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Happiness Without Guilt

The history of religions attests that guilt was and has been used as a mean of keeping faithful congregations prisoners in a belief system

remorse that requires heavy punishments. The human being was created to be happy and to find one's Personal Designation without

times, happy and self-determined to find the reason, the sense and meaning of life.

Adenáuer Novaes

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that is supposed to lead them to "salvation". Without them being aware, they seek pain relief and answers to their transcendent questions, but end up receiving something that makes them more dependent and fearful about what happens after the death of the physical body. Guilt generated by rigorous judgement of one's own behaviour and also the mistaken idea, widely held, that the human being is born with an error or original sin, maintains the vicious cycle of expiatory reincarnations. The long-awaited happiness is increasingly delayed in face of the weight of guilt that compels the human beings to punish themselves for the forgiveness of their past. The excessive value attributed to the small human misconceptions, established by the creation of a powerful and stringent god, leads to a greater self-demand, causing

needing to pay impositions that cause suffering, as long as one sacrifices its own energy received to live. Jesus himself stated in Matthew 12:7, that we should learn about mercy and not about holocausts that condemn the innocent. When religion is used to provoke fear and imprison the consciences, God is absent from its principles. Happiness is accessible to the human being without the need to fulfil rituals that cause guilt or the feeling of being in debt with the Creator, but through the feeling of gratitude for life. With guilt, we take longer in evolution, postponing the self-perception and the necessary awareness of the personal immortality. Spiritism, in face of its principles founded on the laws of Nature, proposes that the human being should never forget its divine essence and its immortal constitution, which are reasons to feel at all

Q.967 - In what does the happiness of perfected spirits consist?

"In knowing all things; in feeling neither hatred, jealousy, envy, ambition, nor any of the passions that make men unhappy. Their mutual affection is for them a source of supreme felicity. They have none of the wants, sufferings, or anxieties of material life; they are happy in the good they do, for the happiness of spirits is always proportioned to their elevation. The highest happiness, it is true, is enjoyed only by spirits who are perfectly purified; but the others are not unhappy. Between the bad ones and those who have reached perfection, there is an infinity of gradations of elevation and of happiness; for the enjoyments of each spirit are always proportioned to his moral state. Those who have already achieved a certain degree of advancement have a presentiment of the happiness of those who are further on than themselves; they aspire after that higher happiness, but it is for them an object of emulation, and not of jealousy. They know that it depends on themselves to attain to it, and they labour to that end, but with the calmness of a good conscience; and they are happy in not having to suffer what is endured by evil spirits."

The Spirits' Book

Allan Kardec
79th Edition, FEB

Learning to deal with anger

Emotions are part of the human biopsychosocial framework in its long path on the way to plenitude, whilst instinctive mechanisms they served (and serve) human survival.

Therefore, learning to deal with anger begins by assuming it as a part of us, without denying it. Moreover, it is necessary to have a reflective attitude towards the exist-



Being one of the basic emotions, anger is part of our heritage and, as such, plays an important role in mental balance.

Culturally, however, and especially in some religious views, anger came to be seen as something negative. The problem is that everything that is denied in the conscious life gains power in the unconscious and intensifies our Shadow. And unworked anger turns into resentment, this psychic poison that is part of many people's lives. On the collective level, it results in the intense violence that we live in today.

So we ask: is anger a negative thing or is it that we haven't learnt its function or how to channel it? According to Joanna de Ângelis, "one should not fight the emotions, even the so called harmful ones, instead one should make the effort to deviate what could cause harm to oneself and others."

Accelerated thoughts

The thought is a powerful universal and neutral attribute of the immortal Spirit that we are: we all think, thereby choosing, consciously or unconsciously, how we do it. In *The Spirit's Book* Q.833 we read: "It is in the thought that man enjoys unlimited freedom, for thought knows no obstacles. The action of thought may be hindered, but not annihilated." We are spiritually immature to manage this full freedom of thinking, as it requires responsibility and self-awareness. Consequently, it is a self-overcoming challenge to achieve a greater command over our accelerated thoughts, thus relieving our physical fatigue, emotional wear and mental burnout.

Suely Caldas Schubert, in the book *Os Poderes da Mente*, clarifies that most of us maintain an accelerated mental frequency, producing beta waves and, when we are anxious and aggressive, high beta waves. Accelerated thoughts reflect mental and emotional indiscipline in varying degrees, limiting our concentration, creativity, memory, intuition, inspiration and tranquillity, because, in the words of Emmanuel in the book *Pensamento e Vida*, "each being only attains life, as far as its particular thought wave can reach".

It is essential to our wellbeing and spiritual evolution to redirect our vital energy, calming our minds, through continued work of emotional and mental education. This process of appeasement requires intimate effort that is not transferrable, including mental vigilance, prayer, meditation, edifying reading, reflexion and physical and mental involvement with everything that agrees with the proposal of Goodness. In this inner journey, we will empower ourselves to gradually overcome the accelerated thoughts and live the harmony that is our divine right.

ence, in order to evaluate our behaviours and impulses that often govern us we need to know the complexes that can "dominate us", the dark sides that determine our attitudes, in order to transform them in positive and uplifting channels.

One of the "healthy" ways to deal with anger is to turn it into a positive outrage, that through conscious and proactive attitudes can promote significant changes in the personal and collective lives. Gandhi's life can be an example, for the injustices he saw in the social context, he was not indifferent and, channelling anger in a healthy way, he promoted one of the biggest revolutions without weapons in human history.

