgiveness, empathy, resilience, self-esteem, confidence, security, and so on - values derived from the energy of love.

Developing Essential Competence is seeking balance and harmony. It is seeking love between the extreme tendencies of lovelessness and pseudo-love. It is overcoming the negativity we carry within us, the result of experiences from other incarnations.

Individuals who possess essential competence and live in the present analyse life's issues in a transpersonal, profound, sacred way, resulting in greater productivity, hope, enthusiasm, and fulfilment, as they wisely learn how to behave in the face of life's challenges.

On the other hand, individuals who lack a sense of the sacred in life, who live in an egotistical manner, flee from themselves, projecting themselves onto others, refusing to deal with their imperfections seriously and deeply, generating impoverishment and a lack of meaning.

The practice of meditation and mindfulness helps to reduce the incessant flow of irrational thoughts and connect with a deeper dimension of consciousness, living the Truth!

Evanise M Zwirtes

Transpersonal Psychotherapist



vital importance, as it is the only moment available to live the proposal of transpersonal self-knowledge. The transpersonal is that which seeks to transcend the personal, that is, within a psychological approach, to go beyond the ego, to meet the essence of the soul, spiritualising it. This proposal is a true invitation to achieve personal and social well-being and harmony, as it is not focused on limiting, pessimistic memories of the past or unrealistic expectations for the future. Rather, it is a possibility to disidentify oneself from the chattering mind, as an experience that promotes mental health, achievable through spiritual self-education, aiming at mental and behavioural self-discipline; enhancing discernment in the choices of the Spirit, observing the Law of Cause and Effect.

Diversity in Society

French philosopher Edgar Morin defined man as a social being. He established that we are essentially interdependent and need each other to survive. And that the main goal of life is the *pursuit of happiness*.

By conceptualising man as a gregarious being, Morin established that, intrinsically, we need to be supportive of each other in the pursuit of happiness. We cannot learn to speak, walk or evolve without living with others, and our

sought to attain a state of grace and purity of soul through contemplation. This pious conduct, however, altered the purpose of human experience, causing them to slow down on the path to progress and happiness, since it is in the problems and difficulties of existence, in cultural clashes and human conflicts, that we exercise the virtues of love.

Imagine, reader, society as if it were a living organism, composed

of millions of cells. These cells are families, and the organelles within the cells are the members that make up the family.

We cannot accept a healthy organism if any of these cells are ill. A compromised cell alters the health of the organism as a whole.

The disharmony of families in the living organism of society occurs at its core, where the main factors of illness are related to the negative values

of the soul, comprising, above all, pride and selfishness.

When the family fails in this role, the repercussions can deeply traumatise its members, giving rise to the most serious disturbances observed in the community.

There are no shortcuts to a healthy family relationship. It is necessary to understand that the family is the first laboratory of souls that society needs in order to develop social virtues and live in peace despite differences.

Davidson Lemela

Neuropsychologist

Collaboration and competition

Living in society constantly brings up two fundamental concepts: collaboration and competition. These dynamics, present in all aspects of life, are often analysed from different philosophical, social and spiritual perspectives. Spiritism, which studies the nature, origin and destiny of spirits, as well as their relationship with the corporeal world, offers a unique and profound insight into the role of collaboration and competition in human evolution.

According to Spiritism, collaboration is a natural expression of fraternity and solidarity, essential principles for the moral and intellectual progress of humanity. Cooperation allows each individual to contribute their abilities, learning and teaching. It is seen as an opportunity to exercise virtues such as patience, tolerance, humility and respect for others. Collective work, oriented towards the common good, is considered a power of personal and social transformation.

On the other hand, it warns of the dangers of competition based on pride, vanity, and excessive ambition, as such feelings fuel individualism and distance human beings from the true purpose of existence: moral growth and the construction of a more peaceful society.

Cooperation is a process of social interaction, whose goals are common with shared actions. Competition is a process of social interaction, whose goals are mutually isolated and exclusive.

Therefore, collaboration and competition are manifestations of personal choices and attitudes. By considering cooperation and guiding competition towards ethical self-development, we stimulate individual evolution and the moral advancement of society.

Evanise M Zwirtes

Transpersonal Psychotherapist



life will only be a path to the Creator's happiness through the creature.

Since the beginning of evolution, humans have understood that they need each other to continue living, and this led them to gather in clans, initially, then in tribes, and now in families.

The ancient hermits aspired to attain spirituality by distancing themselves from material pleasures and human sin. Living alone high in the mountains, secluded in reflection and prayer, they cultivated a life of spiritual purity in the pursuit of the Creator's peace. In doing so, they

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Calm and Hope

The Sermon on the Mount (Matthew 5-7) is a hymn that calms hearts and strengthens them with hope.

Jesus reveals to humanity the steps that lead us to happiness, affirming in the Beatitudes that humility, comprehension and understanding of afflictions, meekness, justice, mercy, purity of heart, and peace-making are essential steps for the sincere Christian.

"Blessed are the meek, for they shall inherit the earth." Meekness brings calm, which provides discernment. To inherit the earth is to become aware of the process in which one is immersed, to be the master of one's own steps, fulfilling the duties indicated by evolutionary necessity, which results in the calmness of responsibility fulfilled.

The certainty of the safe route they are travelling, in view of doing what is right, allows Christians to glimpse what lies beyond the path they are walking. They understand, for example, that they will have consolation for their afflictions, for they place their faith and hope in the Gospel of Jesus as the liberating source of our bitterness and imbalances.

We have no doubt that today, those who carry calmness and hope within themselves hold an invaluable treasure of liberation. Multiplying them is the challenge for all those who are enraptured by the harmonious words of the Singer of Truth.

Let us sing the blessings, live in a tone of calm and hope, and be faithful followers of Christ, for thus the Promised Land will become a reality in the Sanctuary of the Heart of Humanity.

Lusiane Bahia

Lawyer



Trust and Love

The ego's attempt to control life is one of the sources of human suffering. In a world of probabilities, in which life happens without us having the real dimension of its depth, with forces beyond our control at work, trying to anticipate external occurrences and the choices of other beings leads to constant frustration. But since we cannot control external factors, only the conscious structuring of the personality, through a healthy ego, can contribute to a life in harmony. In this sense, trust and love, among other values, are fundamental.

When we talk about trust, we are not referring to baseless faith or waiting for events unaccompanied by common sense and logic. First and foremost, trust must be built through attitudes compatible with the goals we aspire to, when our lives are established in harmonious alignment with the values and principles we believe in. In some instances, trust feeds conscious attitudes, certain that only through it can we establish the foundations of who we are and the world we desire. The great challenge in remaining confident is not to feed the anxiety that things will happen externally in the time of the ego's desire. The Universe contains its own laws, based on Divine Wisdom, which is far beyond our capacity to understand. The more our confidence is attuned to this source, the more we balance our actions and way of being, continuing consistently on the evolutionary path.

Confidence established on these foundations becomes an ally of Love, as it reduces the tensions of trying to control, helping us to better understand the actions of others and our own, while we are on the path of learning in life, and expands our belief in Life and in the conditions that the divine source offers us to follow

spiritual evolution.

It is no wonder that Master Jesus based his life on Love, living it to the fullest, despite putting his physical life at risk. It was what made sense to Him, and that is why He invited us to follow this path, as a way to continue steadfastly and consciously on the trail that leads us to Fulfilment.

Cláudio Sinoti

Jungian Therapist





Joy and Gratitude in Self-Transcendence

Human existence, in its complexity, moves hearts in the search for meaning. Questions about the meaning of life recur, especially in those who, at certain moments, feel they have not yet found a true purpose. Often, one gets lost in immediate concerns and transitory pleasures, forgetting the deeper dimension of life. Momentary experiences become interesting, light, easily accessible, and believed to be eternal in their sensations and pleasures. However, as Joanna de Ângelis warns, there is "much noisy joy... and little harmony in human beings" (2013, p. 8), indicating that true joy is not to be confused with fleeting bursts of pleasure, but is linked to the awakening of the Spirit to eternal values. These values are intrinsic in each of those who open themselves to live them.

Authentic joy arises from the encounter between the ego (temporary structure) and the Self (divine core of the personality), as it represents the connection between the current experience, with its opportunities and possibilities, combined with the Great Personality, the driver of virtues. Gradually, the Self frees itself from the layers that hold back its knowledge, a process in which the creature experiences flashes of unity and fulfilment. This inner movement transcends the demands of the ego and opens space for gratitude, a feeling that, far from being mere superficial retribution, constitutes a living response from the soul that recognises the greatness of existence.

Gratitude is, therefore, a state

of consciousness. Upon realising that each minute that approaches and passes is the future arriving and becoming the past, the awakened being stops wasting life in regrets or comparisons and begins to value the gift of being, here and now, learning and evolving. The daily practice of giving thanks broadens one's vision, shifts the focus away from suffering, and allows experiences, even painful ones, to be seen as steps towards growth.

In this sense, gratitude connects to self-transcendence. Transcending does not mean escaping from the world or denying reality, but examining oneself and having the courage to face one's situation, developing real paradigms and proposals that one will be able to achieve. This movement of self-responsibility frees the individual from the bonds of self-pity and launches them beyond themselves, towards others and the Whole.

The joy resulting from this process is serene, not euphoric. It is a joy that is sustained by hope, even in the face of adversity, because it understands that life unfolds under the rule of wise and just laws. It is the joy that springs from trust in God and in one's own ability to overcome. "Everything prays in the Cosmos," recalls Joanna in the book "Rejubilá-te em Deus" (Rejoice in God) (2013, p.51), and those who harmonise with this universal vibration spontaneously experience the joy of existence.

The practice of gratitude promotes this harmony. It is not just a matter of saying "thank you," but of cultivating an inner

state of recognition for who one is and for what one has. The simple act of breathing, the opportunity to learn, emotional bonds, the pain that teaches and the faith that comforts, everything can be seen as an expression of divine mercy. In this movement, the creature stops complaining and starts praising, replacing bitterness with confidence, pessimism with hope, freeing itself from harmful mental habits.

On the path to self-transcendence, joy and gratitude become therapeutic forces. They dissolve resentment, soften pain, and illuminate consciousness. Loving, giving thanks, and rejoicing are, therefore, three expressions of the same spiritual dynamic that leads to fulfilment.

To transcend oneself is to align oneself with the divine plan inscribed in each being. When the individual, grateful, recognises that their life is part of a greater whole, they open themselves to the experience of the sacred, even in simple everyday life. This awareness allows them not only to endure inevitable pain, but to transform suffering into an opportunity for enlightenment, converting existence into a journey of meaning.

Thus, joy and gratitude are not accessory feelings, but inner states indispensable to the process of self-transcendence. They are signs that the ego no longer holds absolute dominance and that the divine spark begins to shine more intensely. Those who give thanks, love; and those who love, transcend.

Adriane Viola Bacarin

Jungian Psychologist