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Autonomy

Considering the evolution of the thought, we find various definitions of autonomy, opting, for our reflections, for the Houaiss Dictionary: "ability to govern oneself by one's own mean, the right of an individual to make decisions, moral and intellectual independence."

We start with the principle that "men and women, by their evolutionary structure, are essentially emotional beings" according to the Spirit Joanna de Ângelis. Interning in the transitional period between the instinctual and superior mental condition, the Emotional being is contributing to the actual evolution of humanity, choosing to educate emotional and affective expressions through the thought, analyzing one's personal desire and the social adequacy of the action.

The four main experiences that lead to feelings of autonomy are: self-esteem, emotional resistance, knowing what one wants and listening to feelings.

The worst consequence of the lack of autonomy of the feelings is to measure our personal value by the assessment that people make of us. By fear of rejection, in many situations, we act against the feelings just to please and to feel included, accepted. In this behaviour, the approval of others becomes more important than the inner approval.

The individuals that love themselves, the more awareness they have of their real intentions, the more they listen to their own feelings and learn to discern what they want from life, for those who do not know what they want, they do not make decisions tuned with their inner-selves nor live in peace.

Evanise M Zwirtes

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Decision, attitude and process

The entire universe is balanced on movement, where each part must fulfill its function. The ones who dwell in the state of paralysis make others do for them what should be their responsibility.

Therefore, one of the pitfalls in our growth process is the role of victim, the "poor me". Those who behave in such way prefer to whine before life's unhapp y occurrences and seek for the guilty ones that made bad choices in their life, in order to justify their eternal unhappi- ness. They do not realize, however, that "not choosing" is also a choice, and an immature one: to let others make choices and decide for us.

The construction of autonomy – to govern and to deal responsibly with one's life – is an accomplishment of psychological maturity. An important step is to know that we should be responsible for our choices, as well as the responses we have before all occurrences in life. Most of what we experience come through the law of action and reaction, in which life brings back everything that has been deposited in it along the reincarnations. Moreover, other conflicts and challenges that may be part of our "existential menu" are life mechanisms so that we reach

individuation – which aims to transform us in the being we were born to be.

Instead of mourning, life requires decisions and attitudes in its entire process. And new attitudes are essential to growth; proactive attitudes that, in addition to avoid-



ing negative results, encourage us to always take responsibility for our life. Certainly these attitudes should be guided by noble moral ethics, and even better if, as Spiritists, we can combine the already learnt principles to the existential experience. We live in a time of profound social, cultural and spiritual transformations, which aim to give rise to a new era for humanity. And the foundations of this transformation require proactive and responsible beings right now.

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Joy of living

The present moment hardly leads us to believe in optimism in face of the challenges that the world presents us. To consider life only by its favourable outcomes would be to desire the Utopia by Morus to our daily lives: sweet dreams, since the dream of civilization from the author was a mere neologism to define unattainable goals – it would not be reasonable for us to fixate in such world views, since the big and small dramas that take place guarantee our feet on the ground.

If in the Americas, formal religion is still an alternative form of console (or would it be escape?) for most of its inhabitants, in Europe and Asia the atheist existentialism opens dangerous loopholes in the mind and the hearts, creating obstacles to its spiritualization. The Middle East with its constant wars and Africa with its ethnical conflicts demonstrate in a forceful manner what is a planet of trials and expiations in infinite degrees of manifestation, as the Spirits demonstrated to Allan Kardec.

If reincarnation was accepted as a biological law and as a principle of reason and never fideistic, because to believe implies reasoning in secure foundations of understanding, beyond the concerning research (such as the ones accomplished by Doctor Hernani G. Andrade, in Brazil, Doctor Ian Stevenson in the USA, Doctor H. Banerjee, in India) we would conclude that there is not "history repeating itself", but that we repeat history through successive reincarnations, in which the intellectual and moral learning hasn't been completed (or it has paused). This would change the current paradigms and would lead us to a new society, more fair and fraternal.

Someone has already said that the present humanity, stuck to utilitarianism, refuses to grow up, remaining in the adolescent stage.

No doubt that the behavioral manifestations demonstrate such idea, it is noticeable the "intellectual sedentariness", in which everyone seeks for pleasures in unbridled and immediate consumption.

However, optimism is a permanent state of soul that generates joy of living, it is recognized that it rests in small as in great things

talk, smile, dedicating life to a worthy cause...

Therefore, to live optimistically does not mean to wait infinitely for the best, but to understand that we are agents of this process for everything that surrounds us.

Living is for everyone, but to live well and well living is for the wise who understood that the reincarnation opportunity is unique. The



and causes: looking others with compassionate eyes, recognizing the human as the most beautiful form of divine representation which lies latent in all of us. But also in the simple things: to observe nature, follow the development of a child, recognize the miracle of life in a pregnancy process, follow the heartbeats of our own heart, that keeps us alive, look at the waves that wind provokes in the waters of a river, stretch out, read a good book,

ancient philosophers knew this. The current philosophers need to relearn with those. And Spiritism assure us that, if today we are focused on serious commitments, nothing prevents us to make of them the necessary means for achieving our own happiness, which is to Live.

Sonia Theodoro da Silva
Columnist